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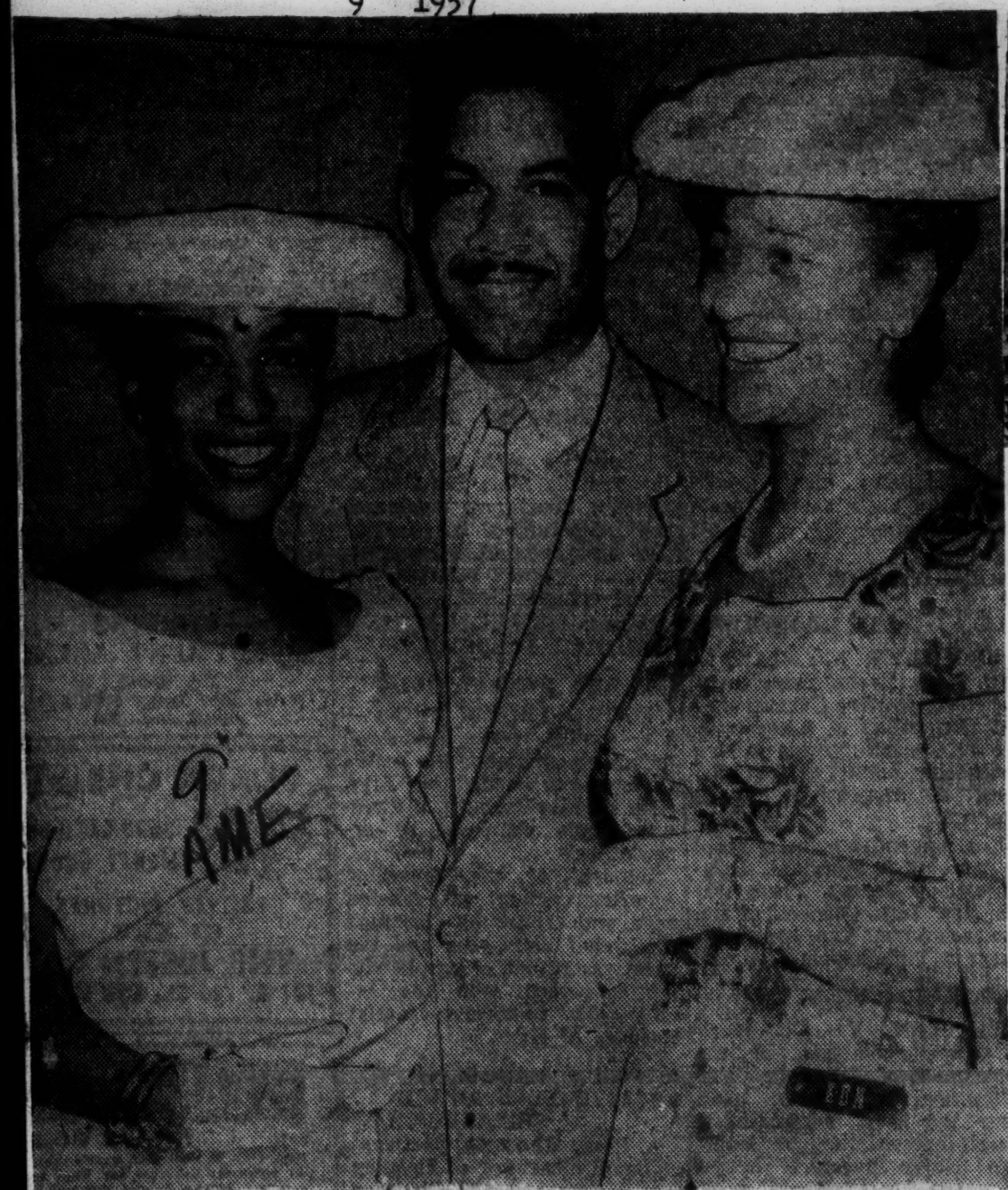

BISHOP'S FAMILY — Daughter, nephew, wife. Left to right: Miss Sioux Nichols, the Rev. Riffin Noisette and Mrs. D. Ward Nichols. Their home is Huntington, Long Island, N.Y.

AME

serve as director of leadership training courses.

* * *

The Rev. C. K. Steele, pastor of Bethel Baptist Church, Tallahassee, Fla. and a leader of the bus boycott in that city will be the speaker on the fourth annual Men's Day program of First Metropolitan Baptist Church at 3:30 p.m. Sunday.

The Rev. Steele is president of the Tallahassee Inter-Civic Council and president of the Tallahassee branch of the NAACP. He was one of the speakers at the recent "Prayer Pilgrimage for Freedom" in Washington, D. C.

Bishop Nichols faces trial July 30

Afro-American Baltimore Md. Sat. 7-6-57

JACKSONVILLE, Fla. — Charges against AME Bishop D. Ward Nichols will be heard July 30th at 10 a.m. at Mt. Zion AME Church in Jacksonville.

Bishop R. R. Wright, president of the Bishops' Council, will preside at the trial.

Bishop Nichols, 56, is secretary of the Council. Since May, 1956 he has been assigned to the Florida district.

* * *

EARLIER THIS month Bishop Nichols was suspended following the filing of charges of irregularities against him by the Rev. M. M. Kindsey, presiding elder, of Gainesville, Fla.

Originally Bishop Nichols' trial was set for July 2, but later postponed until July 30 in order to give the prelate time to complete his defense.

Wright was out to 'get me'—Nichols

Afro-American Sat. 8-10-57 Baltimore Md.

By Staff Correspondent

JACKSONVILLE, Fla. — "It was a stacked court. I received just what I expected at the hands of the man who was the trial judge." p. 1

Those were caustic remarks of deposed Bishop D. Ward Nichols, who talking to the AFRO said further:

"Bishop Wright has sworn many years ago to get even with me for what he thought I had done to him.

"Had he been a Christian and fair-minded he would have in the first instance disqualified himself knowing that we have been fighting for years.

"We have not seen eye-to-eye for a decade."

Bishop Nichols revealed that his counsel, Ernest Jackson of Jacksonville, had already filed notice of appeal to the AME Judicial Council.

The bishop, Mr. Jackson and his other lawyer, former Judge Lawson Thomas of Miami, will spend this week perfecting their appeal, charging prejudice to the judge and the manner in which the trial was conducted.

Bitterly blaming Bishop Wright for his predicament, Bishop Nichols, asserted:

"He had complete control of the jury. The entire court was Wright's selection. I have known for many years that he would do anything to 'get me' one day."

* * *

BISHOP WRIGHT, on the other hand, disputes Nichols' charges.

Arising to pronounce sentence Saturday night, he prefaced his remarks by saying: "It is understood that I have no vote at this trial.

"The sentence called for is mandatory. I can only announce the findings of the trial committee.

"Bishop D. Ward Nichols is suspended until the next sitting of the General Conference."

A hushed audience, which filled every available seat in historic Mt. Zion AME Church, heard the verdict.

Concerning Negroes—

Pit-Herald Thurs. 7-11-57 Pittsburgh Pa.

Leadership Training Institute Planned By African ME Church

p. 20

BY W. ARNETT BRYANT
Phone 56-4418

The annual Leadership Training Institute of the 9th Episcopal District of the African Methodist Episcopal Church will be held Aug. 12-16 here at Daniel Payne College.

Bishop H. T. Primm, presiding prelate of the 10th Episcopal District will deliver the keynote address at the opening session.

AME

The Institute will include courses in leadership training, ministerial clinics, missionary workshops and classes in junior church administration and handicraft.

Bishop C. A. Gibbs, presiding prelate of the 9th Episcopal District and presiding officer of the Institute, will head a Religious Brotherhood in both ministerial and the laity relationships.

Dr. J. T. L. Dandridge, pastor, Bethel AME Church, Mobile, will serve as dean of the institute and Mrs. Hattie B. Witt will

Vote of confidence for Bishop Nichols

Afro-American Sat. 7-6-57

Baltimore Md.

TALLAHASSEE, Fla.—AME Bishop D. Ward Nichols, now under suspension, was given a "standing vote of confidence" by the Inter Civic Council at a meeting of that body here last week.

A copy of a mimeographed letter to the bishop over the name of the council's executive secretary, Dr. M. C. Williams, credited Bishop Nichols' 11th Episcopal District with $1,370 in donations to the council.

The letter, with an itemized statement attached, said in part:

"In light of unfortunate events we are hereby submitting the following information to you which we think will clear up any alleged irregularities pertinent to the situation at hand.

* * *

"FROM THE records we have available (some in the hands of the state), we feel positive in certifying that through your efforts the Inter Civic Council has received approximately $1,300.

"There have been intangibles that are immeasurable as a result of the stand you have taken in the area of race relations. We appreciate your efforts in our behald and feel positive that your influence has been tremendous in this regard.

"Be of good cheer for we are positive that truth and right shall prevail. Feel free to call on us at any time for any assistance that we may give."

AMEs file suit for Nichols' fund report

NEWARK

A suit was filed in U.S. District Court here Monday by 12 members of the First Episcopal District of the AME Church who charged that Bishop D. Ward Nichols had "refused to give an accounting" of two church funds involving $100,000.

Afro-American

Bishop Nichols, recently restored to active duty, formerly presided over the First District which includes Philadelphia.

Baltimore Md.

Sat 10-19-57

Petitioners include J. S. Benn Jr., J. L. Brown, E. N. Thornley, R. D. Napper, J. A. Brown, I. N. Patterson, Charlese Stewart, C. Milborne Smith, Christine Miles, Frank M. Boggs, C. C. Walker, and Cora B. Henderson.

* * *

FILED BY THEIR attorney, E. Washington Rhodes, the suit asks the court to enjoin Bisohp Nichols from "concealing, destroying, dissipating, or transferring in any way the books, records and papers held by him."

The petitioners told the court that the money had been entrusted to him for his "supervision, possession and disposition."

One of the funds involved in the suit is known as the "Allen Building Fund" which, the suit says, was contributed by members of the district for purchase and improvement of the Allen Building at 719 S. 19th St.

* * *

ANOTHER ITEM involved in the suit is described as the "connectional fund."

Money to this fund, says the suit, was contributed by district members to defray the district's obligations" under the rules and regulations of the church to pay its tax or assessment to the general church fund, to pay, its pension, missionary and educational obligations to the general church."

The suit says that each of the 12 plaintiffs made "substantial contributions to both the Allen and connectional funds and have a right to expect the benefits due therefrom."

* * *

BISHOP NICHOLS, it is charged, has failed to "render an accounting to the general church or membership,' and persists in his refusal to make an accounting."

The Bishops' Council of the AME Church, meeting in Washington on Sept. 10, voted to accept the decision of the Judicial Council of the church restoring Bishop Nichols to his full power. He has been assigned the 16th District (South America and Cuba).

Bishop Nichols had been found guilty of five of seven charges of maladministration and mishandling of church funds by a trial committee of the Bishops' Council in August.

Case Left To General Conference

No Decision To Be Made Until 1960

ST. LOUIS. — Bishop D. Ward Nichols remains under suspension until the next General conference of the A.M.E. church set to be held in Los Angeles in May of 1960.

Call Pd.

In tension-filled St. Paul AME church here last week, the Bishops Council of the African Methodist Episcopal Church ruled that the General Conference of the Church was the only competent body to finally decide the status of Bisop D. Ward Nichols.

Kansas City, Mo.

The Bishops also voted against the calling of an Extra Session of the General Conference at this time.

Kansas City, Mo.

Upshot of these two momentous decisions is that the suspension of Bishop Nichols ordered by a Committee of Trial in Jacksonville, Fla., last summer, has been upheld.

This ruling against Bishop Nichols was made despite a recent majority opinion of the Church's Judicial Council which met in Cleveland, Ohio reversing the earlier conviction of Nichols. In addition to the majority report, however, of the Judicial Council holding for Nichols, there was issued a minority report holding against the stormy petrol of the AME Church.

In handing down last week's ruling Bishop R. R. Wright Jr., president of the Bishops Council said, "The Bishops Council has no jurisdiction over the Judicial Council which must make its report to the General Conference which alone can pass upon it.

"The Judicial Council having made no decision in the case of Bishop Nichols in his appeal of the case of (Rev.) M. M. Lindsey against him, two reports, a majority and a minority report having emanated from the Judicial Council leaves the matter of the appeal by Bishop Nichols in status quo ante.

"That is to say that the position of Bishop Nichols is now the same as when he made his appeal and that the only authority to finally settle the case is a General Conference whether in 1960 or one called beforehand," Bishop Wright concluded.

Meanwhile, a special committee of Bishops headed by Senior Bishop S. L. Greene, appointed to investigate the need, plans and advisability of an Extra Session of the General Conference, reported against so doing.

The report said, "It is the judgement of the Committee that there is no existing cause or causes why a special session of the General Conference should be called for the reason all the important problems that now claim the attention of the General Church can be adjudicated by the Council of Bishops and the General Board."

In an amazing show of solidarity by the Bishops, both recommendations were received and approved without dissent.

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Bishop Nichols, formerly presiding Bishop of the 11th Episcopal District (Florida), was tried by a Church Committee in Jacksonville and was suspended August 3, 1957 when he was found guilty of five of seven charges of maladministration and violation of the Church Discipline, brought against him.

Kansas City, Mo.

Following the majority opinion of the Judicial Council, a special session of the Bishops Council, meeting in Washington on September 10, 1957, tentatively assigned Nichols the Church's 16th District (the South American and Islands jurisdiction), pending the signing of formal papers, then being prepared by Judge Perry Jackson of Cleveland, president of the AME Judicial Council.

After it was learned that two reports were forthcoming from the Judicial Council, a majority and minority one, the backdrop was set for the ruling made last week. Nichols is now formally suspended by the AME Church and his salary and expenses were ordered stopped as of December 5, 1957.

Bishop Nichols said that he felt that Bishop Wright and the Bishops Council were without authority to act in his case as they did. He did not indicate, however, what further courses of action he might pursue. Speculation that he might turn to Civil Court is held unlikely because such a court might hold that the internationally-known churchman had failed to exhaust all the remedies available to him in his own church — notably the next General Conference.

Meanwhile the supervision of the 16th District falls upon Bishop Wright who is also the presiding Bishop of the huge 5th District of the AME church. Bishop Wright has announced that the first in a series of seven Annual Conferences for the 16th will begin January 22, 1958.

The deliberations of the AME Bishops were held during the annual meeting of the National Council of Churches here, but their rulings were not made public until the National Council meetings concluded.

AME Leaders Rap Allen's Reported Ban On NAACP

Daily World Sun. 7-28-57 P.1
Atlanta Ga.

COLUMBIA, S. C. — (ANP) — Statewide concern and disapproval have followed rumors that President Frank R. Veal of Allen University has taken steps to disband the college chapter of the NAACP. He is said to have ordered all mention of the chapter deleted from the 1957 college catalog.

Allen University, maintained by the African Methodist Episcopal Church has been a citadel of race respect in the turbulent racial situation in South Carolina. The seat of the office of the strong South Carolina AME Episcopacy, under Bishop Frank Madison Reid its withstood every pressure to submit to the racist pressures of former governor, Jimmy Byrnes and the South Carolina legislature.

NEW BISHOP, NEW CHANGES

With the advent of a new bishop, the Rt. Rev. I. H. Bonner, observers say a definite change in the attitude of school officials is notable. Minor state and police officials are said to have conferred with the head of the school and offered threats of various types.

For example, in an effort to improve its faculty and secure adequate scholastic rating, President Veal hired three professors holding PhD degrees. Two of these new people are said to have been refugees and one an American Negro. The foreigners have lived in easy social harmony with the rest of the Allen faculty and low ranking police officials have created what is said to be interference with the school's faculty by charging the new professors are left wing.

It is reported in AME circles that state education officials have threatened to withhold teaching jobs from Allen graduates this year in schools controlled by the state board of education.

Daily World P.4

MRS. SIMPKINS "SPEAKS HER MIND"

Reached for comment on the situation Mrs. Andrew W. Simkins, state NAACP secretary said, "I have discussed this matter at length with many persons, including our state president, James M. Hinton. Speaking for myself and expressing what I naturally believe would be the unfailing reaction of our fellowship throughout the State, I would say that these reports give us great concern in the light of the marked contrast to the position taken heretofore, and the fact that I have always felt free indeed on the campus of Allen University.

"If Negro young people in our church and private schools are not to be allowed to think freely and express themselves fully on all issues, where in God's name can they do so? Who is supposed to control the schools that Negroes support, anyway?

"In a registered letter to the Right Rev. I. H. Bonner, Bishop of this diocese, I have urged that the unswerving civil rights stand of Allen University, the most outstanding educational institution in the connection, be maintained as it was for years under the militant and dynamic leadership of Bishop Frank Madison Reid in his unrelenting struggle for full citizenship here in South Carolina."

Police Oust Bishop Wright From Train Station In Alabama

Daily World
Atlanta Ga.

BIRMINGHAM, Ala.—(ANP) — Bishop R. R. Wright, president of the powerful AME Church Bishops Council and presiding bishop of the Eighth AME Episcopal District, stated last week that he was ousted from a general waiting room in this city's railroad terminal while enroute from Philadelphia to New Orleans.

Sun. 6-30-57

The bishop said the incident occurred as he was waiting in a terminal here during a two-hour layover. He said he seated himself in the general waiting room as he had done before when a policeman approached him and demanded that he leave the terminal because he might start a riot.

Chief of Police Jamie Moore confirmed the observation with the statement that this city's dual waiting room practice was being enforced as city law.

Bishop Wright said he immediately returned his ticket and made plane reservations to New Orleans.

AME Presiding Prelate Is Relieved Of Duties

Daily World Atlanta, Ga.
Tues. 8-6-57 P.1

JACKSONVILLE, Fla.—(SNS) — Bishop D. Ward Nichols was found guilty of five counts of irregularities in the African Methodist Episcopal Church at the conclusion of a five-day trial at Mt. Zion Church and suspended until the next meeting of General Conference in 1960. Under church law he is privileged to appeal the decision to the Judicial Council within ten days.

The dramatic trial of the suspended prelate of the Florida district ended late Saturday night, having begun Tuesday morning before a record throng of bishops, high clergy and laymen of the connection. Specific charges had been made by Presiding Elder M. M. Lindsay and former Edward Waters College President W. B. Stewart, whose ouster from the Jacksonville school exploded a number of accusations against Nichols, long a stormy petrel in the church.

TRIAL PERSONNEL

Bishop Richard R. Wright Jr., president of the AME Council of Bishops, sat as trial judge with Dr. Dwight Kyle as recorder, and R. W. Greene of Cuthbert, Ga., as reporter. Jurors were Rev. Benjamin Hill, Tulsa, Okla.; Dr. Harvey E. Walden, of Grant's Chapel, Chicago; Dr. T. W. Gaines, of Greater Bethel, New Orleans, La.; Dr. Alvin E. Shaw, of Columbus, Ohio, and Bishop H. Thomas Primm.

Attorneys for the prosecution of the case were Mrs. Sadie M. Alexander, of Philadelphia, and Ezra M. Johnson, Hot Springs, Ark., while defense counsel consisted of F. D. Jackson Jr., of Jacksonville, and L. O. Thomas, Miami, Fla.

The case, involving alleged irregularities forbidden by the AME budget law adopted at the Miami General Conference, was the first of its kind since that historic meeting. Lindsay's charges included alleged illegal handling of church funds, placing burdensome taxes upon churches and ministers for personal gain, disobedience to the Order and Discipline of the AME Church, levying unauthorized assessments and maladministration in the office of the church.

Bishop Nichols served in Alabama and New York before being transferred to the Florida District.

Top Church Officials Quiz Bishop Nichols

Daily World Fri. 8-2-57
Atlanta Ga. P.1

JACKSONVILLE, Fla. — (INS) — Top officials of the African Methodist Episcopal Church continued Thursday to question its top Florida clergyman about his alleged misdirection of AME funds.

On trial in Jacksonville before a church "court" is D. Ward Nichols, Bishop of the AME's in Florida and chairman of the board of Edwards Waters a school operated by the Negro church here.

Bishop Nichols is charged with having his housekeeper and chauffeur carried on the college payroll instead of paying their salaries with his own money. The church, however, is expected to quiz Nichols about alleged extensive estate holdings in New York and Washington, D. C.

The hearing is being conducted by Bishop R. R. Wright, head of the AME's in the U. S., and a five-man jury composed of senior members of the church. Should Bishop Nichols be found guilty, the church leaders may file Criminal charges against him in Jacsonville.

The public hearings, being held in an AME church, are expected to continue through Saturday. Two lawyers represent the church and two others are defending Bishop Nichols.

The Bishop, whose annual salary is $8,000 plus another $2,500 yearly for expenses, formerly served in Alabama and New York before taken over as top AME Clergyman in Florida.

The charges against him were preferred last month at a New York Meeting of the AME's National Council. It was decided that hearings should be held in the Florida headquarters of the church in Jacksonville.

Two specific charges of misuse of church funds involving $900 and $500 have been filed against the Bishop.

AME Laymen To Hold Sessions In California

Defender P.3
Sat. 8-17-57
Chicago, Ill.

OAKLAND, Calif. — "Developing the Lay Potential of African Methodism" is the theme of the 65th Annual Connectional A. M. E. Laymen's Convention which meets August 22-25 in Oakland, Calif.

The Thursday morning sermon will be delivered by Rt. Reverend F. D. Jordan, with communion by Bishop Jordan and visiting ministers and presiding elders.

All Connectional officers and Episcopal District presidents will be present for the Connectional Board meeting Wednesday, Aug. 21, at 7 p.m.

Thursday afternoon, Rev. H. N. Robinson, pastor, Ebenezer AME church, Detroit, Mich. will speak on "A Minister Views A Lay Society At Work In The Local Church."

Dr. L. L. Berry of Chicago will deliver an address on "Developing a Health Project and Program For the AME Church."

Benjamin W. Inghram, President of the Southern California Laymen's Organization, will lead a panel discussion on "Methods and Techniques for Developing Successful Local and Conference Lay Organizations."

contest hands down with one of the lowest scores ever recorded during the 32 camp weeks. Son of Bernice Davis, Henry is 18, is a four year member of 4-H, and is a member of the Felix Club in Crittenden county.

He also participated in corn, poultry, and tractor maintenance projects. Elijah Harris, Parkdale, Ashley county, was second in the contest and Robert Collins, Tamo, Jefferson county, placed third.

Freddie Williams, Dermott, Chicot county, won first place in the dress revue with a black faille two-piece dressmakers suit. Combining two patterns to make her winning combination, Freddie is the 20-year-old daughter of Ethel Williams.

Freddie is a member of the Bright Star 4-H Club of Desha county, has completed four years of 4-H Club work, and has also participated in health and home management projects. She will enter business college this fall at Nashville, Tenn.

Newly-elected officers for the coming year are Sterling King, jr., Aubrey, Lee county, president; Raimon Patton, Elaine, Phillips county, vice president; Mildred Scott, Gregory, Woodruff county, secretary; Doris Watkins, Wynne, Cross county, assistant secretary; and Katherine Johnson, Prescott, Nevada county, song leader.

Bishop Frederick D. Jordan Advises People Not To Make An Issue Of Whether They Are In An Integrated Or Un-Integrated Church

Advocate
Sat. 8-3-57
Jackson, Miss.

AME Prelate Tells Newsman Race in Only One Factor In The Total Picture Of Church

Portland, Ore., July 29—Interviewed here by the Portland Oregonian while attending the 44th annual convention of the International Society of Christian Endeavor as denominational representative of the AME church. Bishop Frederick D. Jordan, of Los Angeles, advised people not to "make an issue of whether they are in an integrated or unintegrated church."

Race is only one factor "in the total picture of the church", the churchman, who is bishop of the Fifth Episcopal district of the AME church, said.

"I don't think it should be unduly emphasized.

"There are other important issues involved. People have strong feelings about the policy of the church, the theology. The background of religious experience in the family, unconsciously or consciously, has much to do with a person's choice of a church."

As to white rejection of integration of churches, the Rev. Jordan observed that, "Unfortunately, the member of the church is influenced by the non-Christian aspects of his environment and frequently is led to share in and strengthen them without recognizing that in doing so he is being unfaithful in his religious convictions.

Advocate

What is being done by the leadership in practically all denominations today is to try and help members of the church to be aware of this contradiction."

P6

Integration To Wait A Generation

Bishop Jordan believes integration in the church will have to wait a generation to be a reality. "It will be done by those who have grown up in it," he said.

At the same time, the minister was critical of white congregations which sell their plants to Negro congregations when Negroes increase in a neighborhood.

"When an all-white church decides to build away from its present location, I don't see any reason why the members of the church who live in the immediate area can't stay on with the old building and mix with the new congregation," he said.

The word, African, "is not a designation of limited membership (based on ancestry), but of sponsorship"; therefore, the AME church has no thought of doing away with the word African in its title.

"The AME church is based upon the thesis that there should be no segregation in the Christian church. Social climate being what it was at the time of the formation of the church is the cause of the church being predominantly Negro.

"Why is the Roman Catholic church still the Roman Catholic church? The Roman Empire from which it was named is a thing of the past," the dignity observed.

"There is no racial restriction on membership of participation in the ministry in the AME church. I personally urge my ministers to recruit non-Negroes as well as Negroes. There should be no racial stratification in the Christian church."

Some clerical dissent with the Methodist church for its asseumption that it is all of Methodism, and its refusal to take into account two million AME, CME, and AME Zion members when the Methodist Episcopal (North) and the Southern Methodist church merged, was expressed by the churchman.

"The lack of information among the Methodist church is really sad. When they 'united' Methodism under the title of the Methodist church, they indicated a lack of concern for the other . . . Methodists."

With some acerbity, Bishop Jordan observed that there was probably a "practical reason" for the Methodists ignoring their obligation to assimilate the Negro churches. The Methodist church has a problem of assimilating its Central Jurisdiction (a Negro conference within the church of about 100,500.

"They are making some progress now in doing this."

As to unification with the Methodist church, Bishop Jordan said the Negro Methodist branch would first have "to receive an invitation." Thus far, there has been no invitation, he said.

The bishop concluded the interview by saying: "There is a place for recognition of and for rejoicing over the place one shares in the heritage of a family, race, or pride of city or state. But never to the extent that you reach yourself out of the human race."

To Establish AME Church In Alaska

Courier
Pittsburgh, Pa.
Sat. 8-17-57

SEATTLE, Wash. — (ANP) — Bishop and Mrs. Frederick D. Jordan of Los Angeles, left Seattle Monday enroute to Anchorage, Alaska, where they intend to establish a second church of their faith in that territory. Last year an African Methodist Episcopal church was established in Fairbanks, Alaska by this missionary-minded couple.

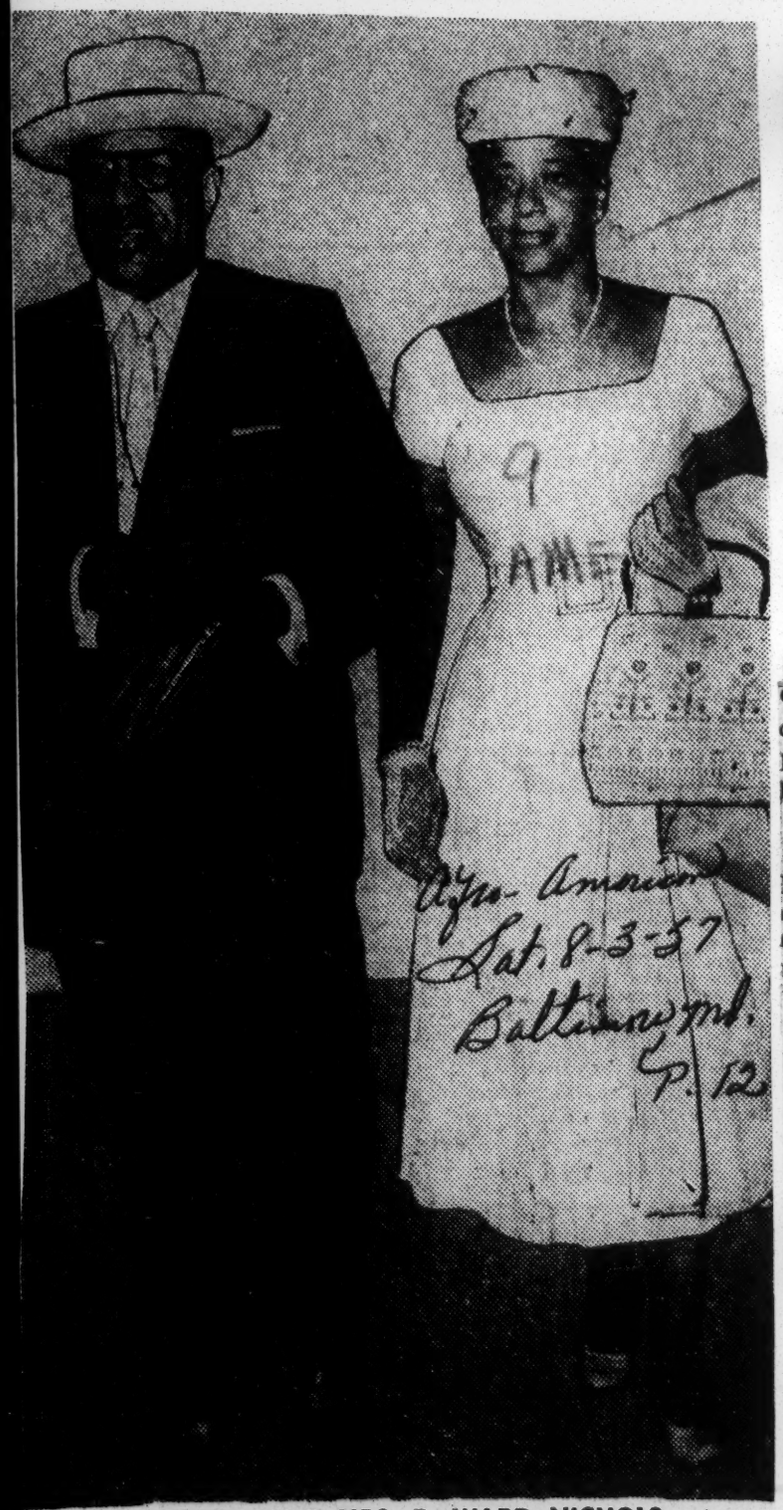
Annexation, migration and the installation of branches of the armed services have made the population of Alaska gain by leaps and bounds.

The mighty Yukon River of storied fame; the natural ice caves used by the Eskimos to store food; the Hot Springs, the scene of the world's most famous gold rush, where gold is still being dredged and the "mid-night" sun all combine to make Alaska a tourists' delight.

One finds in Alaska the richest per capita market in the world, the fastest growing market on the North American Continent, America's richest reservoir of natural resources and the "golden heart of the land of golden opportunity."

Negroes Rush To Alaska

Thousands of our Negro popu-



BISHOP AND MRS. D. WARD NICHOLS
As they arrived in Baltimore

AME Bishops Rule Against Extra Session and Nichols

Courier Pittsburgh Pa. P. 2. Sat. 12-14-57

ST. LOUIS, Mo.—In tension-filled St. Paul AME Church here last week (Dec. 4) the Bishops Council of the African Methodist Episcopal Church ruled that a General Conference of the Church was the only competent body to finally decide the status of Bishop D. Ward Nichols.

The Bishops also voted against the calling of an extra session of the General Conference at this time. Next regular General Conference of the AME Church is scheduled for May, 1960, in Los Angeles, Calif.

Upshot of these two momentous decisions is that the suspension of Bishop Nichols ordered by a committee of trial in Jacksonville, Fla., last summer, has been upheld.

■

THIS RULING against Bishop Nichols was made despite a recent majority opinion of the Church's Judicial Council which met in Cleveland, Ohio, reversing the earlier conviction of Nichols.

In addition to the majority report, however, of the Judicial Council holding for Nichols, there was issued a minority report holding against the stormy petrel of the AME Church.

In handing down last week's ruling Bishop R. R. Wright Jr., president of the Bishop's Council said, "That the Bishop's Council has no jurisdiction over the Judicial Council which must make its report to the general conference which alone can pass upon it.

- **"The Judicial Council having made no decision in the case of Bishop Nichols in his appeal of the case of the (Rev.) M. M. Lindsey against him, two reports, a majority and a minority report having emanated from the Judicial Council leaves the matter of the appeal by Bishop Nichols in status quo ante.**
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- **After it was learned that two reports were forthcoming from the Judicial Council, a majority and minority one, the backdrop was set for the ruling made last week. Nichols is now formally suspended by the AME Church and his salary and expenses were ordered stopped as of Dec. 5.**

Bishop Nichols said that he felt that Bishop Wright and the Bishops Council were without authority to act in his case as they did. He did not however indicate what further courses of action he might pursue. Speculation that he might turn to civil court is held unlikely because such a court might hold that the internationally known churchman had failed to exhaust all the remedies available to him in his own church — notably the next General Conference.

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MEANWHILE THE supervision of the 16th District falls upon Bishop Wright who is also the presiding Bishop of the huge Fifth District of the AME Church.

Bishop Wright has announced that the first in a series of seven annual conferences for the 16th will begin Jan. 22.

The deliberations of the AME Bishops were held during the annual meeting of the National Council of Churches here, but their rulings were not made public until the national council meetings concluded.

Memorial To Founder Of AME Denomination

Journal + Guide Sat. 3-16-57

Richard Allen Built First Church In Philly On Site Of Blacksmith Shop

Norfolk, Va. P. 9

By Robert L. Peguese, Jr.

Richard Allen, founder and first bishop of the African Methodist Episcopal Church, will have been deal 126 years on March 26. He founded the AME Church in protest against discrimination and inequality in the white Methodist Episcopal church.

Born a slave in Delaware, Richard Allen was converted to Christianity in 1777 and began to preach in 1780. Among his first converts was his master. He finally purchased himself and entered the ministry as his life's work. He made a deep impression on leaders in the Methodist church such as Richard Watcoat and Bishop Asbury, who gave him assignments in the denomination. Later he came to Philadelphia and preached with such zeal at St. George Methodist Church that many Negroes were attracted to the church, and the white leaders began to separate the races.

* * *

THEN THE unexpected happened in a church service. Richard Allen, Absalom Jones and William White were pulled from their knees while in the auditorium of the church in the attitude of prayer and were ordered to the gallary. They withdrew from the church and organized the Free African Society. Later plans were laid for the establishment of the African Methodist Episcopal Church.

Richard Allen manifested in his life the spirit of liberty, the independence and the determined leadership which gave to a small movement among the Negroes of the United States, Africa, South America and the West Indies.

BISHOP ALLEN may be rightfully regarded as one of the great men of his race. The eulogy of such a man would be wasted. His life and work speak for themselves.

While Bishop Allen belonged to a particular religious denomination and was honored by it, he was more than the leader of a restricted religious group. He might be compared with the great reformers of history, but he was more comprehensive in his life and thought than these men. He was a religious leader because he lived in an age when religion was dominant in the life of his people, but he was also a leader in the other avenues of life. He led the way in economic and social life and organization for the people who looked to him for leadership in these aspects of life.

* * *

BEFORE THE assembly of the Negro convention of 1821, Richard Allen had passed into the great beyond. The shadows of evening had lengthened and night had come. His death occurred on March 26, 1831. He was seventy-two years of age at the time of his passing. As the news of his death was conveyed to the homes of the Negro population in the eastern part of the United States, there was much sorrow.

Some of his loyal supporters did not receive the news until weeks after his death, on account of the poor means of communication at this period of the nation's history. Word arrived in the office of The Genius of Universal Emancipation, a periodical, at the time when adequate space could be given to it, but in the issue for March, 1831, the following item was included.

* * *

"**JUST AS THIS** paper was going to press, information was received that the Venerable Richard Allen, bishop of the African Methodist Church in Philadelphia, hath departed this life. Long will his surviving colored brethren lament their great, if not irreparable, loss."

His funeral service was described by a contemporary as an impressive spectacle. It was said that "the immense concourse of colored people who attended the funeral of this pious patriarch exceeded perhaps anything of the kind witnessed in this country. No other African corpse, it is presumed, was ever attended to the place of interment in American by so great a number of more sincere mourners. The deceased was most extensively known for his many virtues; and the veneration of his brethern was scarcely limited."

* * *

IN THIS WAY final honors were heaped upon the man who was revered by Negroes of all sects. He had passed from among the living, but his followers wuold carry his work beyond his fondest dreams. His plan was destined to produce a national organization of enduring influence in the advancement of the Negro people, and his spirit would continue to fire their hearts to more worthy achievements.

An obituary notice appeared later in the Genius of Universal Emancipation concerning Richard Allen as follows:

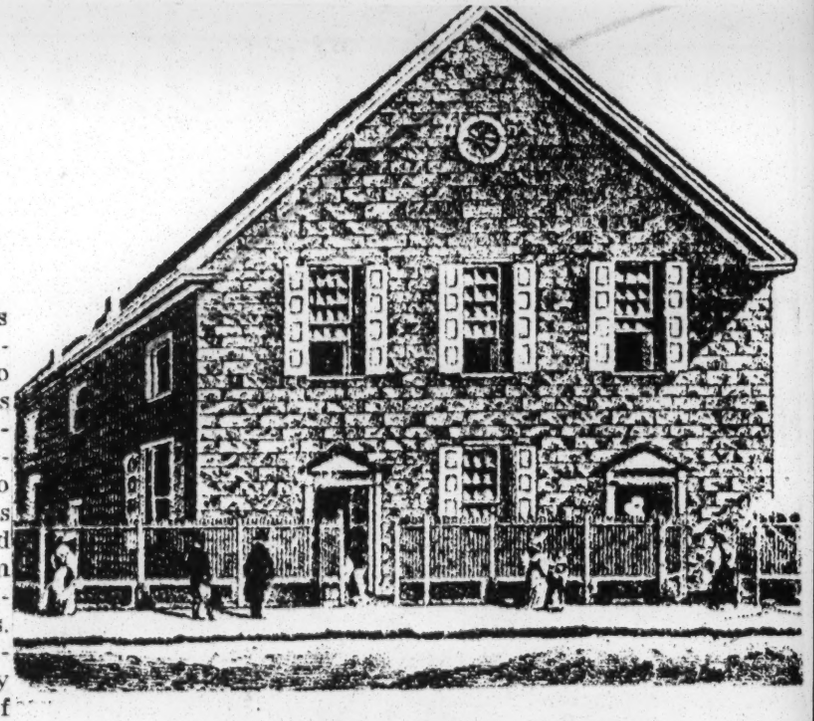
* * *

"**WHEN A GOOD** man dies, his country sustains a loss, but when not only a good but a great man has been summoned by the Angel of Death to bid farewell to his existence, humanity throughout the world becomes a mourner.

"In the death of Richard Allen, the first bishop of the African Methodist Episcopal Church, religion has lost one of its brightest, most talented, and distinguished ornaments; philanthrophy one of her fin-

AME Founder

Richard Allen, founder of the African Methodist Episcopal Church, established the new denomination in protest against racial prejudice and segregation in the white Methodist Episcopal Church. The denomination was organized in 1816.

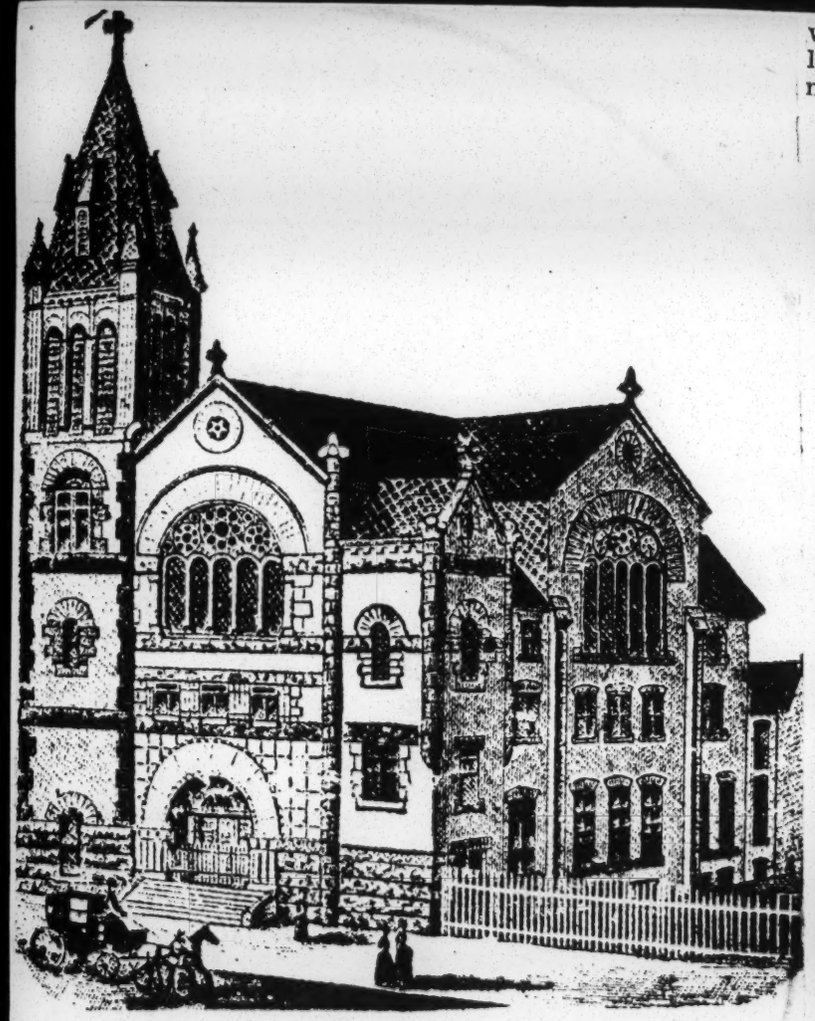


Here's Where AMEs Started

The first African Methodist Episcopal Church built by Richard Allen, founder of the AME Church, is shown above. It was built at the corner of Sixth and Lombard streets, Philadelphia, and was incorporated in 1796.

Shop Now Church

This is the blacksmith shop which Richard Allen, founder of the AME Church, converted into the first AME Church at the corner of Sixth and Lombard streets in Philadelphia.



Mother Bethel In Philadelphia

Bishops, ministers and other leaders of the African Methodist Episcopal Church met here in 1916 at the mother church, shown above, in Philadelphia, for the 100th anniversary of the founding of the denomination in 1816. Bethel is located at the site of the first church built by Richard Allen.

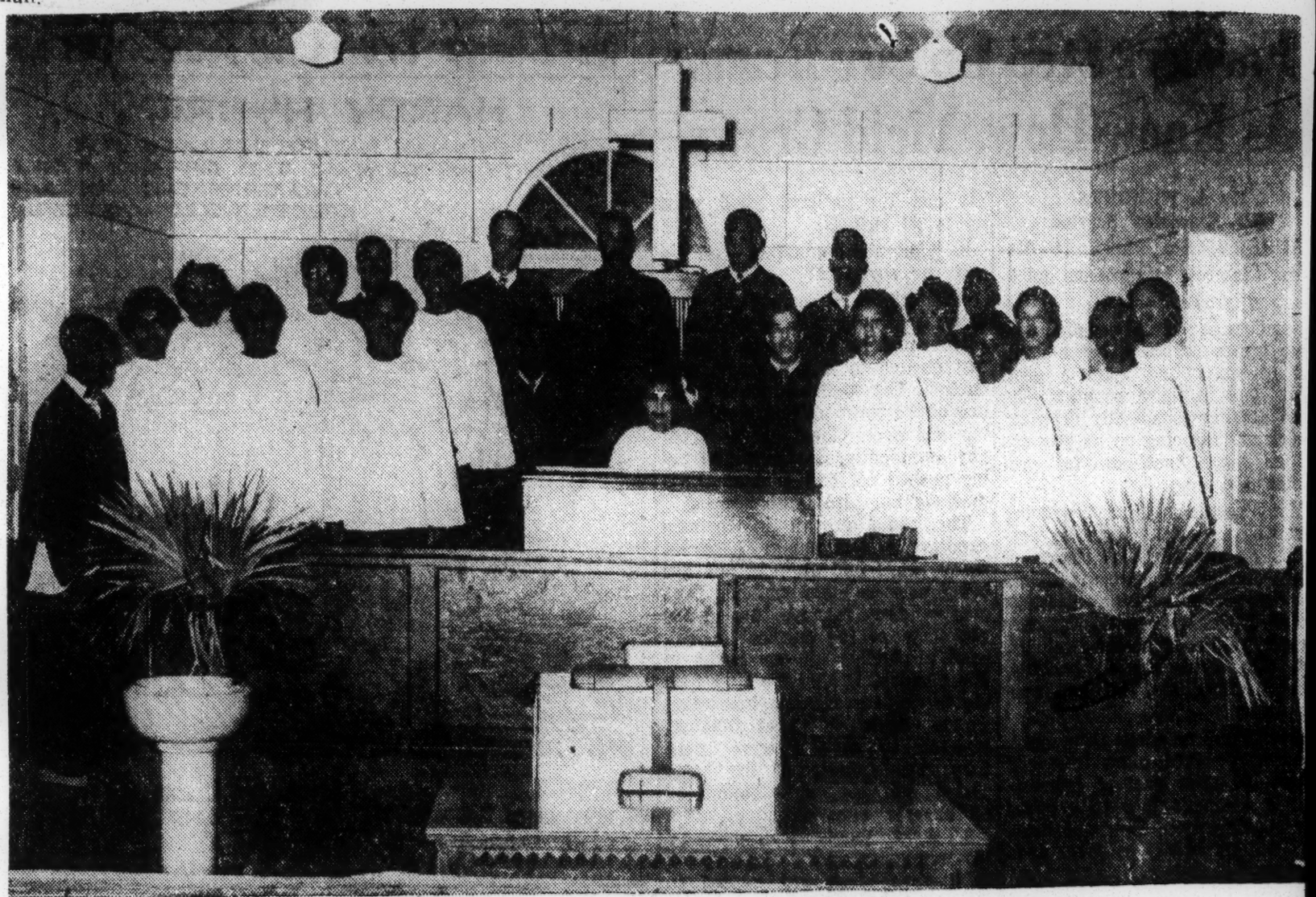
est and most practical advocates and supporters; and the great cause of African Emancipation one of her purest friends and patriots that ever exerted his energies in favor of civil and religious liberty.

• • •

"WHEN THE HUMBLE African was even dragged from the altar of his God by the glowing recollections which arise at the mention of the name of William Penn, Richard Allen stepped forth as their defender and protector, built, at his own expense and upon his own ground, the first African Church in America.

"He it was who through persecution, through maice and through envy, walked like the Saviour upon the troubled waters, in favor of African religious independence. It was he who rose up in the morning and took the stone that he had put for his pillow, and set it up for a pillar and poured oil upon the top of it; and he called the name of that place Bethel. The tears of the virtuous will moisten the flowers that the hand of friendship will strew upon his grave — Angels will smile upon him in the blessed regions of immortality, and his noble deeds will remain cherished in the memory of mankind as imperishable monuments of eternal glory."

The heritage bequeathed by Richard Allen is one of high endeavor and of uncompromising devotion to worthy causes. A great and noble legacy of the highest idealism has been left to the generations which follow. His spirit, his ideals, his character and his church are parts of this inheritance. Allen University which carries his name, is a living monument to this noble man.



Advertiser Montgomery Ala. Mar. 4-15-57 P. 2-B

WASHINGTON CHAPEL AME CHURCH CHOIR

TUSKEGEE INSTITUTE, Ala., April 13—The 23-voice Washington Chapel Senior Choir, under the direction of Herbert X. Dillard, will render the cantata, "The Crucifixion," by Stainer, during the annual Sunrise Service, Easter Sunday, at 6 a.m. More preparation has gone into this cantata than ever before, and Prof. Dillard, who is a graduate of the Music Department of the Alabama State College, said that he was quite pleased with the degree of perfection of each member. With another week of practice, culminating in a dressed rehearsal, this aggregation give great promise of a fine performance. Mrs. Ealine Thomas will be at the organ. The Rev. E. O. Braxter, pastor of Washington Chapel AME Church stated that additional seats will be placed in the auditorium to accomodate the usual overflow crowd, but urged all who desired to attend to assure themselves of a seat by coming early.

James C. Gaskin, president of the senior choir, announced that the choir will serve breakfast, 50 cents per person in the first unit of the church at 7 Easter morning, and joined with the pastor in urging all to plan to have breakfast with the choir and thus take part in this continued Easter morning fellowship.

Bishop Nichols Restored To Active Duty in Fla.!

Courier Lt. 9-14-57 P.5

Pittsburgh, Pa.

By ALBERT J. DUNMORE

CLEVELAND, Ohio—Bishop Decatur Ward Nichols was ordered restored to active status by the Judicial Council of the African Methodist Episcopal Church here Saturday.

The reversal of the suspension of Bishop Nichols will have far-reaching effects in the widespread organization.

The judicial council, of which Judge Perry Jackson is chairman, serving as an appeal board of the church, ordered a reversal of the decision handed down against the Bishop in Florida.

■

THE COUNCIL, consisting of seven laymen and six ministers, delivered the far-reaching decision after two days of deliberation on the appeal argued before them Wednesday and Thursday by Attys. Ernest Jackson of Jacksonville and Judge Lawson Thomas of Miami, representing Bishop Nichols, and Atty. Sadie T. M. Alexander of Philadelphia, representing the church.

Judge Jackson, a member of the Cleveland, Ohio, Common Pleas Court, and a leading AME laymen, as president of the judicial council, stated that Bishop Nichols was to be restored as soon as signed copies are sent to all parties involved. He stated that he understood this action meant immediate restoration of Bishop Nichols to his duties as Bishop of the Florida conference.

Judge Jackson stated he was not authorized to reveal the contents of the decision, but did state that there was no more than three dissenting votes on any of the issues considered by the council. He also stated that there was never full agreement on any issue considered.

■

THE COUNCIL consists of Judge Jackson, P. G. Porter, Alhatha, Kan.; George F. Hightower, Atlanta physician; the Rev. D. A. Johnson, Durham, N. C.; Prof. J. E. Smith, Georgetown, S. C.; Arthur Funn, Brooklyn realtor; Atty. W. C. Buford, Louisville lawyer and insurance man; the Rev. J. P. Q. Wallace, Indianapolis, Ind.; W. R. Shortridge, Birmingham businessman;

BISHOP WARD NICHOLS

ances held against Bishop Nichols, that the charges were he Rev. W. B. Wales, Hillsboro Tex.; the Rev. W. A. Davis Muskogee, Okla.; the Rev. E. E. Tyler, Philadelphia, and the Rev. P. Van Putten, Puerto Rico.

Seven other members of the council were absent.

Attorneys for Bishop Nichols based their appeal on the grounds that the Jacksonville trial was held in a hostile atmosphere; that Bishop R. R. Wright Sr., presiding Bishop, should have disqualified himself because of personal griev- improperly filed and that prejudicial testimony was not pertinent to the charges.

Sources close to top official in the church announced that further action against Bishop Nichols has been prepared and will be placed against him in the immediate future.

■

IT HAS also been reported that a Bishops Council is being called by the president of the council to be held in the immediate future to consider action to be taken.

Certain church officials, who do not wish to be identified at this time, stated that the judicial council in reversing the decision of the committee of trial, had overst[illegible] bounds.

AME General Board Holds First Session In New York

Enterprise Houston Tex. Sat. 6-29-57

BEAUMONT — The General Board of the African Methodist Episcopal Church, created by the General Conference which met in Miami, Florida, May, 1956, held its first annual sessions June 17-19 in New York City. The Right Reverend Samuel Lawrence Greene, Senior Bishop of the AME Church is chairman and presided over the sessions.

Each Bishop of the 13 American Districts were present the Right Reverend O Sherman, Bishop of the 16th Episcopal District, South Africa. Bishop Sherman detailed report of the needs and possibilities of South Africa. He expressed himself as being desirous of living on the District and stated that a resident Bishop was of vital importance and nearly a necessity.

"It costs $25 per day to live in the hotel" Bishop Sherman said, "however," he added. "The District can easily be made self-supporting. While the money can not be sent out of the country, it can be deposited in the banks and expenses be paid out of it."

Several of the Bishops suggested that if the Missionary Society was given the freedom of action, much coul be accomplished for mission work, both home and foreign.

Reports from several General Officers including the Secretary of Mission, President, and Treasurer of the Missionary Society and Treasurer of the A M E Church appealed to the General Board to move some of the restrictions on the Missionary Society so that it might cover a broader scopt of work and activities.

All of these appeals were denied as the General Board stuck fast to the promise made to the General Conference: "Four dollars, no more."

In an effort to solve some of the problems the General Board asked that if an investigation be made and the alterations found expedient, the Treasurer — if funds would permit —, would advance $5000 toward the erection of parish houses

The report of the auditor, a certified public accountant, stated that some of the Trustee Boards of the A M E Colleges grossly and law. Among the chief duties and responsibilities of the general Board is supervising of the total budget of the A M E Church. The Second Episcopal District, in which Kittrell College is located, was found guilty of violating the budget law, according to the auditor's report. Specific reference was made to the Board of Trustees including the president of the board.

The Budget Committee of the General Board through its chairman, Rev Ralph Jackson, moved that Kittrell College chairman and board members be censured that they apologie and that the monthly allowance of the college from the Education Board be with-held until the group has complied and agrees not to violate the law again.

Among the violation listed was an $84,000 debt incurred without the authority and sanction of the General Board. Bishop J Madison Reed, in his characteristic manner, made what he termed at the beginning, a statement in defence of Kittrell College. In an eloquent and passionate speech, closing with a fervent prayer, he finally was overcome with emotion. His two sons and others around him caught him before he fell from exhaustion.

Bishop Reed made not the semblance of a defense. He spent the time in accusing others, provoking race issues and his entire argument was full of sentimentality. He never made the first statement of fact that the chairman and

Bishop Nichols cites 13 points in appeal

Bishop Nichols' defense

1. Presiding officer erred in refusing to disqualify himself and in refusing accused right to offer evidence touching on prejudice of some members of trial committee.

2. Presiding officer refused to permit four Nichols witnesses to testify.

3. Charges filed by complainants weren't signed by presiding elders in districts in which alleged acts took place.

4. No evidence was produced to show that Bishop Nichols directed or encouraged presiding elders to furnish Episcopal residence.

CLEVELAND—Attorneys for Bishop D. Ward Nichols filed, Aug. 26, 13 reasons why a Miami Fla., trial committee conviction should be reversed.

The appeal was made to the AME Judicial Council, the church's highest court.

The appeal will be heard Sept. 5 in the Hollender Hotel. Judge Perry B. Jackson, Cleveland Municipal Court Judge, will preside over the council. Sept. 4, Judge Jackson said, will be devoted to another case.

THE FOLLOWING GROUNDS for appeal were filed by attorneys for Bishop Nichols;

1. "The presiding officer of the trial, Bishop R. R. Wright of the Eighth Episcopal District, denied Bishop Nichols the privilege of calling several necessary and important witnesses to the stand." The witnesses named in the petition were;

The Rev. D. A. Anderson, chairman of the finance committee, and the Rev. A. W. Smith, a member of the finance committee, both members of the Central Florida Conference.

* * *

BISHOP NICHOLS' petition charged that the two ministers were denied the right to testify.

He also charged that the presiding officer denied him the privilege of calling other witnesses to the stand. He named these as the Rev. James I. King and Dr. Lucille G. Coleman.

The complaint stated that the Rev. Mr. King was the only other witness to testify as to the employment of Mrs. Virginia C. Nettles and Dr. Coleman, sponsor of the "socalled unauthorized" project held at the Gator Bowl in Jacksonville, Fla.

Those persons were allegedly denied the right to testify.

Other reasons given for reversal of Bishop Nichols' conviction were:

1. The presiding officer erred as a matter of law in the church in refusing to call each witness to take an oath or some type affirmation before testifying.

2. The accused was denied a fair and impartial trial in that the presiding officer refused to disqualify himself after proper motion by the accused and the proffer of substantial evidence of prejudice.

The accused was refused the right to proffer evidence touching upon the prejudice of some members of the trial committee.

* * *

THE PETITION STATES that such an error in connection with a basic right is a reversible error.

3. "The president of the Council of Bishops erred in organizing the trial committee in that the committee was not called at least one week before the date of the trial.

4. "The president of the Council of Bishops erred in denying Bishop Nichols' petition and motion for a more definite statement of charges and specifications setting forth the time, place and circumstances under which the alleged offenses were comitted.

* * *

5. "THE PRESIDENT of the council erred in taking jurisdiction over charges filed by William B. Stewart and that portion of charges filed by the Rev. M. M. Lindsay involving Edward Waters College.

6. "The committee erred in finding Bishop Nichols guilty because the entire evidence against him was totally void of probative value and insufficient to establish the charges.

7. "The presiding officer erred in not naming more than the required five persons to serve on the trial committee and denied Bishop Nichols the privilege of inquiry into the respective prejudices of the committee members.

* * *

8. "THE PRESIDING OFFICER erred in admitting for evidence the exhibits of checks touching upon purchases of equipment and materials for the board room and the Episcopal residence.

9. "The presiding officer erred in granting motions made by the prosesecution to limit cross examination of various witnesses to questions asked only by the prosecution rather than to the subject matter touched upon by the witness in direct examination.

10. "The presiding officer erred in making an unreasonable limitation on the time allotted the accused in cross-examining presiding Elder Frank A. Allen."

Vice President Of Council Opposes Cleveland Decision

(Bishop Nichols was assigned by the Bishops Council to the 16th Episcopal District following the Cleveland hearing. This district comprises Cuba and the West Indies.)

BY DR. J. P. WALLACE
(For ANP)

INDIANAPOLIS Ind., — (ANP) — Dr. J. P. Wallace of Indianapolis, Ind., Presiding Elder and Indiana A. M. E., Conference Fourth Episcopal District Ministerial representative on the Judicial Council of the AME Church serving as its Vice President, opposes the Judicial Council absolving Bishop D. Ward Nichols of all guilt and gives the following reasons:

What undoubtly will become one of the most controversial issue before the AME Church for some time to come is the Nichols Case brought on by the unpopular decision of the Judicial Committee. The recent session of the Judicial Council in Cleveland to hear appeal of Bishop Nichols was practically dominated by lay members.

They manifested a strong hostility towards the Bishops of the church.

They accused the bishops of the church of being jealous of Bishop Nichols.

They charged the Bishops with trying to "kill him."

The theme of the council seemed to be "Save Bishop Nichols from his enemies."

The approach to the appeal of the majority of the members of the Council was that of saving Bishop Nichols from his "enemies" trustees of Kittrell were not guilty as charged.

A few persons from the Second Episcopal district, all except two were not members of the board, and other mischief makers cavorted to such an extent that Bishop Greene asked a vote on a proposed Executive session. The vote was 38-2 in favor of such an executive session. The motion prevailed for censure.

The Budget Committee had not done as well as many had thought, was the consensus of the body. There were several causes: first and chiefly, the membership given the committee was inflated. There will have to be some changes. It is the expression of a large majority that it is far better than the previous system, and they do not wish to return to it.

Reports from General officers in most cases were encouraging and the session closed Wednesday evening, a day later than had been expected by members of the Board.

AME Editor Sets Speaking Tour

PHILADELPHIA — (ANP) — Rev. George A. Singleton, editor of the African Methodist "Church Review", has a busy schedule of speaking engagements planned for the last week in July.

His opening engagement will be at St. Mark AME church, Milwaukee, on July 21, where he will be Men's Day speaker.

Following that, he will attend the Council of Bishops meeting at Baltimore, July 23-24, and then will be guest speaker at Abyssinian Baptist church, New York on July 28.

First Negro Church In Chicago Observes 110th Anniversary

Daily World Atlanta, Ga. Sat. 7-20-57

CHICAGO 1 (ANP) — Quinn Chapel AME church the first Negro church organized in Chicago this week observes its 110th anniversary with week-long services. They include a special rededication service and a dinner, both events to be attended by leading dignitaries.

Bishop Joseph Gomez, newly-appointed head of the fourth episcopal district in which the church is located will lead the rededication service on July 21. The church has been extensively redecorated for the anniversary commemoration.

Dr. Martin Luther King, leader of the successful Montgomery, Ala. bus boycott, will be featured in the final anniversary program. He is expected to address a large audience at 8 p. m. on July 22. Dr. King is pastor of the Dexter Avenue Baptist church in Montgomery.

Last Sunday, Dr. H. Ralph Jackson, pastor of St. Andrew AME church in Memphis, and leader of the powerful ministerial organization which pushed through several reforms at the last General Convention delivered the opening anniversary address.

Quinn Chapel, a stone granite structure on the south side near the downtown business district, is pastored by the Rev. Arshibald J. Carey, Jr., a lawyer and civil rights leader. He is also a former alderman in the Chicago city council, and presently acting chairman of President Eisenhower's Committee on Government Employment Policy.

MADAM PROSECUTOR!—Mrs. Sadie T. Alexander of Philadelphia, who prosecuted Bishop D. Ward Nichols, talks with H. Talcott Stith of Columbia, auditor for the AME Church, before Stith took the witness stand.

Many ministers, laymen attend Nichols' hearing

Afro-American Sat. 8-10-57

Baltimore, Md.

By Staff Correspondent

JACKSONVILLE, Fla. — The AME Church hearing, here, the beginning of last week, was attended by ministers and laymen from all sections of the country.

P. 6

Among them were:

The Rev. Messrs. A. A. Davis, H. R. Hughes, R. A. Hildebrandt, William L. Freeman, J. L. Joyner of New York City;

The Rev. Messrs. S. P. Perry, Boston; Dewey Robinson, Washington; Willie Johnson and Reid Lawrence of Atlanta, Ga., B. T. Cartwright of Plainfield, N.Y., Mrs. Prentiss Lawrence of East Orange, N.J.

The Rev. Mr. Herring of Newark, the Rev. Messrs. M. E. Jackson, R. R. Stokes, J. L Link of Philadelphia; the Rev I. Gray and Harrison Bryant of Baltimore; the Rev. James Waters of Orange, N.J.,

Dr. A. Chester Clark of New York, Dr. Fred Hughes of St. Louis. the Rev. Messrs George A. Singleton of Philadelphia, E. A. Selby, Nashville; A. G. Gaston, Birmingham, S. S. Morris, Sr., Nashville, Andrew White of Nashville,

The Rev. Messrs. J. E. Beard and S. L. Greene of Nashville, E. A. Adams, Columbia, S.C., B. J. Nolen, Nashville; E. J Odom, Philadelphia; V. C. Hodges, Cleveland;

Mrs. Anne E. Heath, Washington, Mrs. Nora Link. Chester, Pa., Mrs. A. B. Williams, Jacksonville, Dr. Russel S. Brown, Chicago;

L. E. Thomas and Dr. G. W. Hawkins, Miami; the Rev. J. I. E. Scott, Ft. Lauderdale, Fla., the Rev. Mr. and Mrs. J. W. Burroughs and the Rev. O. W. Burroughs, of Miami,

The Rev. D. A. Anderson of Tampa., the Rev. K. S. Dupont, and the Rev. R. C. Spelling, Tallahassee; Mrs. I. Liptrot, Fort Lauderdale, Mrs. M. Carey of Winter Park, Fla.

Lawyer 'Voiceless' At Nichols Trial

Afro-American Oct. 8-10-57 P 18

Baltimore, Md.

Tension is high; 750 spectators

By R. K. HIGGENBOTTOM
(Special to the AFRO)

JACKSONVILLE, Fla. — Mrs. Sadie T. M. Alexander lost her voice while interrogating church witnesses in the Bishop D. Ward Nichols' trial at approximately 7 p.m. Wednesday in the Mt. Zion AME Church.

This was the second day of the trial.

She asked the trial judge Bishop R. R. Wright for adjournment of the trial until Thursday morning.

At the evening session about 750 persons were present. It adjourned at 8:30 p.m.

* * *

TENSION HAS been running high throughout the day. The word was that "the cards are stacked against" Bishop Nichols and that he is not being tried on the charges.

As testimony of the several witnesses came before the court many persons felt that Bishop Nichols is a symbol of "something the church wants to kill."

On the opening day of the trial this reporter visited the home of Bishop Nichols where the most talked-about man in the country was meeting with his attorneys and many of his friends.

Ernest Jackson, his noted lawyer, had just emerged from the two-hour conference in the air conditioned, luxuriously appointed living room of the Bishop's home.

He was heard to make these statements:

* * *

"IF THEY adhere strictly to the law of the church we will win," said the noted Ernest Jackson, counsel for Bishop Nichols.

"It's just a question of how honest they are when they claim they are trying to uphold the law of the church."

The Rt. Rev. Nichols was heard to ask, "Are you sure everything is all right, Mr. Jackson,"

"Don't worry," replied the counselor, "keep quiet, and remain calm."

This seemed to have put into words the general atmosphere among the crowd of people in the bishop's home. Optimism was everywhere in evidence.

* * *

FROM FLORIDA, New York, New Jersey and Alabama, the people flocked to give moral support to the man who had led them or was until a few short weeks ago their leader.

Since the five charges were filed by the Rev. Mr. Lindsay, the Episcopal responsibility in Florida has been taken over by Bishop S. L. Greene. "The best thing to happen to Bisnop Nichols is that Bishop Greene shall sit here. There is no comparison between the two men."

On the flight to Jacksonville, this reporter was joined by Dr. Frank Veal, president of Allen University. "Originally," said Dr. Veal.

"The AME Church was an Episcopal democracy but at the turn of the 20th century, the men in office began what may well be called the Episcopal heirachy.

"In 1956, at Miami, the assembly decided to turn to the democracy of our founding fathers. Bishop Nichols and I have been friends through the years, though for the past two years we have been on opposite sides of the fence. It is tragic that this must befall Bishop Nichols at a time when he has arrived at a point of international church leadership."

* *

BISHOP NICHOLS is a member of the Central Committee of the World Council of Churches and an executive committeeman of the National Council of Churches of Christ in America.

The Sons and daughters of Allen, a pro-Nichols group, formed in Baltimore during the recent session of the Bishops Council, held a meeting Monday night at Grant Memorial AME Church in Jacksonville.

Nearly 250 people were in attendance at the session presided over by their recently elected president, the Rev. C. C. Cartwright of New Jersey.

Representatives of the Nichols regime in Florida, were at the Episcopal residence on fashionable West 8th St. to guarantee the comfort of the Bishop's friends. Among them were the Rev. John E. Carey, the "unofficial secretary" to Bishop Nichols; the Revs. John Groover; George W. Smith; J. S. Jackson, T. G. Shehee and C. C. Fax.

The Revs. J. J. Jackson, Lonnie Carey, and Samuel S. Singleton, motored in from New Jersey.

Dr. M. C. Jackson was also on hand.

* * *

ON TUESDAY, about 9:00 o'clock, I arrived at the spacious Mt. Zion AME Church. In 15 minutes it was already crowded, Bishop Nichols made his dramatic appearance.

Partisans, estimated to be 750 of the 1,000 persons present, stood to give him a thundering ovation which lasted more than 4 minutes.

The bishop was nattily dressed in a blue summer suit. He gave the appearance of complete composure.

* *

AT 10:20, the bailiff, T. M. Austin, intoned: "Hear ye, hear ye, the Ecclesiastical court of the AME Church is now in session. All person or persons having a charge or charges will come forward to be heard."

Bishop R. R. Wright, president of the Bishop's Council, ascended the rostrum, wearing his academic gown, with a blue velvet cowl, representing the doctorate degree of the University of Pennsylvania.

He was accompanied by the Bishops of AME church,

ON JURY — The Rev. Harvey E. Walden of Chicago, one of the six persons serving on the jury in the Bishop Nichols trial.

among them Bishops Sherman, Wilkes, Gomez, Reid, Jordan, Primm, Baber, Hatcher, Hickman, and Bonner.

A full - fledged worship service was "endured."

Dr. Frank Veal offered a prayer. Dr. George Singleton, editor of the Christian Review, read the scripture. Hymns, led by members of the church from Georgia, were sung.

Bishop Wright then appointed officers of the court.

* * *

AT 10:40, the clerk of the court, the Rev. D. V. Kyle was called to read the charges. The counsel for the defense raised questions with reference to the proceedings of the trial.

It may be noted that each objection raised by the defense has up to this point been overruled, and the council had taken exception in every instance.

The pertinent charges filed June 14 by the Rev. M. M. Lindsay, also the charges made by Dr. William B. Stewart, ex-president of Edward Waters College, Jacksonville, Fla., were read.

* *

BISHOP WRIGHT called for identification of counsel. Mrs. Sadie T. M. Alexander is counsel for the complainant; Attorney Ernest Jackson, counsel for the defense.

The trial committee was announced by Bishop Wright. Members of the committee are: the Revs. Benjamin H. Hill, Tulsa, Oklahoma; Alvah A. Shaw, Columbus, Ohio; T. Wesley Gaines, New Orleans, La.; Harvey Walden, Chicago, Ill.; and Bishop Primm of the 10th Episcopal District, Waco, Texas.

One of the apparent surprises of the proceedings, up to this point, was the brilliance of Mr. Jackson for the defense.

It appears that he was underestimated and that so many people thought that Mrs. Sadie Alexander, well - known lawyer from Philadelphia, would run away with the proceedings.

* * *

UP TO THIS point, Mr. Jackson dominated the proceedings and on every hand has taken advantage of legal propositions in questioning much to the obvious annoyance of Mrs. Alexander and of Bishop Wright.

The first witness for the complainant was ex-president Stewart of Edward Waters College. He was followed on the stand by Mr. Stith of a CPA firm of Columbia, S.C. which audits all of the books of all the educational institutions of the AME church.

The third witness was William Pierce, formerly business manager at Edward Waters College.

The fourth witness was Dr. Reid Jackson, eminent educator.

Another event which marked the second day of the trial came at the close of the Wednesday session.

* * *

THE FEELING of "leaving no stone unturned" reached its height when a woman was bodily ejected from the church on Wednesday night although she said she had no idea why.

Mrs. Mary Hagins of Leesburg, Fla., a member of St. Paul Church there, was sitting in the audience when suddenly the Rev. Samuel M. Pointer, a guard over witnesses, announced to Judge Wright that she had been seen relaying messages of the trial proceedings to witnesses waiting in the basement of the church.

Upon hearing the accusation, Bishop Wright ordered Pointer to identify her and to eject her from the building.

Counsel for the defense, Judge Thomas, addressed the jury thus:

"Your honor, I don't know her, I have never seen her, I have had no contact with her, but I do not think she should be ejected from the church until she has had a chance to defend herself."

* *

BISHOP WRIGHT said: "We are not going to have anyone interfering with the proceedings of this court or the trial.

He then loudly told the audience, "Any marshal who sees anyone violating any rule shall eject them without any question.

"If it becomes necessary we will adjourn this trial to more limited quarters."

With that, the woman was taken from her seat and pushed out the door amid an uproar from the crowd.

As she went down the aisle she kept saying: "I don't know what this is all about. What's this that's going on?

* * *

OUTSIDE THE church she told this reporter:

"I don't know what was said. I couldn't hear.

When it was explained to her why she had been ejected, she stated:

"I just went down there to get a sandwich.

"I didn't know any witnesses were down there.

"I'm from Leesburgh and I don't know a soul.

"I don't know what's going on here."

Rev. Brown Fills Tuskegee Pulpit

Montgomery Ala.

TUSKEGEE INSTITUTE, Nov. 29—The Rev. T. H. Brown, a native of Alexandria, La., the new pastor of Washington Chapel AME Church, gave the sermon Sunday morning. Having been in the ministry for 20 years, and having pastored the Emanuel AME Church of Mobile for the past eight years, the Rev. Brown brings to Washington Chapel AME Church and the Tuskegee community a wealth of experience in church leadership.

The new minister did his theology at Campbell College of Jackson, Miss., and holds his A.B. and D.D. degrees from that institution. While at Emanuel AME Church he added 200 members, thus leaving a membership of 415. In addition to doubling the membership at the church from which he came to Washington Chapel, the records indicate that he completed an ambitious renovation program while there and built a new parsonage.

Rev. Brown is married to Mrs. Polly L. Brown and they have two children, Delores and Marshall Brown.

Washington Chapel and the Tuskegee community welcome the Browns.

9 1957

AME Bishops Wright, Jordan Get New District Assignment

World, Atlanta, Ga. P. 1 Sun. 10-13-57

CINCINNATI, O. — (ANP) — The Council of Bishops of the African Methodist Episcopal Church meeting here Friday assigned Bishop R. R. Wright ctthe 5th Episcopal District, comprising 14 states from Missouri to California, and including Alaska and Bishop Frederick D. Jordan to the 8th Episcopal District, comprising the states of Mississippi and Louisiana.

Bishop Jordan had recently requested a leave of absence and had turned over the work of the 5th District to Bishop Wright. In considering the matter here Friday, the Council took note of recent medical reports indicating that while a less strenous program of activity was definitely indicated for him, Bishop Jordan's health condition would not require a complete cessatin of his activities at this time.

He is expected to take up his new work in about 10 days when the leadership of the District will assemble at Campbell College, Jackson, Miss., to welcome him.

Following several weeks of Annual Conferences in the area Bishop and Mrs. Jordan will leave the country for their previously announced tour in the Middle East and North Africa.

History Is Made

In the quiet of a Cleveland hotel room, last week, 13 dignified black-robed members of a Judicial Council met for the first time as the AME Church's Supreme Court to hear the appeal of a bishop. P. 4

Decorum and debate befitted the occasion. Afro American

Before them was an appeal by Bishop D. Ward Nichols from the decision of a lower church court.

The Cleveland Council reversed the lower body and restored Bishop Nichols to office. Pit. 9-21-57

Tuesday AME bishops, meeting in Washington, accepted the Judicial Council's decision and assigned Bishop Nichols to a new district in South America and Cuba. Baltimore Md.

It rejected an intemperate resolution of a conservative member, who criticized the church's highest court.

Thus history was made.

For more than 100 years, the AME Bishops constituted the church's executive body when the General Conference was not in session.

The General Conference now has turned some of the bishops' duties over to a new Judicial Council, half of whom are laymen.

Last week came the test.

The bishops gracefully put their seal of approval upon the change.

AMES organize new church unit

Afro American Baltimore Md.

A new AME church organization, "The Sons and Daughters of Allen," has been formed within the denomination to "practice the Golden Rule in the spirit of Richard Allen." Pit. 10/19

The president of the new organization is the Rev. M. Cartwright of New Jersey; the secretary is Mrs. Clara Harris of Baltimore, and vice presidents are Mrs. W. E. A. Harris, Florida; the Rev. J. Edge, Georgia; the Rev. B. F. Sumter, South Carolina.

Other officers are Dr. Martha J. Keys, treasurer, and Dr. M. Crumpley, chaplain.

Chapters of the Sons and Daughters of Allen have been organized in five of the denomination's Episcopal districts.

AME

Jackson enters decree in Nichols' acquittal

Afro American P. 1 Baltimore Md

CLEVELAND — A decree of the AME Judicial Council finding Bishop D. Ward Nichols not guilty of maladministration was issued Tuesday of last week. Pit. 10-13-57

Judge Perry B. Jackson of the Cleveland Municipal Court, president of the Council, wrote the decision for his associates.

The Council is the AME's Supreme Court.

* * *

ITS SESSIONS were held Sept. 5 to 7 in Cleveland's Hollenden Hotel, with 13 black-robed counsellors around a table.

* * *

THE ATMOSPHERE, dignity and decorum of a Federal court room prevailed. Bishops occupied front seats and some 50 spectators were present.

Mrs. Sadie T. M. Alexander, attorney for the church, contended Saturday, the Council did not have jurisdiction to go into the facts of the case.

Also, she refused to say whether or not she feels both sides were "fairly heard." She said the answer depends upon what one means by "fairly heard." Afro American

Copies of the record of the lower church court in two volumes were provided for counsellors as well as bound copies of the briefs of the lawyers for the church and Bishop Nichols. P. 2

The council divided 10 - 3 in favor of Bishop Nichols.

* * *

COUNSELLORS, avoiding technicalities, found there was no evidence that the Bishop had personally received a penny. 10-12-57

Testimony did not support the alleged charges, Judge Perry stated.

Asked if the three dissenting counsellors had asked to file a minority report, Judge Perry said no. Baltimore, Md.

A so-called minotiry report filed by the Rev. P. D. Q. Wallace and published recently in a church weekly, came as a surprise.

* * *

THIS MINORITY report criticized a general conference which, because it had named so large a number of laymen to the Judicial Council, said laymen "dominated" the Council.

Foreign members of the Council were unable to attend the Cleveland deliberation because of the distance.

The Council roster, however, showed six laymen and seven clergymen tried Bishop Nichols and that the vote to acquit him was cast by four clerics and six laymen.

Bishop Nichols was transferred from the Florida district to the Cuba, South America area.

* * *

ATTORNEYS for the Bishop filed sworn affidavits with the Council charging two members of the lower church with making prejudiced statements in advance of the trial.

Bishop Nichols sought in vain to have them disqualifs themselves.

Judge Perry said the Council did not act upon these affidavits, but limited itself to the seven specific charges of whether Bishop Nichols had directly or indirectly mishandled money.

APPOINTED — James E. Tyson, Washington attorney, who has been appointed a member of the District of Columbia Alcoholic Board of Control, the first of his race to hold the position. He formerly served as a rent commissioner. Afro American P. 2 10-12-57

A Minority Report

Dr. J. P. Q. Wallace of Indianapolis has filed a minority report in the case of Bishop D. Ward Nichols.

Dr. Wallace was a member of the Judicial Council, the AME Church's highest judicial body, which last month overruled a lower church court and absolved Bishop Nichols of the charges filed against him. Afro American Baltimore, Md. P. 4

The Judicial Council by a vote of ten to three gave an oral opinion, which is to be followed by a written decree.

But without waiting for this written decree, Dr. Wallace files his minority report.

This is most unusual. If a body is to give a report, the majority and minority report should be released together. 10-12-57

In his minority report Dr. Wallace critizes his fellow members. He termed them unsympathetic, biased, prejudiced. He said they failed to consider the facts and evidence.

He criticized the council itself because the majority of its membership present were laymen.

This is a reflection on the General Conference of the church itself, which had appointed the members of the council and determined what proportion of them should be lay and clerical.

Dr. Wallace said his minority report was filed on behalf of himself and two other members of the council and admitted that he was out-voted ten to three.

In the absence of the judicial council's full report, citing the reasons why it threw out charges against Bishop Nichols, the public has no facts on

Text of Greene resolution

Text of Bishop S. L. Greene's (defeated) resolution to call special general AME conference and abolish the Judicial Council is as follows:

"Whereas the recent Decision of the Judicial Council of our Church handed down during a meeting of said Council recently held in Cleveland (in the case of the Revernd M. M. Lindsay vrsus Bishop D. Ward Nichols (although not as yet filed for record by our Council of Bishops — but nevertheless so widely published and heralded by radio, press and other means) makes imperative and mandatory, the immediate and united effort of the Bishops of the Church — to declare to the ministry and membership of our Communion — our united reaction to this most flagrant, unprecedented and unwarranted assumption and abuse of authority.

"Whereas this Judicial Council established as late as the year 1952 — (not yet property organized, with the number of thirteen members, more than a majority of whom were laymen) was provided by the General Conference not to be a "SUPREME COURT" with FINAL AUTHORITY . . . in any matter, but only to the meeting of the next General Conferenc.

"Ths matters in the main were:

"(a) to interpret and clarify the laws of the Church, and

"(b) to provide an appellate tribunal for ministers, as regards decisions of law, particularly effecting them and at most, as regards the verdict of a Trial Committee . . . to recommend to the General Conference — such matters as improper procedure, illegal rulings, etc., that might be helpful to the Conference in REVIEWING THE CASE.

"(c) to reverse if necessary interim assignments of Bishops by the Council of Bishops, upon appeal.

"(This provision is not to be construed with removal of bishops, by reason of a guilty verdict by a Trial Committee, which has the exclusive right to find fact!)

"Whereas the age-old custom that any serious conditions, obtaining in any Episcopal District, Presiding Elder's District or Local Church — especially those that were calculated to effect the best interests of the Church — to say nothing of the intenselygrave situation of having been found guilty by a Trail Committee of your "Peers" — the minister in question, though he be bishop, presiding elder or pastor, most always has been removed and given a different assignment!"

"THAT IS "AME" ISM!

"And, whereas our great Church has by reason of this intemperate, deplorable and unwarranted assumption of said Judicial Council — been so flagrantly humilated and impaired as a major Religious Denomination in the U.S.A., and of Christendom:

"Be it resolved

"First That the average, that never before in the history of our Communion, have we felt so called upon to re-consider and to implore the General Church also to do likewise, in considering the EFFECTIVENESS AND ADEQUACY of the Council of Bishops, as bein the sufficient and proper provision for the government of the Church diring the interim — and the complete abolition of this costly experiment and assumed "SUPREME COURT" — The Judicial Council of the African Methodist Church!

"Second — In order to prevent unbound confusion and wide-spread destruction, morally, economically, educationally and spiritually,

"That we here and now, authorize and direct, that the necessary machinery— be set up forthwith, to call into EXTRA SESSION — OUR HIGHEST TRIBUNAL, THE GENERAL CONFERENCE OF THE AFRICAN METHODIST EPISCOPAL CHURCH."

BISHOP NICHOLS
"Another victory"

8 out of 13 for Nichols' case verdict

WASHINGTON

The AME Bishops Council, called in a special 5½ hour session Tuesday at Metropolitan AME Church, restored Bishop D. Ward Nichols to active duty.

The vote was 8 to 5.

He was assigned to the 16th (South America and Cuba) District.

Bishop S. L. Greene was assigned to Bishop Nichols' former district in Florida.

Thirteen bishops were present, including: Bishops Reid, Baber, Bonner, Hatcher, Jordan, Gomez, Hickman, Gibbs, Greene, Primm, Wright, Walker, and Sherman.

A RESOLUTION, said to be introduced by Bishop S. L. Greene, calling for a special session of the AME General Conference to review the action of the Judicial Council did not reach a vote.

A majority of the Bishops, apparently opposed to any special session, favored acceptance of the Judicial Council's report.

This is generally held as a defeat for Senior Bishop Greene and the committee which tried Bishop Nichols in Jacksonville, Fla., last July.

The Judicial Council which met in Cleveland, exonerated Bishop Nichols by a vote of 10-3.

It was reported that a minority report was filed by J. P. Q. Wallace, Indiana; Philip Van Putten, Haiti and M. Johnson, Durham.

8 of 13 AME Bishops Voted to seat Nichols

By ELIZABETH M. OLIVER

WASHINGTON

AME Bishops voted 8 to 5 to seat Bishop Nichols in Council session Tuesday in Washington.

Special telephone call put in to Judge Perry Jackson in Cleveland.

Church's Judicial Council (Supreme Court) upheld.

Bishop Greene's resolution to call special general conference and abolish Judicial Council lost without a vote.

Dr. Manse and his bag of money.

Bishop Wright is my childhood friend.

I have known Bishop R. R. Wright since I was a little girl in Brazil, Ind., when he was a minister of the sawdust trail, stopping by members' homes for dinner.

At the Bishops' Council meeting in Baltimore I pinned his robe on him with a safety pin from my purse, patted him on the cheek because I remember him from childhood.

However, at the Bishops' Council meeting in Washington this week after Bishop D. Ward Nichols had won another sweeping victory, my beloved Bishop Wright of days gone by was bitter.

STOOPED WITH HIS nearly 80 years, bowed in defeat, he refused to say anything but "Good-bye daughter."

I asked him if he thought he was being a "good boy" and teased him about loving his "bosom enemy," but he kept eating there in the Metropolitan Church dining room, and with eyes down, said nothing.

He had lost a bitter fight against the young, brilliant, and successful world churchman, Bishop Nichols. It was obvious, my old friend did not feel so happy.

However, I suspect what Bishop Wright dislikes most (and anyone would) is the fact that today the AME bishops, laymen, pastors, and entire church administration no longer fear the dictates of bishops.

* * *

IT USED to be that when a severe bishop spoke, the AME earth trembled.

* * *

ON TUESDAY a marked defiance was shown the Senior Bishops.

Actually, the rest of the bishops voted them down, poohpoohed their "viewings with alarm," and accepted none of the elderly men's suggestions.

Bishop Greene usually a friendly person displayed visable disappointment that Bishop Nichols was readmitted to the roll of bishops.

Scowling, the giant bishop stalked from the meeting room alone, brushed by the crowd of people who were congratulating Bishop Nichols and ate dinner at his hotel.

In his printed statement to the Bishops' Council he had advocated that the Judicial Council be abolished.

Also in his printed statement he fairly splintered the air as he termed the decision of the council to free Nichols as "intemperate, deplorable, unwarranted."

He also said the move was "most flagrant, unprecedented," and claimed that "our great church has been humiliated, impaired as a religious denomination in the USA and Christendom."

* * *

SO GREAT WAS HIS distaste for the victory of Bishop Nichols, he wanted to call a special session of the General Conference.

And that would have been a $100,000 deal!

To bring in delegates from the 100 annual conferences would have cost perhaps more.

But that's the way Bishop Greene wanted it. His resolution never got to be voted on. Of the 100 annual conferences, three fourths of them would have been required to give consent to the special meeting.

Delegates would have had to come from all 19 Episcopal Districts including Africa and South America.

Last year in Miami, the General Conference was reported to have spent one million dollars at the 5-day meeting.

A special session certainly would have cost $100,000.

And Bishop Greene would have wanted to do this costly job just to oust one Bishop.

Further problems developed there within the chambers as the Bishops' Council met.

Bishop Wright had been assigned to go to the 16th District and with Bishop Nichols appointed there, of all things — a Christmas party planned by Bishop Wright in the lush Carribean country was blown sky high.

* * *

HE TOLD THE Council that he had already invited guests

down there for Christmas.

A fellow bishop replied: "Would you hold another bishop from being assigned just because of a Christmas Party?"

As I entered the room where the bishops were meeting, there sat Dr. R. J. Manse, the church secretary-treasurer, at the desk paying the bishops their 10 cents a mile travel money.

Some bishops had come as far as 1,000 miles.

* * *

IN THE last month or so, the Bishop Nichols fracas has caused the bishops, presiding elders, preachers and laymen to spend much money out of their own pockets.

The church assembled in Jacksonville, Fla. for the trial which found Nichols guilty and which saw expenditures for attorneys' fees, witnesses, travel, and board and lodging.

Churchmen had a June 17 gathering to make reports in New York.

Then in July, they gathered in Baltimore for the Bishop's Council Summer conference.

* * *

IN SEPTEMBER there were two expensive sessions.

The Nichols appeal to the Judicial Council caused them to hit the road again to Cleveland last week.

This week the bishops were in Washington.

Each time Dr. Manse traveled around with his little money bag packed with $20, $50 and $100 bills.

SUPPORTING pastors who "could not dare to be absent" spent money from their pockets.

At the Tuesday meeting in Washington the number had dwindled down to about 50 persons all of whom sat around the church waiting for a decision.

They chuckled at the idea of a General Conference and asked, "Where would we get the money from?"

The 8 bishops who voted for Nichols in AME test case

WASHINGTON

The test vote in the AME Bishops Council at Metropolitan Church Tuesday afternoon came on the question whether Bishop D. Ward Nichols should be listed on the Council's roll as present.

Senior Bishop S. L. Greene, who had summoned the bishops by telegram Saturday, said that he had not received the official Judicial Council's decision overruling Bishop Nichols' suspension by a church court.

SPEAKING by telephone from Cleveland, Judge Perry Jackson advised the bishops that the Judicial Council's oral decision was officially in effect and written confirmation would follow.

Eight bishops then voted to seat Bishop Nichols. They were Frank M. Reid, secretary; Joseph Gomez, Ernest L. Hickman, George W. Baber, William R. Wilkes, O. Lee Sherman, Isaiah H. Bonner and Carey A. Gibbs. Five other bishops were present.

BISHOP NICHOLS then was permitted to take his seat and participate in the five and one half hour meeting.

Bishop S. L. Greene's resolution condemning the Judicial Council as a Supreme Court and urging a special session of the general conference to abolish it was lost without a ballot.

Said the Rev. A. A. Davis, of New York, "I'm going fishing."

Absent from the Tuesday meeting was the presiding elder who started the whole Nichols affair. The Rev. M. M. Lindsay wasn't there. He preferred the charges, on June 17, in New York.

However, present was the Revs. R. E. Lamb, J. W. Armstrong, Impearance Wright, R. A. Wright, R. A. King and D. B. B. Thorpe, from Florida.

A look over the crowd at Metropolitan Church revealed the sons of three bishops.

Young "Tookie" Reid was there. He is a presiding elder and son of Bishop Frank M. Reid. George, whom they have nicknamed "Tookie" announced he has just become a married man.

* * *

HE URGED the same for young Rev. George Baber, son of Bishop G.W. Baber.

Also present was the Rev. S. L. Green Jr., son of the senior Bishop Greene.

A worried young man was the Rev. Rembrant Stokes, president of Wilberforce. With deep consecrated concern, he feared the church would be brought to disgrace and shame.

He shook his head and walked the corridors of the church.

The Rev. H. Ralph Jackson, president of the Brotherhood, was on hand. He held a meeting of about 40 persons and got "excited" over the Judicial Council's decision.

Bishpo David H. Sims, representative was on hand also. Bishop Sims, as yet has not been assigned although reinstated as bishop.

The Baltimore delegation included the Revs. Harrison J. Bryant, Bethel AME pastor; I. A. Miller, Trinity pastor; J. B. Nash, and the Rev. A. R. Powell of Annapolis.

The Revs. Freeman, and Mitchell from the second District were there, as were the Revs. Kelsey Keys, Nearn, and Smallwood from Philadelphia. Also M. E. Jackson, Philly and G. G. Crumpley, Flushing, N.Y.

Many bishops, in fact eight of them, contended that such pride would "split the church right down the middle."

The Revs. George D. Robinson, Washington; Chester Clark New York; Henderson Hughes, New York; J. L. Joiner, New York; and J. A. Portlock, of Brooklyn's Bridge Street Church were there.

Also present were the Revs. J. W. Johnson, presiding elder of the Camden - Trenton District; Kenny Baldwin, Chester, Pa.; B. T. Cartwright, Trenton, N.J. and M. E. Jackson of Mt. Pisgah, Philadelphia.

Dr. Amos was there from Chicago as was the Rev. Van Putten, a member of the Judicial Council from Haiti, and the Rev. J. H. Mayo from D.C.'s Ward Memorial.

A relative and cousin from Montgomery County, Md. was the Rev. H. Holland Fields who is presently a Philadelphia conference member and working church public relations.

* * *

THE REV. Charles E. Steward of Union AME in New York was deeply concerned about the church as was the Rev. Thomas E. Freeman, presiding elder of the Hagerstown District of the Washington conference.

THE NICHOLSES RELAX—Wearing confident smiles in their Hotel Hollenden suite, in Cleveland, Ohio, Bishop D. Ward Nichols and Mrs. Nichols are shown as they waited the beginning of the appeal trial last week.

The Rev. Mr. Freeman was pastor of Baltimore's Allen AME for five years.

Bishop Wright told the Bishops' Council on Tuesday that the newspapers had the wrong information on Bishop Sims' assignment to assist him in the 16th District.

* * *

HE SAID: "Sims was never assigned and it says so nowhere in the minutes.

"I asked him to assist me, when and if I should go to the 16th District."

Inside the "upper room," I thought I heard Bishop Wilkes chiding Bishop Greene that his "pride should hurt him so badly."

He said: "Jesus did not exhibit all that pride. Jesus was humble and said he was just a servant."

Bishop Greene insisted how-

Trial begins in Florida

Afro-American p. 1

Sat. 8-3-57

By LULA JONES GARRETT
AFRO Staff Correspondent

Baltimore Md.

JACKSONVILLE, Fla. — "I'm completely innocent of the charges. If I had done anything I would perhaps be worried."

This was the calm assertion of AME Bishop Decatur Ward Nichols here Monday on the eve of a historic church trial that could end his ministerial career.

PRAY BEFORE TRIAL—Trial Judge Bishop R. R. Wright, left, and Bishop D. Ward Nichols rub shoulders during communion at the Bishops' Council in Baltimore. Bishop Nichols went on trial in Jacksonville. Fla., Tuesday.

"I believe I can prove to the trial board that these charges are based on malice and vindictiveness.

"The complainant is being used by persons who are bent on destroying me even if it means doing great harm to our church," the 56-year-old prelate charged.

* * *

THE COMPLAINANT is the Rev. M. M. Lindsay, presiding elder of Gainesville, Fla., who lodged five charges against the bishop.

The charges were scheduled to be aired before a trial board sitting in the historic Mt. Zion AME Church here.

Presiding over the momentous hearing is Bishop R. R. Wright, president of the Bishops' Council.

Two lawyers have been retained to handle Bishop Nichols' defense. They are Ernest Jackson of Jacksonville and former Municipal Judge Edwin Thomas of Miami.

* * *

APPEARING IN the role of prosecutor for the church will be Dr. Sadie Alexander of the famous Philadelphia husband and wife law firm, Alexander and Alexander.

Mrs. Alexander was recruited at the last minute by Bishop Wright after Francisco Rodriquez of Tampa withdrew from the case.

Mr. Rodriquez assisgned his withdrawal to professional reasons, contending that he feared a "conflict of interests."

Bishop Nichols, he contended, since being assigned to the 11th Episcopal District in Flordia, has been extremely active in the NAACP.

* * *

HE FELT he could not appear in the role of prosecuting the prelate in view of the fact that he also represented the NAACP in the Florida area.

Bishop Nichols insists that behind the charges leveled against him are disgruntled AME churchmen and white Floridians angry at his strong leadership in behalf of the NAACP.

The charges against Bishop Nichols which are being aired here are as follows:

* * *

CHARGE NO. 1 — "Illegal handling of General Budget Fund.

Specifications:

1. "In the Central Florida Conference the Finance Committee was not allowed to handle the Budget Fund as required by Discipline.

2. "The total public offering were not sent to the Minimum Salary Fund.

* * *

CHARGE NO. 2 — "Placing burdensome assessments upon the churches and the Ministers for his own personal gain.

Specification:

1. "The Presiding Elders of the Florida Conferences were required by Bishop Nichols and/or his agents to pay $172.25 per District for furniture for his his (the Bishop's) private home.

2. "The Presiding Elders were also required by Bishop Nichols to pay unauthorized and illegal dues in the Presiding Elders' Council.

* * *

CHARGE NO. 3 — "Disobedience to the Order and Discipline of the AME Church.

Specifications:

1. "The Finance Committees were elected in each Annual Conference in Florida and were not allowed to function according to law in any Conference over which Bishop Nichols presided.

CHARGE NO. 4 — Levying Unauthorized Assessments.

Specification:

1. "An unauthorized project (to bulid or provide a Community Center on the Campus of Edward Waters College).

"To finance the above unauthorized project a production was staged in 'Gator Bowl" in Jacksonville, and each Presiding Elder was given fifty tickets, priced at $1.00 each, and later called in and given 50 more and ordered to bring in $100 or he would get 32 new Presiding Elders to take their places.

* * *

CHARGE NO. 5 — "Maladministration in Office in the Church.

Specification:

1. "Bishop Nichols employed without proper authority unauthorized personnel to work at Edward Waters College."

Laymen Of AME Off To Los Angeles

Defender Chicago, Ill. Sat. 8-3-57

OAKLAND, Calif. — (ANP) — The Connectional Laymen's organization of the African Methodist Episcopal church will convene in the First AME church, Aug. 22-25, according to Mrs. Alma I. Mackey, director of public relations.

Chairman of the general board is Rt. Rev. Sherman L. Greene, and Atty. Herbert L. Dudley is Connectional president with offices in Detroit.

Host to the meeting and president of the laymen's organization of the Fifth Episcopal district is Atty. R. J. Reynolds, with Rt. Rev. Frederick D. Jordan as presiding Bishop.

Mrs. Georgia Marshall, general chairman, and entertaining conference president, has the following committee chairman supporting her in carrying out plans for this 65th Annual Connectional Laymen's Convention; Mrs. Viola Brooks, secretary; Mrs. Ruben Brazier, treasurer; Atty. R. J. Reynolds, program; Mrs. Ellen Johnson, souvenir; Julia Wheatley finance; Mrs. Bernice Middleton, registration; Mrs. Candace Wright, housing; Mrs. Fern Mikel, publicity; Mr. Arthur Lathen, souvenir program agent; Josephine DeJan, Gertrude Thompson, Willie Rideout, Helen Hilton, and Edison Stalling.

Jury Will Not Be Selected Until Morning Of Trial

Wkly p. 5

Birm. Ala.

Sat. 7-20-57

JACKSONVILLE, Fla. — Important leaders of the AME Church emphasized this week that when Bishop D. Ward Nichols' trial opens here at historic Mt. Zion AME Church, on July 30, that it will not be merely Rev. M. M. Lindsay's charges against Bishop Nichols, but rather it will be the entire African Methodist Church against him.

"Much misunderstanding exists about this case," a well placed official said. "When a Bishop is accused of breaking a law it is the Church law not that of an individual. Therefore, if Bishop Nichols has erred he has done so against the entire Church; if he has not, the Church must find him not guilty.

"While the specific charges have been leveled by Presiding Elder Lindsay, the AME Church itself will probably push to ascertain the complete facts," it was stated.

It has been revealed by the Rev. E. M. Johnson of Hot Springs, Arkansas, who was attorney for the AME Church, that it was highly probable that on the basis of certified reports by a staff of auditors evaluating Edward Waters College that Bishop Nichols would have been charged by the General Board of the Church had not charges been lodged against him first from Bishop Nichols' own District.

AUDITORS CRITICAL

Bishop Nichols as the head of the Eleventh District (Florida) served as Chancellor of Edward Waters College and the report by the auditors was very critical of the Bishop's tenure of office.

Meanwhile it has been announced that Bishop R. R. Wright, Jr., head of the Council of Bishops, will preside at the trial, and a jury of five Elders of the Church, one of whom will be a Bishop, will serve as the jury. The selection of this panel which will be made by Bishop S. L. Greene will not be until the morning of the trial.

Almost every Bishop and most important leaders of the Church are expected to attend. The trial, if it follows precedent, should not

exceed one day though it may be several days before the panel of Elders hands down its findings. There is no appeal from these findings except at the General Conference. The next General Conference of the AME Church is at Los Angeles, in 1960.

The panel of Elders is expected to find Bishop Nichols either guilty as charged, in which case he is suspended as a Bishop pending final approval of the General Conference in 1960, or not guilty, and he would then be immediately restored to active duty.

Meanwhile because of the approaching trial, much interest surrounds the forthcoming summer meeting of the Council of Bishops, slated for July 24 through 26, in Baltimore, Maryland. AMEs will leave this session and proceed to Jacksonville where four days later the trial of Bishop Nichols opens

200th Anniversary Committee on Publicity of R. Allen

Chron

DALLAS, TEXAS

Recorder

March 25, 1957

p 4 AME

The Committee on Publicity for the 200th Anniversary of Richard Allen met at the call of the chairman, Bishop H. T. Primm immediately following the general session of the committees.

The Committee organized as follows: Chron - 5-23-57

Bishop H. T. Primm—Chairman

Bishop D. H. Sims—Vice-Chairman

Rev. Adelaide Jones

John H. Adams—Secretary

The committee voted to add the names of Dr. Archibald Carey and Mr. Val Washington. In subsequent sessions special committees to execute the various publicity approaches will be selected.

Projects on the mind of the committee are:

1. Issuance of Richard Allen Postage Stamp.
2. Mass use of Postal Cards by A. M. E.
3. Stickers for Car Bumpers and Windows.
4. Bus Cards, in Philadelphia only.
5. Buttons, pins, etc., for lapels for mass use.
6. Symbol for celebration (Hammer and Anvil).
7. Church bulletins for every A. M. E. Church and others who cooperate. Recorder
8. Billboard advertising.
9. Telephone Time Service.

The committee voted preparation of stationary bearing symbol of anniversary celebration.

Meeting adjourned until the General Board Meeting in New York. Listen for the call of the Chairman.

Fighting Afro-American bishop in procession

Sat. 8-3-57

Baltimore Md.

By ELIZABETH M. OLIVER

P. 12

BALTIMORE

Bishop Richard Wright, president of the Bishops' Council of the AME church, Wednesday, issued a warning to Bishop D. Ward Nichols.

He announced to the bishops at an unscheduled 10 a.m. meeting of the Council:

"Any act of participation in the proceedings of the council as a bishop may make him (Bishop Nichols) liable to what the trial committee may call contempt of court."

In reply Bishop Nichols said: "If the bishops would not object, I'll take my chances."

Following this statement, Bishop Nichols courageously took his official position as third in line, marched with the other 14 bishops from the rear entrance, down the sidewalk to the front door, and up the aisle of Trinity AME Church.

The procession was 35 minutes late.

* * *

THE INCIDENT took place at the summer session of the Bishops' Council in Baltimore on the first day of the two-day meeting at Trinity AME Church.

It had been predicted that because Bishop Nichols is awaiting trial July 30 "for violating church laws" he would be excluded from the processional.

The trial will take place before a special church trial committee in Jacksonville, Fla.

* * *

IN ATTEMPTED to determine whether Bishop Nichols should join the procession along with his collegues, Bishop Wright quoted the AME Church Discipline which contains the church's governing laws.

He read from page 428 in section five and quoted paragraph 276 which is headed "Effects of Appeal."

It says: "When charges have been preferred and notice thereof has been given the accused, he shall cease to exercise the privileges or perform the duties of the office immediately."

He then issued the warning statement.

Also voicing open disapproval of Bishop Nichols' joining the parade was Senior Bishop Sherman Lawrence Greene who has served a total of 29 years as bishop.

SOME BISHOPS expressed hope that "no trouble will arise" while others stated that the law quoted had only to do with those desiring an appeal after trial.

Others said: "You can't throw him out."

Prior to the meeting, Bishop Nichols was heard to say: "Either I march down that aisle or they'll roll me down."

As the procession entered the church, which seats approximately 500 persons, the audience stood.

However, nudgings, nods of heads, winks and whisperings behind hands was obvious.

The word which vibrated through the crowd as they sang hymn No. 77, "Guide Me, O Thou Great Jehovah" was:

He's in there. He's marching."

Although he attended all meetings, Bishop Nichols did not assume his duties as secretary of the Council nor was he assigned any duty at the Wednesday morning session.

Those in the line of march in addition to the 15 of the 19 bishops were the presidents of the 9 AME colleges, the college deans, general officers of the church and the Baltimore and Washington choirs.

* * *

HIGHLIGHTING the five-hour services was the introduction of the bishops to the audience.

As Bishop Nichols rose to acknowledge his introduction, he received sustained applause accompanied by cheering.

It was reported that more than 100 persons from Bishop Nichols' Florida area were in the audience.

Bishop David H. Sims also received loud applause.

BISHOP D. WARD NICHOLS

. . . out of action for a while

BISHOP WRIGHT also reviewed the church history in his address.

Significant was his recommendation for the future of the church.

He said:

"We have got to provide the members with a more spiritual and highly intellectual ministry."

Speaking of the Bishops' Council, he stated:

"By example as well as precept we must lead in bringing our people into the church."

As to the future actions of the council, he suggested:

"We bishops have the responsibility of holding up high sense of justice and fairness.

"We should be democratic. We should rid our people of all suspicion that anything goes on in our Council behind closed doors."

He also said that no matter how humble, every person has a right to a fair hearing.

He added: "The old autocracy of the old Episcopacy can not exist in this latter half of the 20th Century as it did when our people were poor, ignorant and despised."

* * *

PUTTING A STAMP of approval on the "budget system" recently organized by the Brotherhood of the church, Bishop Wright said:

"It deserves the Bishops' Council's cooperation to make it a reality for the good of the future church."

Bishop Wright concluded by asking the audience to pray for him.

He said: "I am a misunderstood man but I will suffer for what is right.

"I make mistakes. Be tolerant of the mistakes.

"We all make mistakes."

* * *

ALL 15 of the bishops spoke during the five-hour service which ended after 3 p.m.

The bishops' closed meeting followed the lunch hour.

During this meeting Bishop Nichols heard the formal presentation of the charges placed against him by the Rev. M. M. Lindsay, presiding elder of Gainesville, Fla.

He made no comment nor was there discussion of the charges by the bishops.

The Rev. Mr. Lindsay was not present at the conference.

* * *

SCHEDULED TO take place at the Mt. Zion Church, Jacksonville, of which the Rev. W. F. Foster is pastor, the trial will begin at 10 a.m. next Tuesday.

The call to worship was issued by Bishop Greene.

* * *

BISHOP CAREY A. GIBBS, presiding bishop of the 9th Episcopal District, delivered the main address.

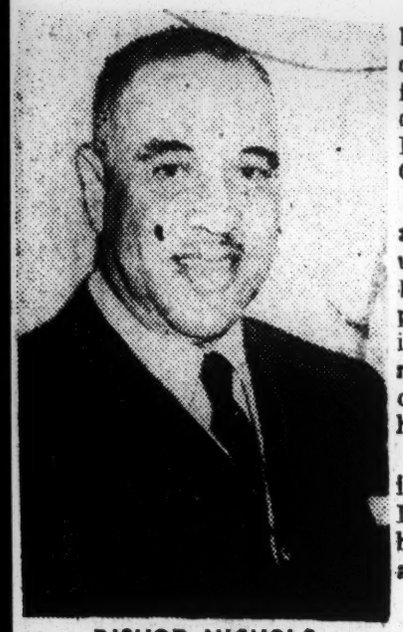
He received "amens of approval" as he spoke in a parable.

He said: "When the news reached John on the Isle of Patmos that the churches of Asia Minor were being disturbed by the enemies of the church, that the wolves were destroying the little ones, it occasioned this letter: "Behold, I come quickly. Hold that fast which Thou hast that no man take thy crown. Wait on the Lord."

In conclusion of his sermon which was entitled "Hold That Fast Which Thou Hast," the Rt. Rev. Gibbs charged the audience to "hold fast to this wonderful heritage which God has given us through our illustrious founders."

He also traced the history of the church and urged its members to "put on the whole armor."

* * *



BISHOP NICHOLS
'These charges based on malice'

Nichols to face trial

Afro-American
Balto. Md.
Sat. 6-29-57

By SAMUEL A. HAYNES

NEW YORK — "I am not concerned about the final outcome.

"This is just another effort to embarrass and humiliate me, the real root of which goes back 17 years ago when I became the youngest AME minister to be elected to the Bishops' Council when I was 39.

"I am now 56 years old and the third ranking member of the Bishops' Council on the basis of seniority.

"I shall answer the charges categorically and produce evidence which, I believe, will prove to the trial board that they are based primarily upon malice and vindictiveness rather than upon facts, and that the complainant is being used by persons who are bent on destroying me even if it means doing great harm to our great AME Church."

THESE COMMENTS on five charges filed against him by the Rev. M. M. Kindsey, presiding elder, of Gainesville, Fla., were made here Thursday afternoon at a press conference by the Rt. Rev. Bishop D. Ward Nichols of the 11th Episcopal District of the AME Church in Florida.

The bishop said he had no advance notice of the charges until they were handed to him by Bishop R. R. Wright Sr., president of the Council during his attendance at the annual General Board and Council meetings at Bethel Church here on Monday.

Bishop Wright is empowered in such cases by the AME Discipline to appoint a trial board consisting of one bishop and four presiding elders.

* * *

BISHOP NICHOLS said he expects the hearing on the charges, which will be public, to come up within two weeks at Mt. Zion AME Church in Jacksonville.

He and Mrs. Nichols were scheduled to leave Saturday on their annual visit to European countries but, cancelled the trip.

In answer to a question, Bishop Nichols said that William B. Stewart, who had been president of the college for the past five years, was fired recently by the trustees "for the best interest" of the school.

BISHOP NICHOLS said that he created a great deal of fear among certain white leaders and colored citizens within and without the AME Church when, in addition to taking out the NAACP Life Membership, he set Sunday, June 8, as NAACP DAY in all the AME Churches.

The charges against Bishop Nichols who is secretary of the Bishops' Council and former presiding officer of the powerful First Episcopal District, with specifications, follow:

* * *

CHARGE NO. 1 — "Illegal handling of General Budget Fund.

Specifications:

1. "In the Central Florida Conference the Finance Committee was not allowed to handle the Budget Fund as required by Discipline.

2. "The total public offerings were not sent to the Minimum Salary Fund.

* * *

CHARGE NO. 2. — "Placing burdensome assessments upon the churches and the Ministers for his own personal gain.

Specification:

1. "The Presiding Elders of the Florida Conferences were required by Bishop Nichols and/or his agents to pay $172.25 per District for furniture for his (the Bishop) private home.

2. "The Presiding Elders were also required by Bishop Nichols to pay unauthorized and illegal dues in the Presiding Elders' Council.

* * *

CHARGE NO. 3. — "Disobedience to the Order and Discipline of the AME Church.

Specifications:

1. "The Finance Committees were elected in each Annual Conference in Florida and were not allowed to function according to law in any Conference over which Bishop Nichols presided.

* * *

CHARGE NO. 4 — Levying Specification:

Unauthorized Assessments.

1. "An unauthorized project (to build or provide a Community Center on the Campus of Edward Waters College).

"To finance the above unauthorized project a production was staged in "Gator Bowl" in Jacksonville, and each Presiding Elder was given fifty tickets, priced at $1.00 each, and later called in and given 50 more and ordered to bring in $100 or he would get 32 new Presiding Elders to take their places.

* * *

CHARGE NO. 5 "Maladministration in Office in the Church.

Specification:

1. "Bishop Nichols employed without proper authority unauthorized personnel to work at Edward Waters College."

Bishop Nichols spoke candidly, both on and off the record to the newsmen, without rancor, although it was obvious that he was deeply hurt by the unexpected developments, despite his recourse to healthy humor to break the serious tone of the conference.

HE WITHHELD comments on charges however, but emphasized that, contrary to wild rumors in New York and beyond after the charges became public knowledge, he "has not been suspended" by the Bishops' Council.

Pointing out that he has voluntarily decided, in keeping with policy and tradition in such circumstances, not to perform any administrative functions in his District until the charges have been heard and acted upon, Bishop Nichols told the press:

"Naturally, it would be imprudent for me to try this case in public, and I regret that our efforts to end dissension and strife within the Church have not yet been wholly successful.

* * *

"IN VIEW of the circumstances, I will not administer my District until these charges are fully aired and the issue settled.

"Certainly I will not force on the good people of Florida an Episcopal Administration under any cloud of suspicion no matter how fraudulent or capricious.

"Finally, I would like to thank the hundreds of people who have already pledged anew their loyalty and support.

"Progress must continue to be the aim of the great African Methodist Episcopal Church and petty forces are not powerful enough to stop us!"

* * *

DISCUSSING HIS stewardship in Florida to which he was assigned a year ago in May, 1956, Bishop Nichols said:

"Under the new financial budget system instituted at the General Conference in Miami in 1956, my district which is not a rich one led the largest and all the others within a 12-month period with $9,840.48 for the minimum salary fund.

"Our 50 churches with 57,000 paying members raised $241,000 all told for the year, $116,000 up to last January and $114,000 since then."

* * *

THE BISHOP explained that under the new reforms, all funds are handled by financial committees and a bishop can only report the funds reported to him by these committees on the official report forms sent to him.

Asked about the possibility that Bishop Wright might "stack" the trial board against him, Bishop Nichols smiled and replied:

"I can beat a hostile trial board in a civil court. While Bishop Wright and I have not been bosom friends we have not been bosom enemies either. Because of his integrity, I am certain that he will be fair and impartial in selecting the trial board."

* * *

AT THE beginning of the conference, Bishop Nichols gave this statement to the newsmen which was the basis for a series of questions which elicited on and off the record answers:

"Certain developments in connection with the meeting of the General Board of the AME Church held at Bethel AME Church, New York City (June 16-19) call for some clarification on my part.

"Since May of 1956, I have supervised the work of the Eleventh Episcopal District, making my headquarters at Edward Waters College, Jacksonville, Fla.; a church-supported institution that made tremenduous strides under the administration of my predecessor, Bishop Carey A. Gibbs,

* * *

"MY EFFORTS to expand the work of Edward Waters College with a view towards full accreditation in keeping with the needs of the times, met with resistance from the outset.

"In addition, the part in the fight against racial segregation played by the brave and determined clergymen of Tallahassee and other places, created a certain determination on the part of the foes of civil rights to use every possible means to destroy effective colored leadership.

* * *

"MY RECORD on this score was clear from the very beginning.

"All of you know the part I took in keeping Rev. J. A. DeLaine of South Carolina out of the clutches of the White Citizens Councils.

"I have likewise fought consistently to put Protestantism on the side of Civil Rights and integration.

"Last month I purchased a life membership in the NAACP. This was apparently the last straw.

"Now it is always possible, if you look hard enough to find some willing tool in connection with evil design.

"It, therefore, came as no surprise that one of the presiding elders of Florida, the Rev. B. A. Lindsay, allowed himself to be used in an effort to destroy my leadership.

* * *

"IN FACT, in much the same manner and for similar reasons, an attempt was made just yesterday (Wednesday) at this same General Board meeting to file charges to embarrass my distinguished colleague, Bishop Frank Madison Reid.

"Now just who is Bishop Reid?

"He is the man who stood at the gate, as it were, in South Carolina at the inception of the school integration cases.

"Bishop Reid refused to permit Allen University in Columbia to be used against integration.

* * *

"BECAUSE HE, too, defied certain inimicable interests and proceeded to re-build Kittrell College, Henderson, N.C., where he is now presiding bishop, the same forces set out to "get Bishop Reid."

"They were unsuccessful in his case.

"Rev. Lindsay, a disgruntled troublemaker, seized upon certain circumstances incidental to my building up the work of Edward Waters College to file charges against me with the

Council of Bishops.

"Under our Church Law, the President of the Council (in this case Bishop Wright) is forced to accept such charges and conduct a trial.

* * *

"THIS IS a fair system, and barring the fact that it permits crack-pots and trouble-makers to stir up an evil brew of trouble, it serves the ultimate and completely laudatory end of giving the Elders of the Church a co-partnership in its administration.

"My learned colleague, Bishop R. R. Wright was duty bound to accept the charges and schedule a trial as called for by Church Law.

"The charges themselves are groundless and maliciously conspired.

"At the proper time, I will prove that they come as a result of a conspiracy led by well-known enemies of progress within the AME Church."

Is Bishop Nichols Done For?

By Bishop D. Ward Nichols as told to Elizabeth M. Oliver

Despite the loss of prestige in the AME church where his father served more than 69 years; despite the loss of his yearly salary and his assignment in the 11th Episcopal District; despite the restriction of activity on either the local or national level in the church where he had become the youngest bishop ever elected, Bishop D. Ward Nichols, 57, shows no spirit of defeat.

As headlines announced "Bishop Nichols Guilty" and word traveled in church circles that "Nichols is washed up, done for," the bishop held no such ideas about himself.

I MET him at the Willard Hotel in Washington a scant seven days after a jury of four delivered the guilty verdict, AME pastors and one bishop Bishop Nichols appeared as unmoved and as confident as ever.

He was sitting on a sofa in a suite on the 7th floor wearing a summer suit.

Soft - spoken and the essence of refinement, he said he was planning to spend some time, of all things, painting fences and cultivating his garden at his Huntington Long Island home.

He stated: "I'm not worried one bit.

"You see, I have known for many years that enemies of mine were out to get me.

"I realized just what they would do from their actions at the 1956 Miami Conference.

"When they sent me to Florida from New York, I knew something was 'dead up the creek.' "

An amused smile crossed the Bishop's face at that point and he added: "But I went right ahead and did my work.

"They hoped I would not like it in Florida after coming from New York.

"But I was successful. Like the rabbit who was thrown into the briar patch, I made myself at home."

* * *

PERHAPS Bishop Nichols' phenomenal success wherever he takes a church assignment is the source of his confidence and, as he implies, it may be the root of his downfall.

About that he says:

"I was not tried on the five charges. I was tried for being successful."

The success of which the Rt. Rev. Mr. Nichols speaks took place in the Florida Episcopal District in less than one year.

Sent there immediately following the Miami Conference, he found the church in debt, the parsonages in disrepair, the ministers underpaid and the morale of the people at a low ebb.

An unwilling pride

In Jacksonville during the trial, a group of AME bishops met at the home of Bishop Carey A. Gibbs and sent word to Bishop Nichols suggesting that he plead "not guilty," but admit to acts of "imprudence."

Bishop Nichols replied: "I am innocent of the charges. If I accept the terms of the compromise, I tacitly admit guilt.

"I cannot, in good conscience, agree to be 'assigned' or to be 'located.' If it must be, I would rather be suspended and retain my honor than to a compromise, admitting dishonor."

The membership campaign from 1952 to 1956 was significant of his unusual method of "know - how" in spiritual leadership.

At the beginning of each year's effort Bishop Nichols held an inspirational kick-off luncheon. From it he sent his pastors out to gather members.

Another luncheon closed the annual campaign with reports and laurels for the successful campaigners.

* * *

PROBABLY the favorite of the Rt. Rev. Mr. Nichols' achievements is the Richard Allen Community Center, at 150th and Harlem River Drive in New York, which is now supported by the city and is an outstanding community center.

He organized it in 1952. That year it was praised for offering thousands of youngsters recreational facilities and for its aid in counteracting juvenile delinquency.

Bishop Nichols also established the Young People's Congress where yearly thousands of young people attend the Atlantic City meeting to exchange ideas and make studies.

* * *

DURING HIS eight years as bishop in the First Episcopal district, Bishop Nichols also built 15 churches and established or rehoused old missions, putting them into new church buildings.

There was Ruffin Nichols AME at 11th and Mount Vernon Sts. in Philadelphia which was named for his father, the Rev. Louis Ruffin Nichols.

In 1950 he purchased the church which has the second highest steeple in Philadelphia for $84,000, remodeled it at a cost of $20,000 and upped the congregation to more than 2,000 members.

Ruffin Nichols AME Church in Newark, N.J. was established in 1952, now has more than 2,000 members, is housed in a cathedral-like building.

And now, until the appeal to the AME Judicial Committee comes up, Bishop Nichols is content to paint his fences, putter around the house.

* * *

HE STATES however, that he will not give up his world church affiliations.

Solidly entrenched and well respected in the international church, the Rt. Rev. Mr. Nichols has crossed the Atlantic, he says, more than 28 times on church business.

"As vice-president of the National Council of Churches since December, 1954, I have some authority over 36 Protestants in America," he says.

The Rt. Rev. Mr. Nichols was elected to the position by his fellow churchmen of the organization.

The president is Dr. Eugene Carlson Blake who has offices in the Witherspoon Building in Philadelphia and who is the State Clerk of the Presbyterian Church in the United States.

* * *

BISHOP NICHOLS represented the National Council of Churches in March, 1956, when a group of 10 clergymen visited behind the Iron Curtain in Russia.

His second journey behind the Iron Curtain came in July 1956, when he represented the World Council of Churches on a tour of Hungary.

He is vice-chairman of the General Board of the National Council of Churches, a 242 member governing body of the Council.

11th Episcopal District, Florida.

Bishop O. L. Sherman moved from the 16th Episcopal District in the British West Indies, to the 12th Episcopal District.

Bishop Richard R. Wright moved from the 8th Episcopal District to replace Bishop Sherman in the 16th Episcopal District.

RT. REV. D. WARD NICHOLS

the elder Nichols refused the offer to become a bishop.

However, he built the Charleston, S.C. Emmanuel Church to become the largest church of his generation.

The bishop's mother, Mrs. Anna Elizabeth Cotton Nichols, was past 90 when she died.

9 1957

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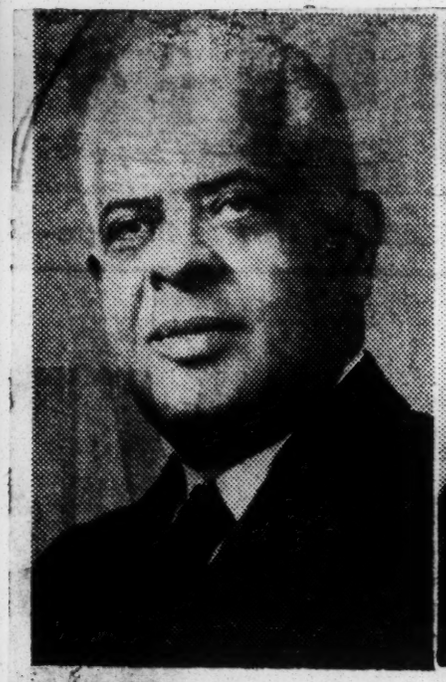
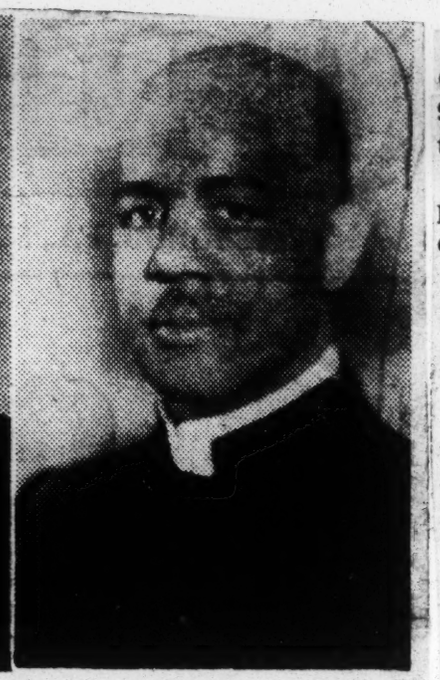




BISHOP JOSEPH GOMEZ REV. SAMUEL C. DAVIS

Gomez Forgives Him

Courier P. 2

Minister Strikes Bishop, Apologizes

Pittsburgh Pa.

GRAND RAPIDS, Mich. — Bishop Joseph Gomez, Fourth Episcopal District of the AME Church, has forgiven the minister who socked him in the kisser and floored him at the annual Michigan Conference here in First Community AME Church. Man who delivered the blow was the host pastor, the Rev. Samuel C. Davis. of First Community AME Church.

Later, in the presence of several other AME ministers, Rev. Mr. Davis made a long distance call to Bishop Gomez in St. Paul and apologized, declaring he blacked out before taking a poke at the prelate.

Bishop Gomez told The Courier: "I gladly accepted his apology."

■

DAVIS, WHO INSISTS he didn't throw the first blow, claims the Bishop snatched an appointment paper "from my hand" after saying "You don't have to go to this church."

Davis is 60, weighs 200 pounds and stands five feet, 10 inches. Gomez is 72, weighs 165 pounds and stands five feet, five inches.

Observers said Bishop Gomez was peeved with Rev. Davis because "Davis who lives in Detroit, 18447 Justine, with his wife, spent more time in Detroit than he did at his Grand Rapids charge."

Rev. Davis vehemently denied the charge and declared "this is an old feud . . . it stems back to days when Gomez was the pastor of Bethel AME in Detroit and he and the late Bishop W. T. Vernon had trouble."

"I happened to be friendly with Bishop Vernon's friends, and Gomez never forgot it," he said. "This was nearly 30 years ago back in 1928."

Davis' appointment to the smaller Benton Harbor church was considered a demotion.

HE CHARGED Gomez "violated church law by not giving me 90 days notice of the pending transfer."

He said the Bishop, within a half hour's time, "summarily ordered me to take the church."

Gomez graciously accepted the apology but stated there was no charge he could immediately confer upon the minister.

The Rev. R. A. Schley, of Benton Harbor who was at first considered for the Grand Rapids appointment, was retained at Benton Harbor.

And the Rev. M. A. Lowe of Indianapolis, Ind., was appointed to Grand Rapids.

The Fourth Episcopal District is comprised of nearly 300 churches in Michigan, Illinois, Indiana and the Dominion of Canada.

Advertiser P6A

Program Chairman

Aug. 9-10-57

Mrs. Sarah Locklair served as chairman of Woman's Day program at Washington Chapel AME Church, Tuskegee Institute, Sunday, Sept. 8. The committee presented Mrs. A. G. Gaston, Birmingham, as guest speaker.

AME Bishop Restored To Sims Duty

Daily World Wed. 8-21-57 P. 1

PHILADELPHIA — (ANP) — Bishop David H. Sims of the African Methodist Episcopal Church has been restored to active duty. He has been assigned to take charge of the 16th Episcopal District which includes the West Indies and South America. The assignment was made at a special meeting of the Bishops Council in Washinaton, D. C. last week.

Bishop R. R. Wright who presided over the Council has been bishop over the 16th District. It is understood he will still have supervisory control with Bishop Sims assisting him.

The restoration of Bishop Sims who was suspended from office 10 years ago was another chapter in a long and dramatic struggle, none the less dramatic because it has been under cover for the most part. When Bishop Sims was banned from the Council, it is said the chief protagonist was Bishop D. Ward Nichols who assumed charge over his district. Bishop Sims had been known as the "strong man" of the church. The title was transferred to Bishop Nichols who became the strong leader who had to be consulted before any major move.

POWER OF BROTHERHOOD

Behind the façade where the bishops dwell however is the new body which has assumed an important place in te denomination the Brotherhood which set a strict budget under which the church and the bishops are operating This has been hailed as an effective innovation in the church, one which has controlled te power which had gradually accrued to the bishops.

Some bishops are said to feel, however that the Brotherhood is itself taking a leaf out of the bishops' former practices and wielding power and laying down dictation in much of the form the bishops formerly did. The espousal of Bishop Sims cause and the dethronement of Bishop Nichols are said to be due in large part, to the influence of the Brotherhood.

Formerly when a bishop had been suspended he was not permitted to preach in AME pulpits. Bishop Sims, long regarded as one of the ablest minds in the church before he was suspended, was restored to the status of bishop some say, in the closing hours of the Miami session when most of the delegates had left and his restoration to active service was accomplished without much advance fanfare.

The long struggle between the two strong men moves to another chapter.

Church Body Clears AME Bishop Nichols

World Sat. 9-14-57 P.1

B'ham, Ala.

BY ART SEARS, JR.
NNPA

CLEVELAND, Ohio — The Judicial council of the African Methodist Episcopal Church reversed the decision of a lower church body and completely exonerated Bishop D. Ward Nichols of charges that he had mishandled church funds and that he defied AME directives covering the conduct of its Bishops, late Saturday in Cleveland's hotel Hollenden.

President of the Council, Judge Perry B. Jackson, read the briefly worded statement before members of the press and close followers of Bishop Nichols after nearlp 15 hours deliberation by the council.

"... The Session just about to conclude," said Judge Jackson, is one of the most important if not the most important ever held by this council. After full and impartial consideration, we have decided the trial decision of Lindsey Vs. Nichols be reversed.

'A journal entry and an accompany opinion will be prepared and signed with copies sent to all interested parties,' Judge Jackson concluded.

Thus ended the appeal hearing of Bishop Nichols who had been found guilty of five of seven charges of maladministration and mishandling of church funds by a trial committee of the Bishop's Council, early in August.

Judge Jackson said that with official entry of the reversal and opinion into the Journal Bishop Nichols would be fully reinstated as a Bishop. "But he may not necessarily return to the eleventh District," Judge Jackson added. The council president said he felt the entry would be made in about 15 days.

Jackson said there was no unanimous decisions made by the 13 members present on the five charges and said that no more than three members dissented on any one of the charges.

World P.8

The council's ruling will stand unless a special session of the General Conference is called for. "It would be an extremely long drawn out process," Judge Jackson said.

Bishop Nichols, when questioned at the end of the session said:

"I have not knowingly committed any crime against the church I have nothing but love for the persons who filed these charges against me. I accept this decision with great humility and feel it has vindicated my 17 years as Bishop in the AME Church."

Bishop Nichols was first greeted by his daughter Miss Sioux Nichols after the decision was announced, and shortly thereafter by his wife and counsel.

LOUD AND CLEAR

Some observers say with the exoneration of Nichols the AME Church well may have more trouble on the way. They say that many of the people who sought the conviction of Nichols will not be pleased and will be loud and clear in their protestations.

The Judicial Council, composed of 18 high ranking AME churchmen, reviewed the original trial findings against Nichols through the argument presented by counsel of the original trial.

The appeal hearing opened early Thursday morning and lasted thru the middle of Friday afternoon. Then, the Judicial Council spent part of the afternoon and evening deliberating in executive session on a decision.

They returned for further deliberation Saturday morning and announced their decision at 5:35 P. M.

The charges of which Bishop Nichols was convicted at the trial and cleared at last week's appeal hearing included:

1. Illegal Handling of General Budget and Church Funds:

(Bishop Nichols was cleared on this charge of having coerced presiding Elders to pay unauthorized and illegal dues in the Presiding Elder's Council.

(The Presiding Elder, Rev. M. M. Lindsey, of Gainesville, Fla., preferred the charges, had testified that the Bishop had paid $10 in a collection taken at a Council meeting and ordered the presiding Elders to follow his example.

(He said the Bishop ten received the funds and had the names and amounts listed by a secretary.)

2. Placing Burdensome Assessments on the Churches and Ministers for his own personal agin:

NO TESTIMONY

(On this charge there was actually no testimony that Bishop Nichols used or misappropriated church funds to his own gain, however, a church law, passed by the general conference in Miami in 1956, places stiff penalty on church officers who request or accept funds from "a local AME church, church member, officer, General officer, District officers. District Conference Sunday School Convention, annual Conference" or any other source within the church).

3. Disobedience to the order and discipline of the AME church:

(This is, of course, an automatic charge when a Bishop is found guilty of breaking the church's law and discipline).

4. Sponsoring an unauthorized project:

(Bishop Nichols was charged with sponsoring several fund-raising projects to build an unauthorized community center on the campus of Edward Waters College.

50 TICKETS

One of the projects was a production staged in the Jacksonville Gator Bowl at which time each presiding Elder was given 50 tickets priced at $1 each and later called in and given 50 more tickets and ordered to bring $100 or the Bishop would get 32 New Presiding Elders to take their places.)

5. That total public offerings were not sent to the minimum salary fund.

Counsel for both sides reviewed these charges at the appeal hearing before the council. Mrs. Sadie T. M. Alexander was assisted by Rev. Ezra Melvin Johnson against Bishop Nichols.

Attorney L. E. Thomas joined with Attorney Ernest Jackson, Sr., in defense of Bishop Nichols.

Judge Jackson indicated that the council had received a number of commendations from members of the manner in which the appeal hearing was conducted. "we appreciate this confidence," he added.

In other actions inthe Council session:

Attorney W. C. Buford, of Louisville, Ky., formerly assistant secretary and legal advisor to the council, was elected secretary of council, to fill the vacancy created by the death of John M. Gibson, of Annapolis, Md.

Arthur L. Funn, of Brooklyn, was elected assistant secretary; and Rev. William B. Wales, of Texas, was elected chaplain.

Council's Rulings On Various 'Assignments'

Call, Kansas City, Mo. P.1.

Fri. 11-18-57.

THE CALL received this week the complete and detailed report made by the A.M.E. Judicial Council in exonerating Bishop D. Ward Nichols of charges on which he was found guilty by a church trial committee in Jacksonville, Fla., in July.

The report of the Council has not been generally released and THE CALL is believed to be one of the first papers to release the full details.

The Judicial Council the Supreme Court of the A.M.E. church, reversed the decision of the trial committee following a hearing in Cleveland in September based upon an appeal filed by Bishop Nichols.

Bishop Nichols asked for an appeal hearing before the Judicial Council on the grounds that the trial committee in Florida had committed 13 "assignments of error" in connection with his trial.

The Judicial Council, made up of 11 ministers and seven laymen, found that seven of Bishop Nichols' "assignments of error" were well founded and restored him to full duties as a bishop. The trial committee had found him guilty and had suspended him until the next general conference in 1960.

Following is a summary of Bishop Nichols' "assignments of error" and the ruling on each by the Judicial Council:

ASSIGNMENT NO. 1

Bishop Nichols charged that the president of the council of bishops (Bishop R. R. Wright Jr.) erred in "organizing the trial committee in that the committee was not called at least one week before the date set for trial, nor was the accused summoned in writing as provided . . . in the Discipline (official AME church law)... nor was the accused permitted to inquire into the qualifications of any member of the hand-picked committee, thereby denying the accused a fair and impartial trial before a fair and impartial committee."

The Judicial Council ruling: "The council found no error in the manner of organizing the trial committee with the exception that when the accused requested the right to inquire as to whether any member of the trial committee was prejudiced against him, he should have been given this right. Otherwise how could the accused receive a fair and impartial trial.

"The President of the council of bishops, in presiding, from our examination of the record, seemed desirous of assuring the accused of a fair trial. He recognized that it would be unfair to have persons on the trial committee who were prejudiced against the accused and struck some members of the trial committee off at the request of the accused. However, there were still members of the trial committee concerning whom the accused wished to make inquiry and to which opportunity was denied."

Assignment No. 2

Bishop Nichols charged that Bishop Wright and the trial committee erred in denying his motion and petition for a more definite statement of charges and specifications or a bill of particulars.

The ruling: "We do not see any error in this report as it appears that the accused was given sufficient information to prepare his defense." Call, P.4

Assignment No. 3

Bishop Nichols said that the trial committee and Bishop Wright erred in taking jurisdiction over charges filed by William B. Stewart and that portion of charges filed by the Rev. M. M. Lindsay involving Edward Waters college in that both acts complained of took place in the East Florida conference and not in the Central Florida conference. Fri. 10-18-57

The ruling: "We find no error in the manner in which the charges were filed."

End appeal of Nichols

Afro American

By ART SEARS

CLEVELAND, Ohio (NNPA) —"For the glory of God and the AME Church." P. 19

With these words, Friday, Judge Perry B. Jackson, president of the Judicial Council of the AME Church, closed the open hearing of the appeal of Bishop D. Ward Nichols.

The 56-year-old prelate, stoutly affirming that "right will prevail," is seeking reversal of the August 6 verdict of the AME Council of Bishops which stripped him of his authority as head of the denomination's Florida jurisdiction and suspended him from the bishopric until 1960. Baltimore, Md.

His salary and maintenance losses, if the verdict handed down at Jacksonville, Fla's. Mt. Zion AME Church is permitted to stand, will total over $17,000.

Sat. 9-14-57

AS THE powerful Judicial Council went into executive session to determine whether Bishop Nichols had been accorded a fair trial before the Bishops' Council, indications were that the closed-door deliberations might extend through Sunday.

Council President Jackson, a Cleveland Municipal judge in lay life, declared:

"We have absoluely no idea how long it may last. . .Every juror will be given a chance to have his say and the court will stay in session all week, if necessary."

* * *

BISHOP NICHOLS is charged with and convicted by the lower church council of:

Illegal handling of General Budget funds;

Placing burdensome assessments upon the churches and ministers for his own personal gain;

Disobedience to the Order and Discipline of the AME Church;

Levying unauthorized assessments, and

Maladministration in office in the church.

Bishop Nichols, represented by Ernest D. Jackson Sr., of Jacksonville, Fla., and Lawson E. Thomas of Miami as counsel, filed a 67-page brief of "errors" committed in the original trial and a 32-page appendix.

Representing the Council of Bishops was Mrs. Sadie T. Alexander, chief counsel against Nichols in the original trial, and the Rev. Ezra Melvin Johnson of Visitors Chapel Church, Hot Springs, Ark..

* * *

COUNSEL FOR Bishop Nichols opened argument in the appeal Thursday morning, charging that their client had been inadequately informed before the trial as to time, place and specifications.

They argued also that the defense had not been permitted to strike jurors empaneled by the presiding officer, Bishop R. R. Wright, and that trial conditions were "chaotic" in the hot and overcrowded Mt. Zion AME Church.

They also questioned the right of Bishop Wright to preside over the Jacksonville trial, in view of "the known fact that he and Bishop Nichols have been at odds for some time."

* * *

MRS. ALEXANDER, who had requested early adjournment of the trial on Thursday because of "near exhaustion," after an hour's argument, failed to provide the "hot" session expected for Friday.

She began her argument by citing a list of persons allegedly placed on the payroll of Waters College by Bishop Nichols for salaries ranging from $120 to $210 per month. She said, all told, a sum of $5,760 per year, was taken out of college funds to pay people serving Nichols.

"The auditor (a Mr. Pierce) testified at the trial that it cost $1,147.92 to fix Bishop Nichols' office and an additional $53 for venetian blinds," Mrs. Alexander said.

In addition she continued, Nichols ordered his stationery, programs and reports at the college print shop for the sum of $327.

"President (William B.) Stewart testified at the trial that Bishop Nichols' hiring of personnel threw the entire school's budget off," Attorney Alexander told the council.

* * *

MRS. ALEXANDER named persons reportedly hired by Bishop Nichols with no school job classifications as T. E. Wright, $150 per month; a Mrs. Zanders, hired in the school kitchen and a Mrs. Nettles, reportedly Nichols' secretary, for

Nichols is Exonerated

(Earlier Story Inside)

By ART SEARS JR.

CLEVELAND, Ohio — "We have decided the trial decision of Lindsey versus Nichols be reversed." Afro American

"A journal entry and an accompanying opinion will be prepared and sent to all interested parties." P. 1

With these words, Judge Perry B. Jackson, president, announced at 5:32 p.m. Saturday the decision of the Judicial Council of the AME Church reversing the conviction of Bishop D. Ward Nichols.

Baltimore Md.

* * *

THE HISTORIC ruling of the supreme appellate body of the AME Church came after 15 hours of deliberation.

Bishop Nichols was charged with mishandling church funds and defying AME directives governing the conduct of its bishops.

Sat. 9-14-57

". . . the session," said judge Jackson, is one of the most important if not the most important ever held by this council."

* * *

THUS ENDED the appeal hearing of Bishop Nicols who had been found guilty of five of seven charges of maladministration and mishandling of church funds by a trial committee of the Bishop's Council, early in August.

Judge Jackson said that with official entry of the reversal and opinion into the journal Bishop Nichols would be fully reinstated as a Bishop.

"But he may not necessarily return to the eleventh district," Judge Jackson added.

The council president said he felt the entry would be made in about 15 days.

Jackson said there was no unanimous decisions made by the 13 members present on the five charges and that no more than three members dissented of any one of the charges.

The council's ruling will stand unless a special session of the general conference is called for. "It would be an extremely long drawn out process," Judge Jackson said.

Bishop Nichols, when questioned at the end of the session, said:

"I have not knowingly committed any crime against the church. I have nothing but love for the persons who filed these charges against me. I accept this decision with great humility and feel it has vindicated my 17 years as Bishop in the AME Church."

Bishop Nichols was first greeted by his daughter, Miss Sioux Nichols, after the decision was announced, and shortly thereafter by his wife and counsel.

* * *

SOME OBSERVERS say with the exoneration of Nichols the AME church well may have more trouble on the way. They say that many of the people who sought the conviction of Nichols will not be pleased and will be loud and clear in their protestations.

The Judicial Council, composed of 18 high ranking AME Churchmen, reviewed the original trial findings against Nichols through the argument presented by counsel of the original trial.

The appeal hearing opened early Tuesday morning and lasted through the middle of Friday afternoon. Then, the judicial council spent part of the afternoon and evening deliberating in executive session on a decision.

In other actions during the council session:

Attorney W. C. Buford, of Louisville, Ky., formerly assistant secretary and legal advisor to the council, was elected secretary of council, to fill the vacancy created by the death of the Rev. John Gibson of Annapolis, Md.

Arthur L. Funn, of Brooklyn was elected assistant secretary; and the Rev. William B. Wales, of Texas, was elected chaplain.

whom the auditor was ordered by Nichols to mail a check for $420.

She said the auditor testified that Bishop Nichols also ordered the business manager to pay a woman $120 per month as his housekeeper.

"But none of these workers had any job specifications on behalf of the college. Is this not maladministration?" she asked.

* * *

BISHOP NICHOLS' counsel refuted the charges and said, during rebuttal:

"Counsel for the appellant felt all during the trial that the specifications of the maladministration charge were too vague.

"At no time was the prosecution able to place one dime in the hands of Bishop Nichols. That is why we feel that it is a reversible error and the client was not provided a fair trial.

"It boils down to an interpretation of certain laws," they said.

"Attorney Thomas added he thought it a reversible error that the presiding Bishop Wright "did not disqualify himself because of the generally known fact that he and Bishop Nichols have been at odds for some time."

* * *

"I ALSO think," Thomas continued, "that we should have had more latitude in looking into the qualifications of the jurors, down there."

Another bone of contention picked by counsel for both sides was that of a $25,000 sum annually given the school by Duval County, Fla., where the school is situated.

Mrs. Alexander claimed that the auditor testified at the trial that Bishop Nichols ordered him to deposit the sum in the Waters College general fund account "and at the same time he was ordered by Bishop Nichols to transfer the sum into the college's building fund," she stated.

Prodding from members of the council revealed that the $25,000 was still in the bank and had not been touched.

* * *

MRS. ALXEANDER then said that during the 1956 annual conference of Florida, Bishop Nichols interfered with the duties of the finance committee. "A sum of $1,118.46 which should have been received by the finance committee from the first night of the conference was never received by them," she said, "The finance committee," she continued, "did not bank any funds or handle the budget."

According to the attorney, Bishop Nichols told the members of the finance committee that they could elect as many members as they wanted and added that "We won't need them," she said, referring to trial testimony.

Nichols' counsel contended that it wasn't necessary for the finance committee to function for it had virtually nothing to do anyhow.

A final argument centered on the episcopal residence furniture Bishop Nichols reportedly bought. Mrs. Alexander said that according to trial testimony, Bishop Nichols had ordered the presiding elders of his District to chip in some $172 per conference to buy furniture for his residence.

Bishop Nichols reportedly told the presiding elders if they couldn't come up with the assessments, they could be replaced, Mrs. Alexander said.

THOMAS AND JACKSON denied Bishop Nichols made the statements and added that unlike most bishops, Bishop Nichols had been paying $125 per month rent out of his annual $2,000 expense account from the church.

"The mountain has labored and has turned out mice" Thomas said in conclusion. "There is so much ado about nothing."

Judge Jackson, in adjourning the court to executive session, said:

"We have no idea when council will be able to render a decision. There are five different charges and various assignment of errors to be consider-

ed. Whatever we do will be for the glory of God and the AME Church."

Mrs. Alexander said she had no comment on the trial.

JACKSON SAID, "Council for the defense is very pleased over the decorum followed by the court itself and imposed upon all of the participants and spectators attending the hearing.

"We only asked during the trial that the court carefully consider the acts of Bishop Nichols, the charges made against him, the evidence submitted, and the law of the church. . .I cannot help but feel that whatever decision is rendered will be carefully considered and rendered for the best interest of the church."

Slightly more than 100 interested ministers and others attended the final session of the appeal hearing. Bishop Nichols, who heard the entire proceeding, smiled confidently as the hearing ended.

Bishop Nichols Gets Assignment

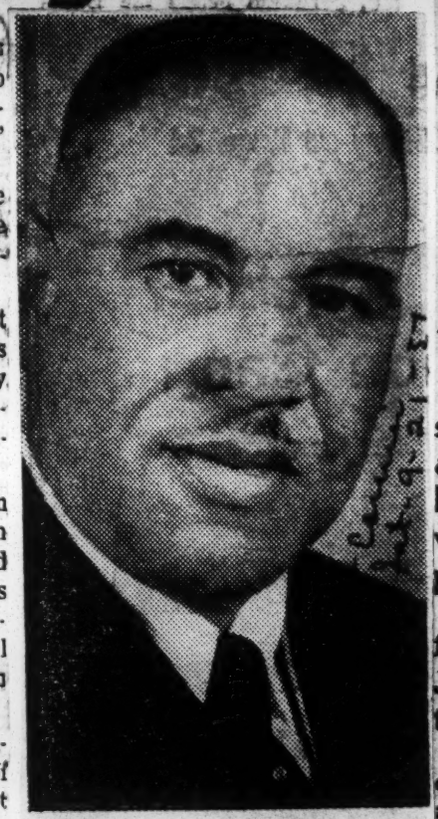
WASHINGTON, D. C. — Bishop D. Ward Nichols was assigned to the sixth district (the South American and "Islands of the Sea" jurisdiction) of the African Methodist Episcopal Church by the Bishops' Council which met in five hour session here at the Metropolitan AME Church.

The action was taken contingent upon the signing of formal papers which are being prepared by Judge Perry Jackson of Cleveland, president of the denomination's Judicial Council.

The Judicial Council recently in Cleveland reversed the conviction of Bishop Nichols and restored him to full duty. Bishop Nichols had been found guilty on a number of counts in a week-long trial in Jacksonville, Fla., early in August.

The action of the Judicial Council in reversing the decision of the committee of trial is subject only to the General Conference which is scheduled to meet in 1960 in Los Angeles. It is within the law of the church that an extra session can be called if a majority of the Council of Bishops agree that one is needed. At last week's meeting, although the matter of an extra session was discussed, no vote was taken on issuing the call.

Meanwhile it was revealed that William B. Stewart, a central figure in the Bishop Nichols trial has been restored as president of Edward Waters college. President Stewart, dismissed by the school's board of management, then headed by Bishop Nichols on May 28, will receive full back-pay.



BISHOP D. W. NICHOLS
. . . taking long trip

DR. WM. B. STEWART
. . . returned to post

Stewart Returned

AMEs Send Nichols to So. America

WASHINGTON—Bishop D. Ward Nichols was assigned to the Sixteenth District (the South American and "Islands of the Sea" jurisdiction of the African Methodist Episcopal Church) by the Bishops' Council which met in a five-hour session here at the Metropolitan AME Church, Sept. 10.

The action was taken contingent upon the signing of formal papers which are being prepared by Judge Perry Jackson of Cleveland, president of the Judicial Council of the AME Church.

The Judicial Council met recently in Cleveland, Ohio, and announced that the conviction of Bishop Nichols by a committee of trial had been reversed and that the suspended Bishop would be returned to full status by the Bishop's council upon the official signing of the proper papers.

■

BISHOP NICHOLS had been found guilty on a number of counts in a week-long trial in Jacksonville, Fla., early in August.

- **The action of the Judicial Council in reversing the decision of the committee of trial is subject only to the General Conference which is scheduled in 1960 in Los Angeles.**
- **It is within the law of the church that an extra session can be called if a majority of the Council of Bishops agree that one is needed. At last week's meeting, although the matter of an extra session was discussed, no vote was taken on issuing the call.**

Now the matter will hang fire until 1960 when the General Conference officially is scheduled to meet.

BISHOP NICHOLS considers that the action of both the Judicial Council and the Bishop's Council has completely vindicated him.

Ministers and laymen throughout the church who feel that Bishop Nichols was guilty of violation of the church discipline and the "budget" consider the action of the Bishops' Council as a serious blow to the possible implementation of the church law.

- **Aside from resuming his position on the Bishops' Council Bishop Nichols will assume the position of president of the council in May, 1958, succeeding Bishop R. R. Wright Jr. This position will give him exceptional power, because it is through the president of the council that charges against other Bishops can be brought.**

Although the official majority opinion of the Judicial Council has not been submitted to parties concerned as yet, a minority opinion drawn up by the Rev. J. P. Q. Wallace of Indianapolis, Ind., was released to the press Tuesday.

■

THE REV. WALLACE stated he was one of three dissenting members of the Judicial Council. The Rev. Philip Van Putten of Port au Prince, Haiti, who was present at the Bishops' Council meeting in Washington, also identified himself as one of the dissenting voters.

The Rev. Mr. Wallace, in his statement, said, "that the Judicial Council at no time considered the evidence that was presented to them."

- **"The main issue discussed by the council during the Cleveland deliberations was to 'save Bishop Nichols'," the Rev. Wallace stated.**
- **"The meeting was completely dominated by four laymen who continually argued that Bishop Nichols' conviction was brought about by other Bishops on the bench who were 'jealous of Bishop Nichols' power in the church'," the Rev. Mr. Wallace continued.**
- **"At no time," the Rev. Mr. Wallace charged, "was the council concerned about the poor, oppressed preachers who were involved. I have never sat in a meeting which was supposed to be a deliberative body who were more biased, determined or prejudiced to obtain one end regardless of the results than this group of men who were going to save Bishop Nichols.**

It has been revealed that William B. Stewart, a control figure in the Bishop Nichols trial in Jacksonville this summer, has been restored as president of Edward Waters College.

President Stewart, dismissed by the school's board of management, then headed by Bishop Nichols on May 28, will receive full back-pay.

Previous reports that Bishop David N. Sims, had been restored to active status as an AME Bishop were unfounded, a spokesman for the Council of Bishops said. Bishop Sims is now a "located" Bishop, having been restored to this position at the Miami, Fla., General Conference in 1956.

Things You Should Know

Richard ALLEN

Journal Sat. 6-15-57

ABOUT 1760-1831

Wilmington, N.C.

P. 8

BORN IN SLAVERY IN PHILADELPHIA, HE WORKED AND SAVED ENOUGH MONEY TO BUY HIS FREEDOM IN 1777—AFTER HE'D PREACHED A WHILE AT ST. GEORGE'S, SEGREGATION WAS INTRODUCED, SO, IN 1794, HE AND ABSOLOM JONES FOUNDED THE AFRICAN METHODIST EPISCOPAL CHURCH. BY 1820 THERE WERE OVER 4000 NEGRO METHODISTS IN PHILA.! IT SPREAD THROUGH THE NATION, ALLEN BECAME BISHOP! TODAY, THIS DENOMINATION HAS MORE THAN A MILLION MEMBERS ALL OVER THE WORLD!

Calls Sep. 6-28-57 Kansas City, Mo. P. 1

WICHITAN WINS TRIP TO PARIS, FRANCE. — Mrs. Robbie Cavil, a member of the St. Paul A.M.E. church in Wichita, Kas., has been awarded an all-expense trip to Paris, France, as prize in a contest held at the church recently. The person raising the highest amount over $500 was promised the trip to Paris. Mrs. Cavil raised $1,517.40. She will leave next month for France. A total of $17,000 was raised in the contest which featured the first anniversary celebration at the church. The celebration marked the end of the first year in the new church building. The Rev. H. H. Brookins is pastor of St. Paul. Shown here, left to right, are: Mrs. Virginia Dickey, one of the contestants; Mrs. Gwendolyn Smith, another contestant; Dr. Brookins, the pastor; Mrs. Willa Spoon, second prize winner who will be given a trip to New York City for a week; and Mrs. Cavil, the first prize winner.

Nichols Denies AME Fund Charges

Faces Florida Trial This Week

Defender Sat. 6-29-57

Chicago Ill. P. 1

NEW YORK — At the AME Bishop's Council meeting here which began Monday, several charges including misappropriation of AME funds were made against Bishop D. Ward Nichols of the 11th Episcopal District of Florida.

The following complaints were made by Rev. D. A. Lindsay of Gainesville, Fla. to Bishop R. R. Wright, jr., president of the Bishops Council:

1. Illegal handling of general budget funds.
2. Placing burdensome assessments upon the churches and ministers for his own personal gain.
3. Disobedience to the order and discipline of the AME church.
4. Levying unauthorized assessments.
5. Maladministration in office in the church.

In a prepared statement at his New York office on Thursday, Bishop Nichols categorically denied the charges and declared that the burden of proof will be on Rev. Lindsay.

There will be a trial on these charges in Jacksonville, Fla., this week. Sitting on the trial board will be the senior Bishop Greene and four presiding elders.

Bishop Nichols said that in view of the circumstances, "I will not administer my district until these charges are fully aired and the issues settled.

"Certainly, I will not force upon the good people of Florida an Episcopal administration under any cloud of suspicion no matter how fraudently or capricious."

Nichols claims that his troubles stem from "Uncle Tomism" within the church and outside the church. He declared that it is an offshoot of his move in proclaiming the second Sunday in June as NAACP day, and also of his taking out a $500 Life membership in the Florida NAACP.

Bishop Nichols was warned that such action could only lead to more trouble and unrest for Negroes in the state. Another reason given was his intervention or influence with the Bishops in having William Stewart removed as president of Edward Waters college, two weeks ago.

Concerning Negroes—

Leadership Training Institute Planned By African ME Church

BY W. ARNETT BRYANT
Phone 56-4418

The annual Leadership Training Institute of the 9th Episcopal District of the African Methodist Episcopal Church will be held Aug. 12-16 here at Daniel Payne College.

Bishop H. T. Primm, presiding prelate of the 10th Episcopal District will deliver the keynote address at the opening session.

The institute will include courses in leadership training, ministerial clinics, missionary workshops and classes in junior church administration and handicraft.

Bishop C. A. Gibbs, presiding prelate of the 9th Episcopal District and presiding officer of the institute, will head a Religious Brotherhood in both ministerial and the laity relationships.

Dr. J. T. L. Dandridge, pastor, Bethel AME Church, Mobile, will serve as dean of the institute and Mrs. Hattie B. Witt will serve as director of leadership training courses.

* * *

The Rev. C. K. Steele, pastor of Bethel Baptist Church, Tallahassee, Fla. and a leader of the bus boycott in that city, will be the speaker on the fourth annual Men's Day program of First Metropolitan Baptist Church at 3:30 p.m. Sunday.

The Rev. Steele is president of the Tallahassee Inter-Civic Council and president of the Tallahassee branch of the NAACP. He was one of the speakers at the recent "Prayer Pilgrimage for Freedom" in Washington, D. C.

* * *

The Alabama Association of Women's Clubs will serve as hosts to the nineteenth biennial convention of the Southeastern Association of Women's Clubs Aug. 4-6 at Tuskegee Institute.

Delegates will attend from Florida, Georgia, Mississippi, North Carolina, South Carolina, Tennessee, Virginia and Alabama. Mrs. Mabel L. Neely, Birmingham, is state chairman for the convention and Mrs. Kate Mack Carter is serving as general chairman of Tuskegee.

Mrs. Ruby Stutts Lyells, Jackson, Miss., is president of the Southeastern Association.

* * *

Charlie Pierce, worshipful master of Tripple Tau Lodge No. 4, F. A. M., won second place in the Worshipful Master's Contest sponsored by District No. 14 at the Masonic Temple.

J. Santonia Simmons, director of public relations of Tripple Tau, announced three men recently initiated into the lodge. They were Wade Bishop, William Glascow and William Armstrong.

* * *

Fifteen young women of Birmingham have accepted an invitation from the Imperial Club Inc., to be presented as debutantes at the annual Debutantes' Ball in December.

Mrs. Bertha Biddings, publicity director of the club, announced the names of those who accepted as follows: Mable Carey, daughter of Mr. and Mrs. Richard Carey and a freshman at Knoxville College; Faye Joyce Davis, daughter of Mr. and Mrs. Lorenzo Davis and a sophomore at Talladega College; Minerva Ann Davis, daughter of Mr. and Mrs. Matt Davis and a student at Miles College; Dorothy A. Enright, daughter of Mrs. Elizabeth Enright and a graduate of Ullman High School; Mamie Ruth Grath, daughter of Mrs. Eleanor Garth and a junior at Xavier College.

Faye V. Cuiee, niece of Mrs. James Biggs and a graduate of Parker High School; Erme F. Hooks, daughter of Mr. and Mrs. Claude Hooks and a sophomore at Fisk University; Mary E. Jones, daughter of Mr. and Mrs. George Jones and a graduate of Immaculata High School; Billy Joyce Patterson, daughter of Mrs. Susie Patterson and a graduate of St. Francis de Sales Academy; Barbara G. Reese, daughter of Mr. and Mrs. John Reese and a graduate of Parker High School; Nancy J. Smith, daughter of Mr. and Mrs. Peter Smith and a sophomore at Tuskegee Institute; Barbara Belfreda Shepherd, daughter of Mr. and Mrs. Freddie D. Shepherd and a junior at Alabama State College; Willie J. Youngblood, daughter of Mr. and Mrs. Monroe Youngblood and a graduate of Western-Olin High School.

Marion Ethelda Wade, daughter of Mr. and Mrs. Henry L. Wade and a graduate of Western-Olin High School.

* * *

Members of Southside CME Church will observe annual Women's Day Sunday. Mrs. E. Glanton of Dothan will be the speaker at the 11 a.m. services.

"The Greatness of Woman and Her Christian Responsibility" will be the theme of the observance.

Mrs. Velma McConnell is chairman of the Women's Day promotional committee and the Rev. W. W. Thomas is pastor of the church.

* * *

The Methodist Women, Central Alabama Conference of the Methodist Church, will hold their 10th annual School of Missions and Christian Services here at Daniel Payne College, July 22-27.

The theme of school is "Till Christ Shall Dwell in Every Heart."

Courses offered, and instructors are: "Christ, The Church and Race," Mrs. C. E. Tatum, North Alabama Conference, Southeastern Jurisdiction; "Gospel According to Mark," Mrs. C. E. McAllister, Spiritual Life secretary, Central Jurisdiction; "The Social Responsibility of Local Churches in the Ecumenical Movement," Mrs. M. E. Tilley, secretary of Women's Work, Southeastern Regional Council Inc.

Bishop Wright Takes Over Helm Of AME Bishops Council

BY THOMAS J. FLANAGAN

BALTIMORE, Md. — The meeting of the mid-Summer Session of the Bishops Council of the AME Church saw the induction of Bishop R. R. Wright, Jr., former Presiding Bishop of Georgia's Sixth Episcopal District, into the presidency of the Council at Trinity AME Church, Collingsworth and Hoffmann Streets, Baltimore.

From every section of the country delegates came to attend this historic session highlighted with many stirring events.

The recent suspension of Bishop D. Ward Nichols, under charges from his former assignment and whose functions ceased with the filing of charges was the big talk around the council grounds.

Promptly at 1:30 EST., in Trinity Church. Bishop Wright took the reins of responsibility in his new task. In taking up the task Bishop Wright said: "The World and the country have gone too far on material things: we need apply ourselves to spiritual meditation and serious thinking, being governed by the spirit.

He paid high tribute to the tradition of his church, stating that in the old days it was the Methodist church which first decreed its principles against slavery and made it a sin for anybody to own or hold slaves.

WORLD CHRISTANITY ENHANCED

Bishop Wright brought out the fact that the AME Church was born out of protest of segregation being practiced in the parent Methodist church, it lifted its hand against the sin of segregation, he said and but for this broad move on the part of the AME Church the country would not have come so early upon the task it initiated on May 17 1954. He said: "Christanity would be far less in America but for the AME Church.

Bishop Sherman L. Greene, bishop of the Arkansas, Oklahoma and Florida Districts called the council to order.

The lineup and grand march of the Bishops were highlights of the beginning of the session of the Bishops Council. Approximately as many delegates as were in the Miami general Conference were present.

Bishop Greene paid high tribute to loyal adherents who had made his administration one of the most powerful in the annals of the church. He saw the church grow from its former stage prior to the powerful institution of steamline business proportions as it stands today.

Bishop Greene enjoined the conference to grave responsibilities contingent to the times in which we live, in which the church must take a stand.

BISHOP WILKES LEADS COMMUNION

Bishop William R. Wilkes, of Georgia, presided over the administration of the Lords Supper. Some two thousand people communed and while the Bishop was assisted by a cross-section of men from over the connection, it was but natural that Georgians would lead the procession. Here he was immediately surrounded by Revs. T. J. Davis J. R. Hurley, W. B. Clarke John S Bryan, J. P. Lampkin, A. R. Smith, Thomas J. Flanagan, J. H. Edge and others. Among the Georgians in attendance were Rev John A. Middleton, H. Hollis, Hooks G. B. Lancaster, A. J. Harris, F. L. Riley, W. T. Gilliard, D. T. Babcock George A. Sewell, President John H. Lewis, W. L. Brown, Mrs. W. L. Brown, Mrs. W. O. Sherman, Mrs J. P. Lampkin, Mrs. Joseph S. Flipper, Mrs. W. A. Fountain, Mrs. Dolly Alexander and others.

Georgia was much in evidence at this session and political bees are buzzing in the bonnets of Georgians for Episcopal honors as well as for General Office. The Bishops in attendance included Bishops Sherman L. Greene, Bishop R. R. Wright Jr., Bishop D. Ward Nichols Bishop Frank M. Reid, Bishop Joseph Gomez, Bishop W. R. Wilkes, Bishop C. A. Gibbs, Bishop I. H. Bonner, Bishop H. Thomas Primm, Bishop F. D. Jordan, Bishop E C Hatcher, Bishop O. L. Sherman, and Bishop E. L. Hickman.

Bishops Higgins, Gow and Ball, being on foreign fields, were not in attendance.

BROTHERHOOD MEETS

Dr. H. Ralph Jackson head of the Brotherhood of the AME Church held important meetings of his group. Much comment was in order for the progress the organization has brought to the church and its future plans to build a more perfect structure.

Rev. Douglas Robinson, President of the Connectional Council, held sessions in the main church auditorium. Many delegates responded to the roll call and made contributions to the great cause espoused through the years by the Connectional Council.

The session was scheduled to close Thursday night.

TIME TO CONFER—Bishop D. Ward Nichols, right, is in whispered conference with his two lawyers, Ernest Jackson, Jacksonville; and Lawson E. Thomas, former municipal judge, of Miami.

Philadelphia lady lawyer holds own

Afro-American Sat. 8-10-57

Baltimore Md.

LULA JONES GARRETT
AFRO Staff Correspondent

JACKSONVILLE, Fla. — There is an old adage that the female of the species is more deadly than the male.

This is borne out, here, this week, as Mrs. Sadie T. Alexander, Philadelphia attorney and counsel for the AME Church, matches wits with two masculine opponents.

The battle is being staged in Mt. Zion AME Church here, where Bishop D. Ward Nichols is on trial.

MRS. ALEXANDER is being opposed by Ernest D. Jackson Sr. of this city, who is the first Jacksonville attorney to win a judicial post here, though redistricting of the city prevented him from serving; and Lawson B. Thomas of Miami, a former municipal judge.

The witnesses for Bishop Nichols, just beginning to be routed to the stand, are being ripped to shreads as Mrs. Alexander sways the auditorium with her sharp verbal barbs, and soft feminine wiles.

Mrs. Alexander is a daughter of the church, a daughter of the late Bishop Tanner and an old hand at discipling persons who have come into disfavor of the church.

She also had a personal bone to pick with the Rt. Rev. Nichols on a church council deal.

Mr. Jackson is an AME member of a week. He joined the Mt. Hope AME Church the Sunday before the trial began, in order to qualify himself as attorney for the defense. This is constantly thrown into his face by the lady attorney.

Afro-American

ALSO MR. JACKSON is a "gentleman of the South," and evidently shy at blasting away at a woman. He is constantly appealing to the presiding Bishop as Mrs. Alexander interrupts his witnesses, crosses up his examining or cross-examining "Your Honor, I am trying to give her the courtesy due a lady."

P. 6

He is almost as constantly ruled against. Out of 29 objections during this morning session, Bishop R. R. Wright upheld Mrs. Alexander in 27.

Mr. Jackson now merely holds his head with his two hands, and plugs away again.

* * *

THE DEFENSE also has the painful experience of seeing important witnesses deflect from the fold. This morning they lost three, who disqualified themselves by sitting in the trial chambers after a ruling that witnesses should be isolated until after they testified.

They were the Rev. F. E. Snead of this city, the Rev. A. J. Reddick of Miami, and the Rev. A. L. Bennett, Whitehurst, a presiding elder.

The Rev. Mr. Riddick is the State president of the NAACP which Bishop Nichols has so staunchly supported since his assignment to Florida.

Also Presiding Elder Z. B. Blacknell returned to his home in Miami a night ago after being scheduled to testify in Bishop Nichol's defense.

These witnesses cannot be replaced with other witnesses. The presiding Bishop ruled at the opening of the trial that a list of intended witnesses must be filed with the clerk of the court, the Rev. D. B. Kyle, of Los Angeles, Calif., and, incidentally, the son-in-law of Bishop Wright.

* * *

THE CHURCH AUDITORIUM, packed to the rear the first day of the trial, was no more than half filled by Thursday. The gallery is now composed chiefly of church women and a scattering of men.

Gone are the large group of ministers. The session, originally scheduled as a one-day hearing, has evidently depleted them of money or clothes or both.

"Man, I've run out of shirts" is heard on every hand.

* * *

THE REV. MR. NICHOLS is the most suavely dressed of any man in the building. Thursday he wore a pale gray suit, pale beige shirt and soft blue tie. Wednesday he was a study in brown.

Running him a close second is the Rev. Reuben E. Lamb of Florence Villa, Fla. He changes his ensembles twice daily.

Last night he was in pale cream flannel. Today he is wearing navy blue Italian silk with a soft blue pleated front shirt.

Neither Mrs. D. Ward Nichols or the prelate's daughter, Sioux, is attending the hearing.

* * *

THE HEARING, which opened Tuesday, with considerable vigor, which was helped not at all by the packed auditorium and a 98 - degree temperature, was loud and brassy.

The group was brought into order with dispatch by a bevy of baliffs, who not only quieted the applause from the Sons and Daughters of Zion when Bishop Nichols arrived, but Tuesday morning, ejected the Rev. Mr. Cartwright from the auditorium when he expressed displeasure at a ruling by Bishop Wright.

* * *

HARD CORE OF the fight against Bishop Nichols here is the group of young ministers of the church, which compose the Brotherhood, headed by the Rev. Ralph Jackson of Memphis, Tenn.

The Rev. Mr. Jackson, however, is not attending the hearing as a representative of his organization, but as a general officer of the budget committee.

They are the sponsors of the new church regulations which take the handling of monies out of the hands of bishops and place it in the hands of finance committees.

They tell you that success of the plan means the life of the church. They say that young men are no longer going to spend four years of college and additional training in preparing for a ministry that offered little security under the old plan.

* * *

THE MOST affable gentleman at the hearing is Dr. Bob Manse, general treasurer of the church.

He gave up a lucrative medical practice in Columbia, S.C. to take over the $20,000 post, which has offices in Washington.

At his side constantly is George Bossard, a D.C. policeman, carrying a locked leather case.

In the case, I was told, were the funds of the church from which expenses of the bishops, general officers, witnesses, court stenographers, attorneys, etc. will be paid.

* * *

I WAS ALSO told that Mrs. Alexander charged a pittance of $500 with $100 expense account, for her two days of work.

The trial has dragged through a week, so that figure is naturally upped.

Suspension of Bishop Nichols is a blow in many ways. For one, he was in direct line for the post of senior bishop of the church, despite his mere years. Ahead of him only are Bishops Wright and Green, both past 70 and due for retirement by the next quadrennial.

Now placed in this most important church position line is Bishop H. Madison Reid, also a relatively young man.

The much discussed Episcopal Residence on 8th Street is the former home of the president of the Afro-American Life Insurance Company. The Lewises are now ensconsed in a magnificent ranch house on the edge of Jacksonville—not that the 8th St. home was not magnificent also.

56

Bishop Goes On Trial July 30

Defender P. 1
Chicago Ill.
July 27-57

JACKSONVILLE, Fla. — When suspended Bishop D. Ward Nichols goes on trial here at Mt. Zion AME church July 30, the issue will not be between Bishop Nichols or Rev. M. M. Lindsay who brought chages against the prelate.

The question to be decided is whether the Bishop has violated the laws of the denomination. The matter is now out of the hands of Presiding Elder Lindsay. His only role during the trial, if any, will only be that of a witness.

It has also been revealed by Rev. E. M. Johnson of Hot Springs, Ark., who was attorney for the AME church, that it was highly probable that on the basis of certified reports by a staff of auditors evaluating Edward Waters college that Bishop Nichols would have been charged by the general board of the church against him first from his own District.

Bishop Nichols as the head of the Eleventh District (Florida) served as chancellor of Edward Waters college and the report by the auditors was very critical of the Bishop's tenure of office.

Meanwhile it has been announced that Bishop R. R. Wright, jr., head of the council of bishops, will preside at the trial, and a jury of five elders of the church, one of whom will be a bishop, will serve as the jury.

The selection of this panel which will be made by Bishop S. L. Greene will not be made until the morning of the trial.

Almost every bishop and most important leaders of the church are expected to attend. The trial, if it follows precedent, should not exceed one day though it may be several days before the panel of elders hands down its findings.

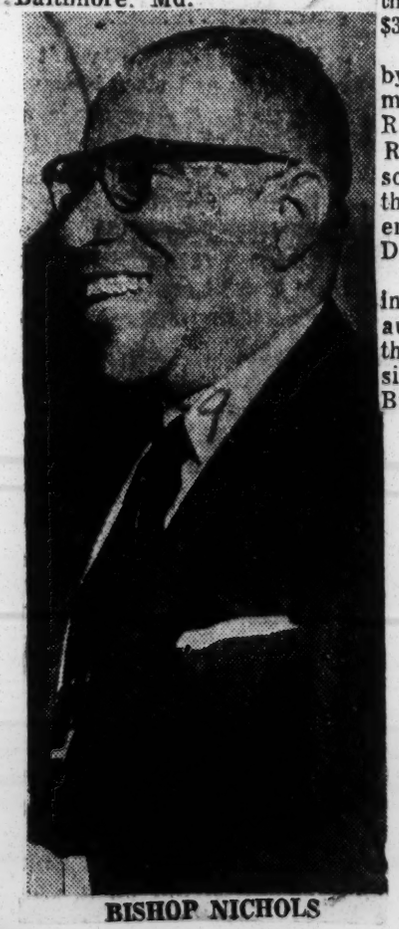
There is no appeal from these findings except at the general conference. The next general conference of the AME churh is at Los Angeles, in 1960.

The panel of elders is expected to find Bishop Nichols either guilty as charged, in which case he is suspended as a Bishop pending final approval of the general conference in 1960, or not guilty. He would then be immediately restored to active duty.

Presently, Bishop Nichols' Episcopal duties in the Florida District have been removed from him in keeping with the church law, though he still is on salary.

If found guilty of the charges leveled against him, then his suspension would continue, but in addition his salary would be stopped.

Meanwhile because of the approaching trial, much interest surrounded the summer meeting of the Council of Bishops, slated for July 24 through 26 in Baltimore, Md.



BISHOP NICHOLS

AME Church now at best financially

Afro-American Sat. 7-27-57
Baltimore Md.
P. 18

JACKSONVILLE, Fla. —The AME Church is in better financial condition than at any previous time in its history, members of the Budget Committee of the Church have just announced here.

The powerful Budget Committee was originally authorized at the 1956 General Conference in Miami, Fla. and was directed to "put the AME Church on a sound business basis."

AMONG THE committee's announced accomplishments at its recent meeting here was that the church supported educational institutions have received 20 percent more money than ever before during the past year.

The committee announced that the $4 annual General conference assessment for all members of the AME Church, passed in 1956, would adequately meet the operational needs of the church at this time. The assessment is for general and connectional purposes.

Dr. R. W. Mance, treasurer of the AME Church, announced that the church has over $327,000 in savings accounts.

THE COMMITTEE is chaired by Bishop S. L. Green. Other members are the Rev. H. Ralph Jackson, E. M. Johnson, R.E. Lamb, and McCoy Ransom. Ex officio members are the Rev. Russell Brown, general secretary; H. Dudley and Dr. Mance.

Also the committee has been invested with interim executive authority to act on behalf of the AME Church between sessions of the General Board, Bishop Greene said.

Youth Attend A.M.E. Leadership Encampment

Call Kansas City, Mo.
July 27-57

Some 300 youth attended the AME Youth Leadership Training camp held in Quindaro, Kas., from June 24 through June 28, under the direct supervision of the presiding bishop, Frederick D. Jordan. The Rev. J. Russell Brown, pastor of the First AME church of Kansas City, Kas., served as dean.

Students and adults attending were housed at the First AME church, in the Douglass Hospital nurs's home, and the homes of friends in the Quindaro area.

Youth from the 10 presiding elder districts directed the activities of the camp. Youth Council officers elected Monday to serve throughout the week were: Jane McClanahan of Bethel AME church, Leavenworth, Kas., president; Beverly Toms of the St. James AME church, Arkansas City, Kas., vice - president; Marvin Woods of Wayman Chapel, Fort Scott, Kas., secretary; Iola Foote of St. Paul AME church, Wichita, Kas., assistant secretary; Charlie Lue of St. Paul AME church, Omaha, Nebr., treasurer; Dale Guliford of Myers Chapel, Great Bend, Kas., chaplain; a. Everett Garner of Myers Chapel, Great Bend, Kas., sergeant-at-arms.

Guest speakers for the week included Bishop Frederick D. Jordan, Dr. G. Wayman Blakely of St. Louis; Yvonne Walker, daughter of the late Bishop Walker; and Rev. Vinton R. Anderson, pastor of the St. Luke AME church of Lawrence, Kas.

Early morning hikes began the days' activities for the youth. The Rev. Newton, pastor of the Trinity AME church led the group on the hike on Monday morning. They were accompanied by Bishop Jordan.

The group singing was led by Evelyn Spears of Ward Chapel AME church; prayer was offered by Saundra Lewis, also from Ward Chapel; and the scripture was read by Leroy Smith. The Rev. Newton set a precedent in his early morning inspirational message from the subject, "Beauty of Neture and the Sense of the Eternal." Other inspiring remarks were made by Bishop Jordan. Other ministers attending the camp led the group each morning of the week on the early morning hikes and carried out a similar program.

The Rev. John R. Williams, pastor of Brown Chapel AME church, Topeka, Kas., directed the music for the camp meetings. A chorus was organized and rendered special music under the direction of Rev. Williams, for the entire camp session.

An Inspirational service was held Monday evening on the campus of Western university. The prayer was offered by the presiding elder of the host district, Rev. M. L. Simmons.

Special musical selections were rendered by the First AME Youth choir under the direction of Mrs. Oblett Perkins; the Allen Chapel of Quindaro Youth choir under the direction of Robert Wright; and the Gilbert Memorial Youth choir under the direction of Miss Dorothy Lackett, who recently returned from Clarksdale, Miss., where she has been teaching.

Some of the ministers attending from areas outside Kansas City, Mo. and Kansas City, Kas., are: Dr. James Adams, senator and presiding elder of Omaha, Nebr.; Dr. Samuel M. Pointer, pastor of Wayman Temple of St. Louis, Mo., who, upon leaving the camp meeting will take an extended tour of Europe; Rev. C. Baker Pearle, presiding elder of the St. Louis-Cape Girardeau district; Rev. Lawrence H. Porter, pastor of the Bethel AME church in Chillicothe; Rev. Grady L. Brown, pastor of St. Peter's AME church in St. Louis; Rev. C. L. Williams, pastor of Brown's Chapel AME church in Parsons; and Dr. J. H. Matlock, pastor of Myers Chapel, Great Bend, Kas.

Other ministers attending were Rev. Robert F. Thompson of Brown Chapel Poplar Bluff, Mo.; Rev. Paul McLean of St. Paul AME church, Ottawa, Kas.; Rev. John L. Reeves of Zion AME church in Lexington, Mo.; Rev. S. J. Holly of Bethel AME church, Leavenworth, Kas.; and Rev. M. C. Johnson of New Bethel church, Greystone Heights.

Also attending were Rev. Harvey L. Vaughn, presiding elder of the Topeka district, Coffeyville, Kas.; Rev. Vinton R. Anderson, pastor of St. Luke AME church, Lawrence, Kas.; Rev. H. C. McMillan, pastor of Bethel AME church, Hutchinson, Kas.; Rev. E. W. Hall, pastor of St. John AME church, Topeka, Kas.; Rev. John R. Harris, pastor of Wayman Temple, Fort Scott, Kas.; Rev. E. A. Scott, pastor of Bethel, Coffeyville, Kas.; Rev. Charles Randall, pastor of Ward Chapel, Iola, Kas.; Rev. C. Wesley Ellison, pastor of Quinn Chapel, Independence, Kas.; Rev. C. L. Williams, pastor of Brown Chapel, Parsons; and Rev. O. L. Brown, pastor of St. Mark, Topeka.

Also attending were Rev. William A. Fowler, pastor of Bethel AME church, Omaha, Nebr.; Rev. A. L. Simpson, presiding elder of Wichita district; and many others.

Noon day skits were presented by representatives from the Kansas and Nebraska conference; the North Missouri and Southwest Missouri conference: and the Misouri conference.

Each minister attending the camp meeting was assigned various duties for each day. Some conducted the training classes, some were overseers in the lunch rooms and assisted in the kitchen, others conducted the recreational periods and whatever might be needed in the way of assistance to make a success of the camp.

The Rev. N. W. Harper, pastor of Allen Chapel AME in Quindaro, was the host pastor.

Serving as committee chairmen were Rev. William F. Dancy, chairman of housing; Rev. Carl Flipper, presiding elder, chairman of finance; Rev. J. Russell Brown, chairman of the committee on staff curriculum; Rev. E. W. Newton, treasurer; and Mrs. Juanita Goodwin and J. D. Williams, co-chairman of recreation.

The final challenge to the youth was given Friday by Bishop Jordan. A summary of the week's activities was given on Friday prior to the close of the camp session.

Find Bishop D.W. Nichols Guilty of Five of Seven Charges; To Make Appeal

Bystander Thurs. 8-15-57
Des Moines, Iowa

Jacksonville, Fla.—Bishop Decatur Ward Nichols of the African Methodist Episcopal church was suspended here Saturday, Aug. 3, until the 1960 general conference after being found

BISHOP D. WARD NICHOLS

guilty of five of seven charges on which he was tried.

Standing in the pregnant silence of the Mt. Zion AME Church, the once proud internationally known churchman, heard the Rev. Alva Shaw of Columbus, Ohio, secretary of the trial committee, read the charges at the conclusion of five drama packed days of the trial.

Bishop Nichols, who at his suspension was presiding Bishop of the 11th Episcopal district, had been tried on seven counts of maladministration and violation of the church discipline as revised at the 1956 Conference of the church passed in Miami.

Major evidence against the bishop came under the sweeping charges in the church law which revolutionized the financial structure of the church.

Tribute to Wright

The hearings, which began Tuesday morning, although marked with occasional outbursts of cheers, applause and laughter, was uncommonly dignified and great tribute was heaped upon Bishop R. R. Wright, Jr., president of the Bishops Council who served as presiding officer at the hearings.

The church, which presecuted the charges filed against Bishop Nichols by presiding Elder M. M. Lindsey of Gainesville, Fla., was represented by Attorney Sadie T. M. Alexander of Philadelphia, and Rev. Ezra M. Johnson of Hot Springs, Ark.

Bishop Nichols was represented by Attorney Ernest Jackson of Jackson-

Bishop Suspended

SEE FRONT PAGE

ville and Judge Lawson Thomas of Miami.

Bystander P. 6

Primm the Chairman

Bishop H. Thomas Primm of Texas served as chairman of the Committee of Trial which returned the guilty verdict after four and a half hours of deliberation. Rev. Harvey Walden of Chicago, Ill., Rev. Ben H. Hill of Tulsa, Oklahoma, and Rev. T. Wesley Gaines of Union Bethel, New Orleans were also members along with Rev. Shaw who served as secretary of the committee.

Bishop Nichols stood silently with head slightly bowed as the Rev. Shaw read the counts which included:

The Charges

Charge 1—Illegal Handling of Budget Funds. Specification 1—Failure to organize the Finance Committee—guilty; Specification 2—Failure to report the total public offerings ot the Minimum salary fund guilty by a vote of 4 to 1.

Charge 11—Placing burdensome assessments upon the church and ministers for his own personal gain. Specification 1—The Presiding Elders of the Florida Conference were required by Bishop Nichols and/or his agents to pay $172.25 per district for furniture to be placed in his private home. Specification No. 2—The Presiding Elders were also required by Bishop Nichols to pay unauthorized and illegal dues in the Presiding Elder's Council—Not guilty.

Charge III—Disobedience to the order and discipline of the AME Church, substantially the same as charge 1. Guilty.

Charge IV—Levying Unauthorized Assessments—allowing the machinery of the AME Church to be used to sponsor an unauthorized project, not guilty but accused acted imprudently.

Maladministration

Charge V—Maladministration at Edward Waters College, Guilty.

The prosecution through its chief witnesses, former President William B. Stewart of Edward Waters college, H. Talcott Stith, a CPA assigned to audit college business offices by the General Board; William Pierce, former business manager at Edward Waters college; Dr. Reid Jackson of Paul Quinn college and Presiding Elders M. M. Lindsey, who filed the charges, and Frank Allen, placed into the record a preponderance of evidence on all the charges.

It was the defense, completely riddled by the rapier like thrusts of Attorney Alexander, that proved most damaging to Bishop Nichols. Mrs. Alexander, ever poised to uncover misrepresentations by the witnesses scored consistantly with her brilliant cross examinations which kept the church auditorium packed to the overflow during the long sessions that started at 10 a.m. every morning and lasted through the late evening.

Climax

Climax of the hearing came Saturday when Mrs. Alexander cross-examined Bishop Nichols and broke through his testimony, causing him to make several damaging admissions. Bishop Nichols had testified for five hours Friday afternoon and virtually pleaded his own case. Mrs. Alexander raised few objections to his testimony.

Saturday morning during cross examination that began at 10:30, Mrs. Alexander finally broke through the Bishop's testimony. It was her clever questioning that caused the Bishop to admit that he employed Mrs. Virginia C. Nettles in his office although she was on the college payroll as a "general secretary" at $210.00 a month and that he had placed $25,000.00 in the Barnett National Bank, in a Commercial Account where it stayed for eight months without accruing any interest while the school had several indebtednesses including a $5,000.00 note on which 6% interest was being paid.

Mrs. Alexander also caused the deference meeting which showed conference meting which showed consistant erasures and additions of collection figures although no other corrections were made anywhere in the minutes.

Significant

Several officials of the church referred to the conviction of Bishop Nichols as one of the most significant steps in the church since its founding 200 years ago by Richard Allen.

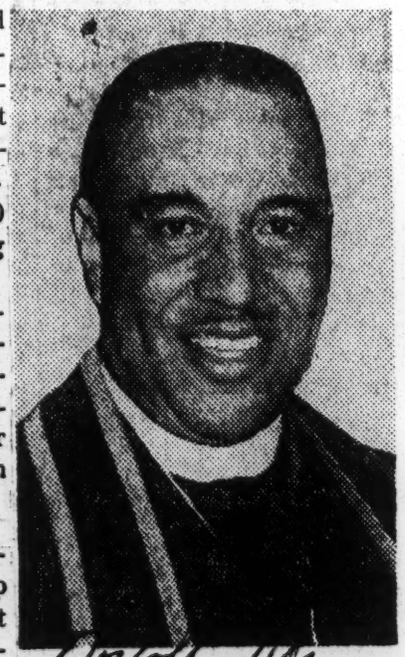
"It is regrettable that it takes the suspension of a distinguished Bishop to convince the fathers of our church that we intend to regulate our church finances. It is the intention of the new church laws to make the Bishops of the church our spiritual leaders while an appointed and qualified General Board administers the temporal affairs," a church spokesman stated.

"This significant step should enable our church to move forward and take its rightful place in the family of Methodism and Protestantism."

Bishop Nichols' attorneys announced immediately after the verdict that he would file an appeal with the Judicial Council of the Church which may consider the case on points of church law. Judge Perry B. Jackson of Cleveland, Ohio, is chairman of the Judicial Council. The suspension of Bishop Nichols will stand with the Florida district now under the direction of the Senior Bishop, Sherman L. Greene as designated by the Bishop's Council.

Bishop Is Suspended

Journal + Guide Sat. 8-10-57



Norfolk, Va.

Bishop Decatur Ward Nichols, presiding bishop of the 11th Episcopal District of the African Methodist Episcopal Church, was found guilty on five of seven charges in a church trial last week in Jacksonville.

He was suspended until the 1960 General Conference of the church.

Call P.1
Fri. 9-13-57
Kansas City, Mo.

HAPPY OVER REVERSAL.—Bishop and Mrs. D. Ward Nichols wear smiles in their Hotel Hollenden suite in Cleveland, Ohio, after hearing the verdict of the Judicial Council of the AME church which completely exonerated the bishop of charges filed against him in Florida. The 18-man Council reversed the decision of the trial jury in Jacksonville, Fla.

Gibbs, Primm Address Group

Defender Sat. 9-7-57

WACO, Texas — The 85th Religious Education Institute and Youth Congress of the Texas Conferences of the AME church attracted some 4,800 delegates to the four-day meeting here.

An additional 352 youth delegates participated in the youth rally activities.

After the opening sermon by Bishop Carey A. Gibbs of Alabama, the congress examined social conditions and demonstrated the responsibilities of Christians in national developments.

Bishop Gibbs asserted that, "the wide adoption of double standards, the Christian idealistic approach, and the secular realistic method, are leading us away from the pattern God has given for world progress.

"Too many people have no plans and no programs for plans," Bishop Gibbs added, "and if the church does not offer these people ner plan, they will create an atmosphere that will imperil our entire nation."

Bishop H. Thomas Primm expressed alarm at the large number of church members who accepted Christianity only as a creed and not as a way of life. "Too many of us," he argued, "are contented to sit down and let the church run herself. The church that ceases to think of expansion is dead.

"Only Christian workers," Bishop Primm said, "can carry forward the program of the church and the church members must face their responsibilities of making every community take on a Christian aspect."

Rev. John D. Bright, pastor of Mother Bethel AME church, Philadelphia, Pa., and Dr. S. S. Morris, sr., pastor of Coppin A. M. E. church, Chicago, both insisted that the Christian membership of this nation should try to put their principles into every policy this nation adopts.

Dr. Bright observed that the smaller nations of the world fear us because they cannot understand the gulf between our words and our deeds. "People are crying for medicine," Dr. Bright said, "and what they need is medication. People are reaching for pills when they need to pray."

The entire organization of the Congress was the most extensive in recent years. Delegates attended formal lecture course, an witness evangelism workshop conducted by Bishop Primm and a home economist in her workshop discussed clothes construction and methods of quantity cooking.

As one delegate said, "This Congress was a complete mobilization of church workers in every area of service."

Suspended Until 1960 Convention

Defender Sat. 8-10-57 P.1

Chicago, Ill.

JACKSONVILLE, Fla. — Bishop D. Ward Nichols, presiding officer of the 11th AME Episcopal district, was found guilty on five counts of misappropriation of AME funds and disobedience to church orders and maladministration in office last week by a five man jury composed of senior members of the church.

The nationally known clergyman has been suspended until the next AME General conference, scheduled for 1960. He was found not guilty on two specific charges.

The hearing, which began last Tuesday at Mt. Zion AME church, was conducted by Bishop R. R. Wright, president of the AME Bishops' council.

The charges were filed in New York last month by the Rev. M. M. Lindsay of Gainesville, Fla. Bishop Nichols was accused and found guilty of:

1. Illegal handling of general budget funds.

2. Placing burdensome assessments upon the churches and the ministers for his personal gain.

3. Disobedience to the order and discipline of the AME church.

4. Levying unauthorized assessments.

5. Maladministration in office in the church.

There were no findings on charges brought by William B. Stewart, the former president of Edward Waters college.

It was announced shortly after the verdict, that the decision will be appealed to the Judicial Council of the church. Meanwhile, Bishop Sherman L. Greene, Sr., will replace Bishop Nicholas in the 11th district.

From the time the charges were first aired, Bishop Nichols has denied the allegations. He said "the whole thing is an attempt to embarrass me. A lot of people don't like my supposed aggressiveness. They want to break down Negro leadership."

After his transfer from the First Episcopal district in New York to the 11th in Florida, Bishop Nichols became an increasingly controversial figure in the church. He was often at odds with local leaders but the dismissal of Dr. William B. Stewart as president of Edward Waters college, an AME school, really started fireworks.

However, Bishop Nichols raised more than $241,000 for the Minimum Salary fund for the AME church. This was the largest sum raised by any district.

The bishop's annual salary is $8,000 plus another $2,500 for expenses.

Charges Against Nichols

Courier P.1 8-10-57

Pittsburgh, Pa.

Charge No. 1: Illegal Handling of general budget fund. Specifications:

1. **In the Central Florida Conference the finance committee was not allowed to handle the budget fund as required by Discipline.**

2. **The total public offerings were not sent to the minimum salary fund.**

Charge No. 2: Placing burdensome assessments upon the churches and ministers for his own personal gain. Specifications:

1. **The presiding elders of the Florida Conferences were required by Bishop Nichols and/or his agents to pay $172.25 per district for furniture for his (the Bishop's) private home.**

2. **The presiding elders were also required by Bishop Nichols to pay unauthorized and illegal dues in the Presiding Elders' Council.**

Charge No. 3: Disobedience to the Order and Discipline of the AME Church. Specifications:

1. **The finance committees were elected in each annual conference in Florida and were not allowed to function according to law in any conference over which Bishop Nichols presided.**

Charge No. 4: Levying unauthorized assessments. Specifications:

1. **An unauthorized project (to build or provide a community center on the campus of Edward Waters College).**

   To finance the above unauthorized project, a production was staged in "Gator" Bowl in Jacksonville, Fla., and each presiding elder was given 50 tickets, priced at $1 each, and later called in and given 50 tickets more and ordered to bring in $100, or he would get 32 new presid-elders to take their places.

Charge No. 5: Maladministration in office in the Church. Specification:

1. **Bishop Nichols employed, without proper authority, unauthorized personnel to work at Edward Waters College.**

AME

A. M. E. Church Founder

Daily World P. 6

Bishop Carey A. Gibbs of the Ninth Episcopal District of the African Methodist Episcopal Church has issued a proclamation designating February 10 through 17 as "Founder's Week." This observance, which coincides with the thirty-second annual celebration of Negro History Week, commemorates the birthday of Richard Allen, founder and first bishop of the A. M. E. Church. the immortal Richard Allen was born in Pennsylvania, February 14, 1760. Wed. 2-6-57 Atlanta, Ga.

It is noteworthy that a fresh re-emphasis is being given to the name, contributions, and leadership of Bishop Richard Allen in the light of the part present day Negro ministers are playing in the struggle for social freedom and first-class citizenship. Certainly those interested in the church and the part it has played in the development of America, the growth of freedom, and the dignity of man, should concern themselves with reading the life and works of Richard Allen and other great American preachers during slavery days and the anti-slavery crusade.

We hope that the AME leadership in this state will formulate the kind of program wihch will further stimulate reading of the biography of great American Negro leaders. This group might consider establishing a shelf in the local college libraries on books about the first bishop of the African Methodist Episcopal Church. There is too little biography of history-influencing Negro personalities in our public and private libraries.

Unveiling Ceremonies—Fountain A. M. E. School, Georgetown, British Guiana, S. A.

Christian Recorder

On Wednesday 16th January, 1957, the students and staff of Fountain A.M.E. School, Georgetown, British Guiana, South America, witnessed the unveiling of the portraits of Bishop William A. Fountain of revered memory, and the late Dr. William Augustus Chapman, Sr. Courier 2-21-57

Brief sketches on the life and work of each of these gentlemen in the A. M. E. Connection were given by the Principal, Mr. Lloyd F. Bradshaw and Miss Maisie B. Talbot, respectively. Nashville Tenn.

This having been done, the portraits were then unveiled by Mrs. Daphne Bradshaw, wife of the Principal, and Miss Maisie Talbot, daughter of Rev. and Mrs. D. P. Talbot, respectively. Christian Recorder

Above the portrait of the late Doctor is written "CHAPMAN AUDITORIUM." 2-21-57

An address was delivered by Rev. Dr. Talbot, presiding elder of the District after which the function was brought to a close.

Lloyd F. Bradshaw, Reporter

$25,000 Fire Guts Brooklyn AME Church

Courier P. 6 Sat. 4-20-57 Atlanta, Ga.

BROOKLYN, N. Y. (ANP)—St. John's AME Church was completely gutted by fire here Thursday afternoon. Loss was estimated at $25,000 less than half of which was covered by insurance.

Sun. Pittsburgh, Pa. Sat. 5-4-57 P. 12

Key to Key West—When Bishop D. Ward Nichols and several members of the South Florida Conference of the AME Church visited Bethel AME Church in the island city of Key West, Fla., he was met at the city limits by Mayor C. B. Harvey, on the left in the center, and presented the key to the city, while County Commissioner Gerald Saunders, exact center, looks on.

Sat. 5-11-57

Courier P. 12 Pittsburgh, Pa.

Greetings—Mayor Clifford E. Rishell, center, of Oakland, Calif., brought greetings on behalf of the city at the dedication of the Parks Chapel AME Church in that city when the Rt. Rev. Frederick Jordan, D. D., LL. D., left, presiding Bishop of the Fifth Episcopal District, AME Church, Northern California, dedicated the edifice. Rev. Sylvester Odom, pastor of the church, is at the right. The service of dedication and consecration was attended by a capacity audience.—E. F. Joseph Photo.

New York AME's contribute $42,000 for church support

Afro-American Sat. 6-1-57 P. 12

Baltimore, Md.

PHILADELPHIA

The New York AME Conference scored a signal success, last week, in its 135th annual session by reporting $42,000 for upkeep of the general church.

Meeting in Flushing, with the Rev. G. G. Crumpley, host pastor, and Bishop George W. Baber, of Philadelphia, presiding, the conference was held from Wednesday, May 15, through Sunday, May 19.

Bishop Baber commended the host pastor and church upon its nearly completed building, with a Youth Recreational Center valued at approximately $175,000.

Among distinguished visitors were:

Bishops Frederick D. Jordan of California; and David H. Sims of Philadelphia; General officers Russell Brown of Washington, connectional secretary of the AME Church;

C. V. Hodges of Cleveland, Ohio, representative, the American Bible Society; George A. Singleton, Philadelphia, editor, the AME Church Review, and A. Chester Clarke of NYC, secretary of Missions.

A large representation of ministers and laymen from the First Epsicopal District; Dr. U. S. Robinson of Indiana, and the Rev. John R. McClendon of the Pittsburgh Conference were also present.

Sunday's closing session, held in the Flushing High School, was attended by some 3,000 persons.

Bishop Baber, in a statement to the AFRO said "Peace and harmony, in most places, was cause of re-assignment of pastors . . . and peace is what we are continually striving for in our work."

He said some 20 persons received elders' and deacons' orders, including four women; and five women were consecrated deaconnesses. (See appointment.)

The "Night in Bethany" Missionary service, sponsored by women of the Woman's Missionary Society Conference Branch, under supervision of Mrs. Elvira Baber, wife of the bishop, was largely attended.

Mrs. J. L. Portlock, Conference Branch president, presided. The Rev. Mrs. Chappel, of the Conference preached.

* * *

COMBINED CHOIRS of the conference furnished music for the Sunday sessions under direction of Mr. Mann, minister of music of Bethel Church NYC.

Social events included the reception and welcome program; and a tea, honoring Mrs. Baber, sponsored by women of the conference.

The New York appointments are as follows:

THE MANHATTAN DISTRICT
Presiding Elder To Be Appointed Later

BETHEL, N.Y.C. — Rev. R. A. Hildebrand.
EMANUAL, N.Y.C. — Rev. H. R. Hughes.
GREATER ST. LUKE, N.Y.C. — Rev. A. A. Davis.
MT. ZION, N.Y.C. — Rev. W. L. Freeman.
GREATER BETHEL, N.Y.C. — L. M. Carper.
ST. MARK, Corona, N.Y. — Rev. A. K. David.
METROPOLITAN, N.Y.C. — Rev. J. L. Joiner.
CALVARY, Brooklyn, N.Y. — Rev. H. F. Berry.
TRINITY, N.Y.C. — Rev. P. J. Morrison.
ST. JOHN, N.Y.C. — Rev. L. R. Judge.
LINCOLN MEMORIAL, N.Y.C. — Rev. Julius Major.
ST. JAMES, N.Y.C. — Rev. James Rivers.
BRONX BETHEL, Brooklyn, N.Y. —Rev. Allen Brown.
ST. MATTHEWS, Brooklyn, N.Y. — Rev. F. H. Jackson.
MT. CARMEL, New Rochelle—Rev. J. A. Delaine.
PILGRIM, Brooklyn, N.Y. — Rev. David Robinson.
EBENEZER, N.Y.C.—Rev. Donald Tucker.
TRUE VINE, N.Y.C.—Rev. C. T. Hooper.
MT. GERIZIM — Rev. W. J. Dix.
ST. ALBANS' COMMUNITY — Rev. M. C. Carpenter.
BRONX, N.Y. — Rev. P. D. Duhart.
Assistant Pastor, Bethel N.Y.C. — R. H. Jones

New Officers Elected, National Fraternal Council of Churches

Christian Recorder Thurs. 6-6-57

Nashville Tenn.

May 8, 1957

JACKSON, MISS.

P. 1

Bishop R. C. Ransom, Emeritus President

Bishop Sherman L. Greene, National President

Dr. William H. Borders, Vice President-at-Large

Bishop H. T. Medford, 2nd Vice President

Dr. J. T. McMillan, Executive Secretary

Atty. Carl A. Banks, Secretary

Rev. A. W. Thomas, Assistant Secretary

P. 5

Dr. J. H. Peters, Treasurer

Mrs. Bertie L. DeLyles, Statistician

Dr. John F. Williams, Chaplain

Dr. W. H. Jernigan, Chairman, Executive Board

Mrs. C. J. Jernigan, President, Women's Department

Dr. W. D. Johnson, Secretary, Public Relations

RESOLUTIONS

Jackson, Miss.

May 8, 1957

To the President and Members of the 24th Annual Session of the National Fraternal Council of Churches, Inc., Greetings:

We, the members of the Committee on Resolutions beg to submit the following:

WHEREAS, we are permitted to meet here in the historic City of Jackson, Mississippi, under the dynamic leadership of Bishop S. L. Greene, President, Dr. W. H. Jernigan, Chairman of Executive Board and Dr. George Lucas, Executive Secretary, who have successfully led us this past year with grace and dignity, and

WHEREAS, this leadership has reflected credit to the organization in causing us to be assembled in Jackson, Mississippi the largest representation we have ever had of member-denominations in the history of the organization, and

WHEREAS, we meet at one of the most critical periods in the history of American Protestantism, a period of unrest, tension, social, political and moral upheaval, a period in which the dignity of mankind has been challenged as evidenced in the brutal death of Rev. George Lee, a respectable citizen of the commonwealth of the State of Mississippi who in the pursuit of his lawful activity was murder by unapprehended person or persons, and Mr. Gus Courts was shot for participating in civic activities, the homes of ministers, other citizens and churches have been bombed.

WHEREAS, it is alleged that organizations outside of the law —such as the Ku Klux Klan, the White Citizens Council are endeavoring to supplant the established laws of our Municipal, State and Federal Government—

BE IT RESOLVED, that this Fraternal Council hereby petition the Committee on Un-American Activities of the Congress of the United States to institute an immediate investigation of the White Citizens Council, the Ku Klux Klan and other subversive organizations designed to harass, intimidate, terrorize citizens and prevent them from enjoying their full rights as citizens of our Nation—

BE IT FURTHER RESOLVED, that this Council authorize its Executive Secretary to communicate with the pastors of the various member - denominations to urge their members to write to their Congressmen, requesting them to use their influence of their office to have an immediate investigation of these subversive organizations.

BE IT FURTHER RESOLVED, that a copy of these Resolutions be sent to the President of the United States, Attorney General and to the Majority Leaders of both Houses, to the Chairman of the Un-American Activities Committee, Associated Press, the Associated Negro Press and all the denominational papers.

BE IT FURTHER RESOLVED, that we memorialize all our ministers to qualify and vote on all occasions and to use their influence with their members to do the same, pointing out the sacred use of the BALLOT—

WHEREAS, there is to be a Prayer Pilgrimage to Washington, D. C., May 17, 1957 in commemoration of the 3rd anniversary of the Supreme Court's Historic Decision outlawing racial segregation, and

WHEREAS, this organization has endorsed the Pilgrimage—

BE IT RESOLVED, that we urge full cooperation and participation—

WHEREAS, Rt. Rev. R. R. Wright, Jr., the host Bishop, Rev. W. M. Portis, Host Presiding Elder and Rev. G. R. Haughton and members of Pearl Street A. M. E. Church, President H. P. Wilburn, faculty, choir and students of Campbell College, President Jacob L. Reddix, Jackson State College, and Citizens generally of Jackson, Mississippi have spared no pains to make our stay here pleasant and profitable,

BE IT RESOLVED, that we extend our heartfelt thanks.

Respectfully submitted,
Your Committee,
Bishop Carey A. Gibbs, Chm.
Dr. Russell S. Brown, Sec.
Dr. L. K. Jackson
Rev. S. M. Pointer
Rev. S. A. Owen
Rev. Ralph Jackson
Rev. Ben H. Hill
Rev. Frank R. Veal
Rev. L. K. Young
Rev. S. L. Webb
Rev. V. L. Varnedo

Bishop S. L. Greene, National President

Dr. W. H. Jernigan, Chrm., Executive Board

Dr. J. T. McMillan, Executive Secretary

Dr. W. D. Johnson, Secretary, Public Relations

9 1957

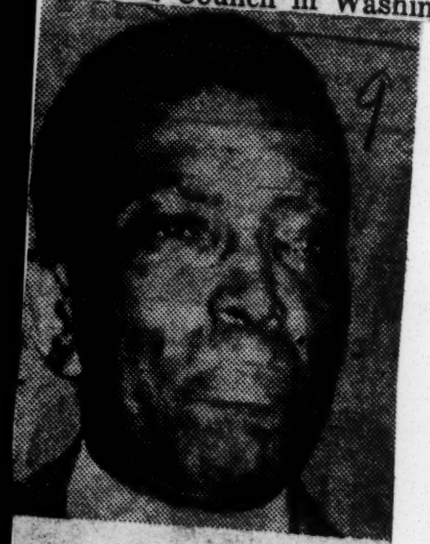
AME

Bishop Sims Restored to Active Duty

Courier Sat. 8-31-57

Pittsburgh, Pa. P. 2

PHILADELPHIA (ANP)—Bishop David H. Sims of the African Methodist Episcopal Church has been restored to active duty. He has been assigned to the 16th Episcopal District which includes the West Indies and South America. The assignment was made at a special meeting of the Bishop's Council in Washington, D. C.



BISHOP DAVID H. SIMS

Bishop R. R. Wright who presided over the Council has been Bishop over the 16th District. It is understood he will still have supervisory control with Bishop Sims assisting him.

The restoration of Bishop Sims, who was suspended from office 10 years ago, was another chapter in a long and dramatic struggle, none the less dramatic because it has been under cover for the most part. When Bishop Sims was banned from the Council, it is said the chief protagonist was Bishop D. Ward Nichols who assumed charge over his district. Bishop Sims had been known as the "strong man" of the church. The title was transferred to Bishop Nichols who became the strong leader who had to be consulted before any major move.

Behind the facade where the Bishops dwell however is the new body which has assumed an important place in the denomination, the Brotherhood which set up a strict budget under which the church and the Bishops are operating. This has been hailed as an effective innovation in the church, one which has controlled the power which had gradually accrued to the Bishops.

The espousal of Bishop Sims cause and the dethronement of Bishop Nichols are said to be due in large part to the influence of the Brotherhood.

Stewart May Still Be Legal Head Of Edward Waters College in Fla.

Courier Pittsburgh Pa.

Sat. 8-17-57 P. 12

(Pittsburgh Courier Press Service)

JACKSONVILLE, Fla.—Out of the welter of confusion brought on by the accusation and conviction of suspended AME Bishop D. Ward Nichols, a few solid facts have emerged this week.

Bishop Nichols is perfecting his appeal to the AME Judicial Council, which is headed by Municipal Court Judge Perry B. Jackson of Cleveland. The deadline for filing the appeal is Aug. 24, ten days after his conviction here on Aug. 13.

• Asked what his plans were, just before the fateful decision, Bishop Nichols told The Courier: "Oh, certainly I will appeal to the Judicial Council. I feel that I can get justice there and if I am not acquitted I will appeal because I feel that I have made my case."

Asked about the effect on his economic status of the halting of his $15,000 a year pay from the bishopric, Bishop Nichols said:

• "I don't like to have anyone refer to me as 'independently wealthy,' but I can eat."

He has homes in Huntington, Long Island, N. Y., Philadelphia and New York City, and probably certain family properties in South Carolina.

■

WHAT WILL HAPPEN to the "unauthorized personnel" whom he had put on the Edward Waters College payroll and contributing to his downfall? They don't know themselves.

The Rev. T. E. Wright, described as chauffeur for the Bishop and general handyman, is also pastor of a local church. He indicated he would concentrate on that.

Mrs. Virginia C. Nettles, the Bishop's secretary, was unavailable for comment, and the same went for Mrs. Alberta Zanders, the housekeeper.

■

MEANWHILE, at Edward Waters College the revelation that deposed President William B. Stewart may still be the legal head of the institution in spite of the action on May 28 of the board of management looms with more authority.

• Bishop Sherman L. Greene Sr. of Atlanta, now Presiding Bishop of the 11th Episcopal District, has confirmed that this is highly possible, and that he intends to call a meeting of the board of management to clear up the situation.

At the same time The Courier has been informed by thoroughly reliable sources that Dr. Josephus L. Coan, who was named president by Bishop Nichols when Dr. Stewart was fired, has expressed a willingness to step aside to allow Dr. Stewart to return to the presidency.

■

COMMENTS on the outcome of the five-day trial of Bishop Nichols were apparently unanimous on one point, and that point was seemingly well expressed by Dr. Rembert Stokes, president of Wilberforce University, who told The Courier:

• "We are sorry to have to face such a situation, but there must be a deciding point somewhere, and if we are to stand by our laws we must start somewhere. This evidently is it."

Presiding Trial Judge Bishop Richard R. Wright Jr. also took cognizance of that idea in his brief but pointed charge to the trial committee:

"Has the law been broken? If so, then you know what your duty is; if not, you know what your duty is."

■

THE RT. REV. H. Thomas Primm, Bishop of the 10th District, head of the trial committee, included in his preface to the verdict these words:

"No member of our Church should be favored by reason of station, position or background."

Service—The Rev. A. S. Edwards has served as presiding elder in the Oklahoma Conference of the AME Zion Church for over 22 years.

Suspended Until 1960 Conference

Call P. 1

Fri. 8-9-57

Kansas City, Mo.

Trial Committee Convicts Him On 5 Of 7 Counts

JACKSONVILLE, Fla. — Bishop Decatur Ward Nichols of the African Methodist Episcopal church was sus-

pended here Saturday, Aug. 3, until the 1960 general conference after being found guilty of five of seven charges on which he was tried.

Standing in the pregnant silence of the Mt. Zion AME church, the once proud internationally known churchman, heard the Rev. Alva Shaw of Columbus, Ohio, secretary of the trial committee, read the charges at the conclusion of the five drama packed days of trial.

Bishop Nichols, who at his suspension was presiding Bishop of the 11th Episcopal district, had been tried on seven counts of maladministration and violation of the church discipline as revised at the 1956 Conference of the church with occasional outbursts.

Major evidence against the bishop came under the sweeping changes in the church law which revolutionized the financial structure of the church.

Tribute to Wright

The hearings, which began Tuesday morning, although marked by cheers, applause and laughter, the charges filed against Bishop Nichols by Presiding Elder M. M. Lindsey of Gainesville, Fla., was passed in Miami.

was uncommonly dignified and tribute was heaped upon Bishop R. R. Wright, Jr., president of the Bishops Council who served as presiding officer at the hearings.

The church, which prosecuted

represented by Attorney Sadie T. M. Alexander of Philadelphia, and Rev. Ezra M. Johnson of Hot Springs, Ark.

Bishop Nichols was represented by Attorney Ernest Jackson of Jacksonville and Judge Lawson Thomas of Miami.

Primm the Chairman

Bishop H. Thomas Primm of Texas served as chairman of the Committee of Trial which returned the guilty verdict after four and a half hours of deliberation. Rev. Harvey Walden of Chicago, Ill., Rev. Ben H. Hill of Tulsa, Oklahoma, and Rev. T. Wesley Gaines of Union Bethel, New Orleans were also members along with Rev. Shaw who served as secretary of the committee.

Bishop Nichols stood silently with head slightly bowed as the Rev. Shaw read the counts which included:

The Charges

Charge I—Illegal Handling of Budget Funds. Specification 1—Failure to organize the Finance Committee—guilty; Specification 2—Failure to report the total public offerings to the Minimum salary fund, guilty by a vote of 4 to 1.

Charge II—Placing burdensome assessments upon the church and ministers for his own personal gain. Specification 1—The Presiding Elders of the Florida Conference were required by Bishop Nichols and/or his agents to pay $172.25 per district for furniture to be placed in his private home. Specification No. 2—The Presiding Elders were also required by Bishop Nichols to pay unauthorized and illegal dues in the Presiding Elders' Council—Not guilty.

Charge III—Disobedience to the order and discipline of the AME Church, substantially the same as charge 1. Guilty.

Charge IV—Levying Unauthorized Assessments—allowing the machinery of the AME Church to be used to sponsor an unauthorized project, not guilty but accused acted imprudently.

Charge V—Maladministration at Edward Waters College, Guilty.

The prosecution through its chief witnesses, former President William B. Stewart of Edward Waters college, H. Talcott Stith, a CPA assigned to audit college business offices by the General Board; William Pierce, former business manager at Edward Waters college; Dr. Reid Jackson of Paul Quinn college and Presiding Elders M. M. Lindsey, who filed the charges, and Frank Allen, placed into the record a preponderance of evidence on all the charges.

It was the defense. completely riddled by the rapier like thrusts of Attorney Alexander, that proved most damaging to Bishop Nichols. Mrs. Alexander, ever poised to uncover misrepresentations by the witnesses scored consistently with her brilliant cross examinations which kept the church auditorium packed to the overflow during the long sessions that started at 10 a.m. every morning and lasted through the late evening.

Climax of the hearing came Saturday when Mrs. Alexander cross examined Bishop Nichols and broke through his testimony, causing him to make several damaging admissions. Bishop Nichols had testified for five hours Friday afternoon and virtually pleaded his own case. Mrs. Alexander raised few objections to his testimony.

Saturday morning during cross examination that began at 10:30, Mrs. Alexander finally broke through the Bishop's testimony. It was her clever questioning that caused the Bishop to admit that he employed Mrs. Virginia C. Nettles in his office although she was on the college payroll as a "general secretary" at $210.00 a month and that he had placed $25,000.00 in the Barnett National Bank in a Commercial Account where it stayed for eight months without accruing any interest while the school had several indebtednesses including a $5,000.00 note on which 6% interest was being paid.

Mrs. Alexander also caused the defense to produce minutes of a conference meeting which showed consistent erasures and additions of collection figures although no other corrections were made anywhere in the minutes.

Several officials of the church referred to the conviction of Bishop Nichols as one of the most significant steps in the church since its founding 200 years ago by Richard Allen.

"It is regrettable that it takes the suspension of a distinguished Bishop to convince the fathers of our church that we intend to regulate our church finances. It is the intention of the new church laws to make the Bishops of the church our spiritual leaders while an appointed and qualified General Board administers the temporal affairs," a church spokesman stated.

"This significant step should enable our church to move forward and take its rightful place in the family of Methodism and Protestantism."

Bishop Nichols' attorneys announced immediately after the verdict that he would file an appeal with the Judicial Council of the Church which may consider the case on points of church law. Judge Perry B. Jackson of Cleveland, Ohio, is chairman of the Judicial Council. The suspension of Bishop Nichols will stand with the Florida district now under the direction of the Senior Bishop, Sherman L. Greene as designated by the Bishop's Council.

Nichols' Appeal Sept. 4

Afro-American Sat. 8-24-57

BY JOHN JASPER

CLEVELAND — The AME Judicial Council will be hearing the first appeal in the trial of any bishop in the Nichols case. Baltimore Md.

Bishop D. Ward Nichols (Florida Area), suspended by a church trial court recently, has appealed to the church's highest tribunal.

The appeal will be heard Sept. 4 and 5 in Cleveland before a council of 16 clergymen and laymen in the Hollenden Hotel.

Space has been reserved there for the entire weekend, Wednesday through Saturday.

* * *

IT IS HOPED the case will not take long, a council spokesman said, since this is not a retrial.

An appeals body, it is said, would not rehear testimony but listen to arguments of lawyers on both sides as to whether:

1. The Florida trial court acted in accordance with church law.

2. The record showed sufficient evidence to convict.

The council has authority to review the action of the lower court, to revise it, sustain it, or order a new trial.

Presiding will be Judge Perry B. Jackson, distinguished member of the Cleveland Municipal Courts.

No bishops are members of the council.

* * *

JUDGE JACKSON told the AFRO this week: "Our concern is that all persons, who come before the council shall have a fair hearing.

"Once the arguments are in, it may take longer than three or four days to consider the case and write an opinion.

"The Bishop Nichols case will hardly be reached before Sept. 5.

"On Sept 4, we shall have before us the case of Rev. J. D. Howell, Third District, who was elected to the General Board of the church.

"Later, the Rev. M. Howell was transferred to the Fifth (Los Angeles) District.

"The Third District elected a Rev. M. Hodge to succeed him.

"THE COUNCIL WILL be asked to determine whether the Rev. Mr. Howell lost membership on the board when he was transferred from the district he originally represented."

Asked why the council now consists of 16 members, when the church discipline calls for only 9, Judge Jackson said the council was set up in 1952. Members were elected for specific terms.

The 1956 General Conference ordered a reduction to nine members. That reduction has not yet been completed.

* * *

BISHOP D. WARD NICHOLS, who was suspended for three years by a church trial court in Florida for permitting a church college or clergy or laymen to provide furniture for the episcopal residence and pay the wages of a housekeeper, said he is appealing to the high council:

1. Because he filed a plea of prejudice, believing that officers of the trial coudrt would not give him a fair trial. He was overruled.

2. Because in advance of the trial certain members of the court had openly made statements indicating that their minds already made up as to this case.

3. Because relatives of the trial court were appointed to office and brought long distances to serve.

4. Because the trial court lost a list of his witnesses and refused them permission to testify.

5. Because officers of the trial court should have disqualified themselves.

6. Because the technical charges of which he is alleged to have been guilty concerned incidents which occurred before the new 1956 church regulations were printed and distributed in February, 1957.

* * *

SITTING WITH Judge Jackson on the high council will be the following:

Rev. J. P. Q. Wallace, Indianapolis, vice president; Rev. Philip Van Putten, Haiti, second vice president; W. C. Buford, Louisville, Ky., attorney and secretary: Arthur L. Funn, Brooklyn, N.Y.; P. G. Porter, Olathe, Kans.; Rev. N. L. Lumzy, New Orleans;

Rev. R. C. Gordon, South Africa; W. E. Shortridge, Birmingham; Rev. W. A. Davis, Muskogee, Okla.; Rev. E. E. Tyler, Philadelphia; Rev. S. P. Wilson, Liberia; Prof. J. E. Smith, Georgetown, S. C.

Rev. N. B. Tantsi, South Africa; Rev. W. B. Wales, Waco, Texas; Dr. George L. Hightower, Atlanta.

It is not likely that the members of the council from foreign countries will attend.

Maryland has no representation on the council because of the recent death of Rev. John M. Gibson of Annapolis, former secretary.

'Bishop Nichols had lost before trial was begun'

Afro-American Baltimore Md. Sat. 8-17-57

By RUTH JENKINS

AFRO Staff Correspondent

COATESVILLE, Pa.—"Bishop Nichols had lost even before the trial had begun."

That was the frank statement Saturday of Mrs. Sadie Alexander, the Philadelphia lawyer, whose job it was to prosecute the dapper prelate in the name of the great African Methodist Church.

Resting at her summer home here, where she is recovering from "some sort of sinus trouble probably caused by all those fans in that church in Jacksonville," Mrs. Alexander revealed how she built her case against Bishop Nichols.

* * *

"I DID not want to get involved in what might have been just another dispute between church factions," she said.

"So before I even took the case, I went to Atlanta and had a conference with church witnesses.

"After hearing what they had to say, and after seeing the auditor's report and other undisputable records, I was convinced right then of our victory.

"I felt that I owed it to the church to take the case then, so I agreed to represent them.

* * *

"THAT MY CONVICTION proved to be well founded is the greatest personal satisfaction I got out of the case," she disclosed.

Bishop Nichols can do nothing to erase the "guilty" verdict before the next AME General Conference in 1960, she disclosed.

His announced appeal to the church's Judicial Council, she said, could have no effect on the verdict.

"The council has authority to pass only on technical points of the court procedure granted Bishop Nichols, not on the substance of the evidence submitted."

The Bishops' Council is also completely without authority to reinstate Nichols, the church's famed lady prosecutor disclosed.

Youth Leadership Training Camp To Convene June 24-28 in Quindaro, Kas.

Call Thur. 6-27-57 P. 5

Kansas City, Mo.

Bishop Frederick D. Jordan has announced that the AME Youth Leadership Training camp will be held at Quindaro, Kas., on June 24, through the 28. There will be several out-of-state guest speakers. The camp will have special guest speakers for its evening twilight Camp Fire, inspiritual services on Monday night, Tuesday night, Wednesday night, Thursday night and Friday noon. Guest speakers for the camp will be in attendance from Atlanta, Georgia, Wilberforce university, Wilberforce, Ohio Kansas university and from the Tri-States, Kansas, Nebraska and Missouri area.

A mammoth youth musical and inspirational meeting will be held on the opening (Monday) night, June 24 at twilight. Youth choirs from the AME churches of the two Kansas Cities, each will offer a special number and will sing several number as a mass choir under a guest director.

Some 300 campers will invade the Kansas City area on June 24. Between the hours of 12:00 noon and 4:00 p.m. registration for participation in the recreation, classes and special opportunities afforded by the camping session will be held. Bishop Jordan will be present and live in the camping area, and will provide inspirational Episcopal supervision for the camp.

Several areas of fellowship and classes consists of: Section A youths from 12 to 16 years of age; section B youths from 17 to 20 years of age; section C classes and fellowship for lay adults; and section D. will afford sessions for the ministers.

Sessions ABC will offer literature of the Bible, administration of youth work, the history and contribution of the AME church and the 4th course Religion in Life. Effort will be made to help people interpret the position and helps ple in life's experiences. This, as available for Christian young peo- in comparison to the plight of young people who have not accepted Christ.

Ministers will be offered daily sessions on Principles of Preaching, Ministerial Recruitment, Administration in Youth Work and the History and Contribution of the AME church

Students and adults will be housed in the new Vernon Public school, the 2nd floor of the Nurse's home and the homes of friends in the Quindaro neighborhood. The churches are being readied to handle the overflow of youth campers, while visiting adults not cared for in the Quindaro community will be housed in the Kansas City, Kansas area.

A Youth Council, consisting of selected youths from the 10 presiding elder districts, will direct the voluntary activities of the camp.

Contributing presiding elders are Presiding Elder A. L. Simpson of the Wichita district, and Presiding Elder Harvey Vaughn of the Topeka district, both of whom are in the Kansas conference. Presiding Elder John Adams of the Omaha district and Presiding Elder M. L. Simmons of the Kansas City district, both of the Nebraska conference. From North Missouri, Presiding Elder Silas J. Daniels and Presiding Elder H. C. Cummings and from the Southwest Missouri conference, Presiding Elder Carl F. Flipper and Presiding Elder H. Frances McClure. From the St. Louis area, the participating Presiding Elders and their districts are: Rev. T. J. Burwell of the St. Louis, Booneville district and Rev. C. Baker Pearle of the St. Louis-Cape Girardeau district. The host pastor is the Rev. N. W. Harper, pastor of Allen Chapel AME church, Quindaro, Kas., whose buildings and grounds will be used extensively.

Rev. William F. Dancy is chairman of housing. Presiding Elder M. L. Simmons is host presiding elder and chairman of supplementary housing. Rev. Carl Flipper is chairman of finance committee of presiding elders. Rev. J. Russell Brown is serving as chairman of the committee on Staff Curriculum. Rev. E. W. Newton is treasurer and receives the $15.00 fee from each person who attends the camp. Mrs. Juanita Goodwin and J. D. Williams are co-chairman of recreation. Rev. M. L. Simmons host presiding elder and Rev. J. Russell Brown, general chairman.

AME General Board Meets In New York

Informer P. 11 Sat. 6-29-57

Houston Defender

NEW YORK — The GENERAL BOARD AME CHURCH met IN NEW YORK in its first annual General Conference held in Miami, Florida May 1956. Because of the hot issues of today that is giving concern to the peoples of the world and that gave birth to the Great African Methodist Episcopal Church 170 years ago compels this Church to speak out in clarion tone for what it then and now Church's implicit faith in the Fatherhood of God and the Brotherhood of man in meeting assembled herold tothe world this statement to be known as:

THE DECLATATION

WE, the Bishops, Members of the General Board and Members of the General Board of Education of the AFRICAN METHODIST EPISOPAL CHURCH in regular session duly assembled on June 18, 1957, hereby make this Declaration on the subject of segregation.

1. We announce, with ride, that the African Methodist Episcopal Church was established by Richard Allen in Philadelphia in 1787, as a protes tagains tracial segregation.

2. We note, with satisfaction, that our Church has continued for one hundred seventy years under the banner that "God is our Father, Christ is our Redeemer and Man is our Brother."

3 We observe, with gratification, that the membership of our Church is composed of persons of different races and national backgrounds who are not only welcome in the ranks of our membership but who participate in the formulation of our policies and the developmnt of our program

4. W point with deep felings of patriotism o th fac ha he Unied Staes of America ispledg ed to equality of opportunity as enunciated in he Declaration of Independence, the Constitution and repeaed pronouncements of legislation and judicial dcre.

5. W hail, with genuine enthusiasm, the series of recent decisions which have issued from the Supreme Court, widening the borders of freedom for minoritygroups in public schools and universities, in public transportation both interstate and local and in the areas of public recreation, as well as the basic rights of franchise and personal security.

THEREFORE,

1. We reaffirm our dp dvotion to the principle of equality of opportunity and decry, without quivo-cation, any discrimination or segregation based on race, color, religion or national origin.

2. We invite the active effort of all Americans, both in official and private capacities, to make available the opportunities which make their contribution to the common welfare, and invoke the blessings of Almighty God upon these etforts.

3 We rededicate our energies, both temporal and spiritual, to making America a "land of the free" as well as a ""home of the brave" and to make th kingdom of men the kingdom of heaven, ndeed.

AME Bishop Faces Trial; Blames Ties With NAACP

Journal & Guide Sat. 7-6-57

Norfolk, Va.

P. 11

Special to Journal and Guide

NEW YORK — One of the most colorful figures in AME Church circles, Bishop D. Ward Nichols, is "on the carpet."

A presiding elder in Florida, Bishop Nichols' district, has brought a list of five charges against the bishop with the charges ranging from levying unauthorized assessments to maladministration in office of the church.

BISHOP D. WARD NICHOLS
Faces Charges

• • •

THE CHARGES, as preferred by presiding elder Rev. M. M. Lindsey are:

1) Illegal handling of the general fund budget;

2) Placing burdensome assessments upon the churches and ministers (in his district) for his own personal gain;

3) Disobedience to the order and discipline of the AME Church;

4) Levying unauthorized assessments; and

5) Maladministration in the office of the church.

• • •

IT IS EXPECTED that hearing of the charges will take place soon in the bishop's district. In the interim Bishop S. L. Green has been assigned to Florida to supervise the district pending the outcome of the hearing. According to AME Church doctrine, Bishop Nichols is "out" until the charges have been aired.

Bishop Nichols says that the charges against him are trumped up and that they "are the result of (my) not taking advice about participating in NAACP activities in Florida."

• • •

HE SAYS THAT on the eve of his return to Jacksonville where he now makes his home "I was advised not to take an active part in the NAACP and to preach only the gospel."

He says that some of the dissent came about after he dismissed Dr. William B. Stewart as president of the AME-owned Edward Waters College. Of the college, Bishop Nichols says: "They wanted me to make Edward Waters just a very nice school for all the Negroes in Florida."

• • •

"BUT," HE said, "I preached the gospel in Florida just like I did in Bethel Church in New York."

Bishop Nichols was transferred from the New York district of the AME Church to the Florida district in 1956.

Bishop Nichols Gets Vote Of Confidence By Council

Daily Journal Atlanta, Ga. P. 1 Sun. 7-2-57

TALLAHASSEE, Fla. — The Inter Civic Council, Inc. here submitted "a standing vote of confidence" last week in Bishop D. Ward Nichols, of the 11th Episcopal District of Florida, who has been stripped of his duties pending outcome of his trial before Bishop R. R. Wright, July 30.

Bishop Nichols is charged with illegal handling of general budget funds, placing burdensome taxes upon churches and miinsters for his personal gain, disobedience to the Order and Discipline of the AME church, levying authorized assessments, and maladministration while in office.

MAN OF INTEGRITY

While in session, the council said: "We further go on record by stating that we know Bishop D. Ward Nichols to be a man of integrity, forthrightness, and love fo his coworkers and all people seeking first class citizenship."

The council added that "whatever sentence is meted to ihim will also be meted to our present generation and the unborn generation."

In an open letter to Bishop Nichols the council's executive secretary, M. C. Williams, itemized the contributions made to the Inter Civic Council by the Bishop and the 11th Episcopal District. They were:

State Tri Meeting $67.; North East Conference, $149; Florida Conference, $111; West Florida Conference $140; and One Day Meetings; $200.

COUNCIL'S RECORDS

The secretary said that the Fla. Legislature Investigation Committee had the council's records, but "from the records we have available we feel positive in certifying that through your efforts, the Inter Civic Council has received approximately $1300."

FIVE MAN COMMITTEE

Bishop Wright, of New Orleans, president of the AME Bishops, will preside over a five-man committee which will hear and rule on the charges filed against Bishop Nilchols.

The charges were made by Rev. M. M. Linsay, a presiding Elder in Florida. Other Elders are reportedly willing to file charges.

Bishop Nichols was transferred to Florida in May 1956, from the First Episcopal District in New York. Controversy allegedly began when he disagreed with local leaders and Dr. William B. Steward, president of Edward Waters College in Florida. Dr. Steward was dismissed about three weeks ago.

Report Other Elders May File Serious Charges

Birm. Ala. Herald P. 1 Sun. 7-3-57

NEW YORK — (ANP)—Bishop Sherman L. Greene, senior bishop of the A. M. Church here cancelled a scheduled trip to Europe last week with his wife to supervise the 11th Episcopal District of Florida, pending trial of Bishop D. Ward Nichols, who has been relieved of his duties in the wake of five serious charges against him.

Bishop Greene was assigned to Florida by the AME Bishops' Council to supervise the district pending outcome of charges against Bishop Nichols of the 11th Episcopal District of Florida. The clergyman is charged with illegal handling of general budget funds; placing burden some taxes upon churches and ministers for his own personal gain; disobedience to the Order and Discipline of the AME church; levying unauthorized assessments and maladministration in office of the church.

STRIPPED OF DUTIES

Bishop Nichols has been stripped of his duties until the issues are settled and the charges given a hearing. The bishop stepped down on his own volition rather than "force on the people of Florida any cloud of supicion, no matter how fraudulent or capricious."

The trial date for Bishop Nichols has been set for July 30 at the Mt. Zion AME church in Jacksonville, Fla. The announcement was made by Bishop R. R. Wright of New Orleans, president of the AME Bishops Council. Bishop Wright will conduct the hearing.

A committee of five, presided over by Bishop Wright will hear and rule on charges against Bishop Nichols.

MORE CHANGES LOOM

The Rev. M. M. Linsay, a presiding elder of Florida filed charges against Bishop Nichols and submitted them to Bishop Wright. About a dozen other elders are reportedly willing to follow suit.

Bishop Nichols became a controversial figue after he was transferred to Florida in May 1956 from First Episcopal District in New York. His disagreements with local leaders catapulted him into the news and controversy between him and Dr. William B. Steward, president of Edward Waters College in Florida, caused more friction.

Dr. Steward was dismissed from the AME school three weeks ago.

Bishop Green Supervises 11th Episcopal District

Daily Journal Jacksonville, Fla. Sun. 7-5-57

NEW YORK.— (ANP)— Bishop Sherman L. Greene, senior bishop of the A. M. E. church here cancelled a scheduled trip to Europe last week with his wife to supervise the 11th Episcopal District of Florida, pending trial of Bishop D. Ward Nichols, who has been relieved of his duties in the wake of five serious charges against him.

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Nichols Denies Charges

Bishop Nichols denied all charges with the statement. "I am no more concerned with the final outcome of this thing as I am about going home tonight." He added: "the whole thing is an attempt to embarrass me. A lot of people don't like my supposed aggressiveness. They want to break down Negro leadership."

Bishop Nichols declared that "a lot of these charges are the result of not taking advice about participation in the NAACP activities in Florida. I was advised not to take an active part in the NAACP and to preach only the gospel. I preached the gospel in Florida just as I did in Bethel church in New York."

A committee of five, presided over by Bishop Wright will hear and rule on charges against Bishop Nichols.

The Rev. M. M. Lindsay, a presiding elder of Florida filed charges against Bishop Nichols and submitted them to Bishop Wright. About a dozen other elders are reportedly willing to follow suit.

Disagreed with Leaders

Bishop Nichols became a controversial figure after he was transferred to Florida in May 1956 from the First Episcopal District in New York. His disagreements with local leaders catapulted him into the news and controversy between him and Dr. William B. Stewart, president of Edward Waters college in Florida caused more friction.

Dr. Stewart was dismissed from the AME school three weeks ago.

Of Dr. Stewart's dismissal Bishop Nichols stated that he and the school head didn't get along very famously, but he added that it was the board of trustees whose decisions discharged Dr. Stewart from duty at the school.

Bishop Nichols is reported to have raised some $241,000 for the Minimum Salary Fund in his district, the largest amount reported in any district, according to the bishop.

Serious penalties face Bishop Nichols should he be found guilty of any or all the charges against him.

KING IS JAILED, GIVEN RELEASE

Birmingham Post Herald Birmingham, Ala.

Controversial Figure to Leave Church

Sun 7-7-57

HAZELHURST, Miss., July 6 (AP) Clennon King, arrested because he removed a lock from the door of the church that ousted him, eas released from jail Saturday after he promised no further trouble.

The Copiah county sheriff's office said Stewart E. W. Ball of Wesley Chapel AME (Negro) church withdrew a charge of breaking and entering and King was released shortly after noon.

One condition Ball stipulated was that King vacate the Hazelhurst church and cause no further trouble.

Night in Jail

King, who spent the night in jail, said he removed the lock after members of the congregation threatened him with arrest if he did so.

The Negro preacher said he was entering the church merely to attend a monthly meeting of the board to discuss his ouster.

In Brookhaven, Elder J. D. Watkins said a majority of the members of the Hazlehurst church voted to remove King and Watkins transferred the preacher to the church in Bude.

Included in the transfer was Rev. Alston Watkins, who was transferred from Bude to Hazelhurst.

Charges Held False

King charged he was ousted on false charges because Watkins wanted to install his brother.

Objecting to the action, King sought to appeal to Bishop R. R. Wright Jr. of New Orleans but Elder Watkins said church law permits no appeal on transfers until the preacher assumes his new duties.

King's arrest Friday followed closely his sending a telegram to Mrs. Queen Ester Harris of Tuskegee, Ala., commending her for refusing to share in a Negro boycott of white businesses.

During the winter, King is a history professor at Alcorn A&M (Negro) college in Claiborne county. Earlier this year, newspaper articles written by him caused a student boycott that threatened to close the state-supported school.

9 1957

Open Letter To The General Board From The Health Commission, A. M. E. Church

Christian Recorder June 1-10-57

AME

Left to right—Mrs. Gaines, R.N., Miami; Mrs. Dickerson, L.P.N., Miami; L. H. Berry, M.D., Medical Director, Chicago; Enid Hope, Red Cross First Aides, Miami; Jessie Jackson, L.P.N., Lawton, Okla. Not in picture, Mrs. Watson, Red Cross Worker, Miami, and Annie Sue Williams, L.N., Pensacola.

By LEONIDAS H. BERRY, M.D.
Medical Director

Nearly nine years ago at the 33rd General Conference in Kansas City a permanent Health Commission was set up by the highest authority of the church. Bishop George W. Baber was appointed chairman. The writer, who had introduced the legislation under the sponsorship of the Connectional Laymen's Organization, was elected Medical Director by the Commission. The Health Commission consists of two representatives of each Episcopal District whose members have been named at the beginning of each quadrennium by the respective presiding bishops. Bishop W. R. Wilkes followed Bishop Baber as chairman and now Bishop H. Thomas Primm holds the chairmanship.

Nashville, Tenn.

It may come as a shock to many ministers and laymen to learn that the 33rd General Conference appropriated $500.00, none of which was received. The 34th General Conference appropriated $2,000.00 which likewise was not received by the Commission. During this period members of the Commission met during Bishops' Council and Connectional Council sessions at their own expense. The Medical Director made reports of the Commission's plans and activities before six annual Bishops' Council sessions at the request of the Council of Bishops in six widely separated areas at his own expense. Members of the Commission have set up and manned health exhibits and health clinics at three General Conferences. At Miami nearly 600 people, including bishops, general officers, ministers, laymen, members of their families and candidates were treated by eight physicians and a dozen nurses on a voluntary basis. Three people died of acute fatal attacks, others were sent to hospitals or confined at their stopping places. Most cases were those of high blood pressure and heart attacks, but other disorders were treated such as asthma, acute respiratory infections, pneumonia, general fatigue, digestive disorders, diabetic crisis, injuries, symptomatic headaches, fatigue associated with expectant motherhood, acute exogenous gastritis, dental abscesses, etc. Among the Commission's doctors who gave their services at Miami were Drs. J. L. Leach of Flint, Michigan, T. J. Davis, R. L. Chamberlain and Fountain of Atlanta, Georgia, Joshua Brown of Chicago, J. Louis Ransom of Topeka, Kansas, W. L. Haywood of Oklahoma City, L. M. Donaldson of Fayetteville, Tenn., and W. D. Chappelle of Columbia, S. C. Some of the nurses were Mrs. Watson, in charge, Mrs. Gaines, Mrs. Dickerson, Enid Hope, Jessie Jackson and Annie Sue Williams.

Many church leaders, like our chairman, Bishop Primm, have demonstrated their interest in the health needs of the community. The late and beloved Bishop A. J. Allen made a strong plea for the support of the plans and program of the Health Commission in his Episcopal Address in Miami. The General Conference at Miami reduced a requested budget of $13,500.00 but approved an appropriation of $10,000.00 for the Health Commission. It also enacted legislation to extend the activities of the Commission to include a cooperative and advisory relationship with the Trustee Board of Douglass Hospital at Kansas City in developing connectional interest and support and a broad long term program for the hospital. In addition the Commission was authorized to organize and direct a "society" of health guilds in local churches for the dissemination of health information, in disease prevention, mental and social hygiene, using the techniques of movie, lectures, demonstrations, exhibits, first aid and home nursing classes, medical and pastoral counseling.

The Medical Director attended a Trustee Board meeting at Douglass Hospital upon the invitation of Bishop Jordan, its chairman. Bishop Primm and the Medical Director were elected ex-officio members and the cooperative and advisory relationship with the Health Commission was enthusiastically accepted and adopted. Since the Miami General Conference the Medical Director has attended and addressed the Chicago Annual Conference of Bishop Allen, the Missouri Conference of Bishop Jordan, the Atlanta Conference of Bishop Wilkes, the Baltimore Conference of Bishop Reid. Health Guilds are being organized in local churches, surveys of existing health programs are to be made. Other aspects of the Commission's program are too numerous to be detailed here.

All Funds Still Withheld

We now come to the point of asking the General Board is the AME Church engaged in bubble blowing with reference to the health interests of the community? Many delegates of the last General Conference and general readers will be shocked to learn that for the third time the General Conference has appropriated funds for the Health Commission and for the third time *All* funds have been withheld. With the enactment of the budget and the new distribution of authority in the General Board the church was promised great equity and efficiency in the administration of the affairs of the church. The Executive Committee of the General Board in withholding all funds from the Health Commission seems to many of us to have exceeded its prerogatives. We know of no legislative action by the General Conference which would give priority to any single department or division over another regarding budgetary appropriations. If the Executive Committee assumes such a prerogative it would seem that its action would require approval by the General Board and that prior to such approval it would not be in keeping with the spirit or letter of lawful authority to withhold all funds from any program provided for in the budget by the General Conference. The Health Commission expected a cut back in keeping with announcements made at the Chicago meeting of the Board but it is greatly disappointed in the arbitrary actions of the Executive Committee. It has been a long, tiring and discouraging task for those of us among the laymen, mostly physicians, who have worked diligently to convince the officials of the church of the need of a connectionally organized program in the health field. The need for health education is alarmingly evidenced by the continuing disproportionately high death and morbidity rates among Negroes as compared with the white population. This is not because of race but entirely because of environmental factors. Most of these statistics can be changed by a concerted program of health education. Why must African Methodists who were the pioneers in the Negro community three generations ago continue to lag behind in the all important matter of the health of its constituents?

The Commission will keep the faith and trust devolved upon it by the general church and carry on its activities to the best of its abilities under the circumstances and hope that in our time there may come within the consciousness of our church hierarchy a more strict construction of Christian equity and a broader social vision for the African Methodist Episcopal Church.

Very sincerely yours,

Leonidas H. Berry, M.D.,
Medical Director of the
Health Commission

ALABAMA'S A. M. E. LEADERS

Christian Recorder Nashville, Tenn. P. 5
Thurs. 1-10-57

Presiding Bishop Carey A. Gibbs of the Ninth Episcopal District, presiding elders and missionary workers of the African Methodist Episcopal Church of Alabama, as they assembled in Annual Presiding Elder's Council at Greater St. Paul A. M. E. Church, Montgomery, Ala., Thursday, December 6. In the top center is the Rt. Rev. Carey A. Gibbs, presiding Bishop. Front row: from L to R: Mrs. Rosa Parks, Mrs. Carey A. Gibbs, the Episcopal Supervisor, Missionary Department, Ninth Episcopal District, Mrs. Bessie Walker, state president, Missionary Society. Second row: the Revs. W. M. Bonner, S. D. Hamilton, L. Dennis, A. E. Manuel. Third row: the Revs. J. S. Thompkins, J. B. Carter, G. W. Henry, L. F. Fortson, J. W. Henry, S. P. Parker and S. M. Davis. The council made a cash contribution of $689.50 to the Montgomery Improvement Association which observed a week-long observance on Non-Violence. Bishop Gibbs made the presentation at St. John AME Church in Montgomery, Thursday night, when Mahalia Jackson was guest artist.

Bishop Gibbs Designates Day To Honor AME Church Founder

World Sat. 2-2-57 P. 1
B'ham, Ala.

Bishop Carey Abraham Gibbs this week issued a proclamation designating February 10 through 17 as "Founder's Week" in commemoration of the 197th birthday of Richard Allen, founder and first bishop of the African Methodist Episcopal Church.

Meantime a statewide celebration in connection with the observance is set for 3 P. M. Sunday, February 10 at the St. John A. M. E. Church pastored by the Rev. C. E. Thomas. Bishop Gibbs will deliver the feature message. Music will be furnished by a 500-voice choir drawn from singers in A. M. E. Churches of the Birmingham area. St. John is located at 712-15th Street, No.

A. M. E. young people will present the program at Daniel Payne College Monday night, February 11. Bishop E. L. Hickman, of Louisville, presiding prelate of the 13th A. M. E. episcopate is scheduled to deliver the Founder's Day message Tuesday at noon.

BISHOP C. A. GIBBS

A giant $2-a-plate Richard Allen Memorial Banquet at Smithfield Court. World P. 7

The Rev. J. Thomas Jamar, chairman of public relations for the Ninth Episcopal District said he expected the banquet to attract approximately 500 plate-buyers.

Text of Bishop Gibbs' proclamation reads:

"PROCLAMATION"

"Know all men that I, Carey Abraham Gibbs, one of the Bishops of the African Methodist Episcopal Church, presiding over, what is officially known as the Ninth Episcopal District, state of Alabama, do herein proclaim the week of February 10th-17th, 1957 as FOUNDERS' WEEK, within the above named Episcopal District. During this period, under the direction of the pastors, every A. M. E. Church, is called upon to engage in special religious and social festivities, commemorating and celebrating the birthday of one of the greatest leaders of America, Richard Allen who was born in the state of Pennsylvania, February 14, 1760."

AME Bishop Lists Two Major Gains

Courier P. 12
Pittsburgh, Pa.
Sat. 2-23-57

LOS ANGELES—Bishop Frederick D. Jordan of the Fifth District of the AME Church announced Wednesday that two major developments had been completed in his expansion program.

Three churches in St. Louis united in a common project resulting in new locations for each of them. They are the St. John congregation, pastored by the Rev. G. L. Hayden, which acquired the $150,000 property of Salem Methodist Church; Gregg Chapel which will occupy the former St. John Church, and the St. Mark Church, which will occupy the Gregg Church property.

The Rev. L. J. Hall Jr. is pastor of St. Mark and Gregg Chapel is pastored by the Rev. O. H. Brown.

With population overflowing cities like Los Angeles and San Francisco, Bishop Jordan is establishing new churches in small outlying communities. The first project is a beautiful chapel on Monterey peninsula which will be pastored by the Rev. A. A. Moore.

AME body gives 11 schools $479,478.29 within 6 months

Afro-American Sat. 2-2-57 P. 5
Baltimore Md.

NASHVILLE, Tenn. — Dr. Sherman L. Greene Jr., secretary-treasurer of the Division of Educational Institutions of the AME Church, said in his annual report to the AME General Board of Education last week:

Some 86 per cent of the $568,750 received from the AME general budget funds between June and December 1956 were disbursed to 11 AME schools, with Wilberforce University getting the top amount.

In pointing out that his office had distributed $479,478.29 to the 11 schools, the report proposed that $1,300,000 be allocated for the 1956-57, the same amount set up at a board session in Chicago recently.

DR. GREENE noted that under this proposal each of the schools will be receiving the same amount of funds as in 1955-56 when Wilberforce was given a total of $165,000.

The secretary - treasurer also emphasized that Paul Quinn College's need for emergency funds is "even more critical" since one of its building was recently destroyed by fire.

He added that this was especially important at the time "since all competing schools are raising their standards."

* * *

HIS ANNUAL report also took note of the deaths during the year of board general chairman Bishop A. J. Allen and Dr. Charles L. Hill, president of Wilberforce and member of the executive commission on education.

Right behind Wilberforce, Morris Brown College and Allen University each received $150,000 from the church for the 1955-56 year.

The remainder of the money for the past six months was distributed to:

* *

PAYNE THEOLOGICAL Seminary, $28,388.58; Turner Theological Seminary, $4,330.48; Paul Quinn College, $56,777.20; Edward Waters College, $48,116.26; Daniel Payne College; $48,116.26; Shorter College, $32,718.96; Campbell College, $32,718.96; and Kittrell College, $26,223.35.

All of the church's bishops and general officers were in Nashville for the board of education session which was followed by a one-day meeting of the General Board.

They are Bishops George W. Babe, first district; F. M. Reid, second; Joseph Gomez, fourth; F. D. Jordan, fifth; W. R. Wilkes, sixth; I. H. Bonner, seventh; R. R. Wright Jr. eighth; C. A. Gibbs, ninth; H. T. Primm, 10th; E. L. Hickman, 13th; W. F. Ball and Sherman L. Green Sr.

Chicago greets Bishop Gomez

Afro American Sat. 2-23-57

CHICAGO (ANP) — Chicago gave Bishop Gomez, the new head of the Fourth Episcopal District of the African Methodist Episcopal Church, a warm welcome as he made his first official visit to the city.

Mayor Daley, various denominations, members of conferences throughout the district, and numerous citizens participated in the big dinner and reception tendered Bishop and Mrs. Gomez at the Parkway Ballroom Wednesday night.

But it was on Sunday afternoon at Grant Memorial Church here, when the 170th anniversary of the AME Church was celebrated in a Founders Day exercise with Bishop Gomez as speaker, that he made his real appearance in the principal city of his new district.

Bishop Nichols Found Guilty, To Lose $51,000 Pay In 3 Years

Afro-American Sat. 8-18-57

Baltimore, Md.

Jury brings in verdict in 5 hours

P. 1

By LULA JONES GARRETT
AFRO Staff Correspondent

JACKSONVILLE, Fla.— The Rt. Rev. Decatur Ward Nichols, bishop of the Eleventh Episcopal District of the AME Church, was held to be guilty on five of seven charges preferred against him, here, Saturday night.

The verdict of the committee of jurors came at 10 p.m. after five hours of deliberations.

The drop of a pin could have been heard in Mt. Zion AME Church, which was again packed to the hilt as the Rt. Rev. H. Thomas Primm of the 10th Episcopal District, announced the verdict.

* * *

HE SAID:

"The committee considered the need to exercise wisdom and vigilance and to protect the laws of the church as well as safeguard its heritage.

"Realizing the conditions we have to face, though it tears our hearts, we find the defendant guilty."

"The court was stacked," shouted Bishop Nichols, "I was unfairly treated. I will be vindicated by the church. I have committed no wrong."

* * *

EMOTIONAL STRAIN showed plainly on the faces of the bishops seated across the rostrum. Bishop Gibbs wiped tears from his eyes.

The Rev. Alva Shaw, secretary of the committee of jurors, read the charges on which Bishop Nichols was adjudged guilty. They were:

1. Illegal handling of General Budget and church funds;
2. Placing burdensome assessments upon the churches and ministers for his own personal gain;
3. Disobedience to the Order and Discipline of the AME Church;
4. Sponsoring an unauthorized project (to build a Community Center on the campus of Edward Waters College).
5. That total public offerings were not sent to the Minimum Salary Fund.

Afro-American

THE DECISION was unanimous with the exception of a four-to-one vote on the first charge. P. 6

Bishop Nichols was exonerated on the charge of having coerced presiding elders to pay unauthorized and illegal dues in the Presiding Elders' Council.

The Rev. Mr. Lindsay, who preferred the charges had testified that the Bishop had paid $10 in a collection taken at the council meeting, and directed that the presiding elders follow his example.

The said that the Bishop then received the funds, had the mes and amounts listed by a secretary.

THE DECISION of the committee of jurors is final.

Bishop Nichols is thereby suspended from the conference until the General session in 1960.

He also loses the salary and maintainance, which amounts to $17,000 from the church and is prevented from participating in church affairs.

Bishop S. L. Green was placed in charge of the Florida Conference.

Bishop Nichols will appeal the case.

Actually, there was no testimony that Bishop Nichols used or misappropriated church funds to his own gain.

* * *

THE TESTIMONY that convicted him on the charge that "total public offerings were not sent to the Minimum Salary Fund," was by a witness for the defense, the Rev. Gale Bruce, pastor of Mt. Zion AME Church, Gainesville, Fla. and a student at Edward Waters College.

The Rev. Mr. Bruce testified that his fund to be reported amounted to $114. He said that he spent the money and that Bishop Nichols gave him a check to cover the amount.

He said that he was late getting to his conference because he was taking examinations at the college at the time, and that when he did get there he found that he had forgotten to bring the check.

* * *

MRS. ALEXANDER, in her cross-examination asked, "Do you mean to publicly admit that you used your church members' funds?

"Do you mean to imply that the ministry of the church is in the habit of using personally the money contributed by members?"

Mr. Bruce quipped that it was often done.

* * *

THE LAW, passed by the General Conference, in Miami, in 1956, which caused Bishop Nichols downfall is:

"No part of the expense, no honorarium, or any other expense shall be requested or accepted from a local AME Church, AME Church member, officer, general officer, District Conference, Sunday School Convention, Annual Conference, State or District meeting, conference missionary meeting, educational institution, general board, education board or any institution of the AME Church."

* * *

IT ALSO makes in mandatory that all funds collected at the conferences be handled by a finance committee to be elected by the conference.

The penalty, according to the discipline is:

"Any who accepts such funds is guilty of malfeasance in office and shall be brought to trial.

"Any found guilty of accepting any monies from any source of the AME Church other than general funds paid by the treasurer as provided shall be suspended until the ensuing general conference and his salary shall be stopped immediately."

* * *

THE DISCIPLINE provides that the salary, residential expenses and upkeep, office allotment, a $500 miscellaneous account, and travel expenses, up to $2500 for a bishop be paid from the Episcopal Fund by the church treasurer.

"I still have God and the higher courts of the church," Bishop D. Ward Nichols told the AFRO, here, Friday morning.

Still nattily attired, but now unsmiling, Bishop Nichols, who was being tried on charges of disobedience to the order and discipline of the AME Church, admitted that his hopes for victory at this trial were fast dwindling.

* * *

GLOOM SETTLED over the Nichols faction after three prosecution witnesses had weaved a web of evidence around the dapper prelate.

William B. Stewart, former president of Edward Waters College, testified how on orders of Bishop Nichols three persons had been added to the college payroll.

None of these persons were actually employees of the school he said, but were members of Bishop Nichols' personal staff.

* * *

H. TALCOTT STITH, the church's auditor, related how he had questioned school vouchers for such things as air conditioners, mirrors and thermos pitchers and other items which were delivered to Bishop Nichols' residence.

And William Pierce, former business manager of Edward Waters, brought out how he had been directed by Bishop Nichols to pay the three persons, although he knew they were not employees of the school.

The dramatic trial was held in the packed auditorium of Mt. Zion AME Church which has a seating capacity of 800 and into which another 200 had filled chairs in the aisles and standing room.

Attired in ecclesiastical robes and sitting in the pulpit as judge is stern-faced Bishop R. R. Wright, 79-year old president of the AME Bishop's Council.

* * *

AT HIS RIGHT side so the two could confer frequently was Bishop Sherman L. Green of Atlanta, a senior prelate of the AME bench.

Bishop Green, because of defense objections, was later required to stop confering with Bishop Wright.

Also in the pulpit, apparently as observers were Bishop Frank Madison Reid, George W. Baber, Joseph Gomez, Isiah Bonner, William R. Wilkes, Carey A. Gibbs, Frederick Jordan and David H. Sims, who 12 years before had undergone the same experience that Bishop Nichols is now facing.

* * *

THE CHURCH prosecuted on the grounds that the bishop is allotted $2,000 for maintenance of residence and $2,000 for operating his office and is prohibited from accepting funds from a church, member officer, general officer, district conference, state or district meetings, educational institutions, general board, educational board, or any institution of the AME Church.

This is part of the new budget law adopted by the 1956 Quadrennial conference held in Miami.

* * *

BISHOP H. THOMAS was one of five persons named to the trial committee which served as a jury.

Other members were the Rev. Messrs. Benjamin Hill, pastor of Vernon Chapel, Tulsa, Okla.; Alva A. Shaw, St. Paul, Columbus, Ohio; and T. Wesley Gaines, Union Bethel, New Orleans, La.

THE REV. SAMUEL POINTER, named by Bishop Wright,

In a nutshell

Bishop H. Thomas Primm, acting as jury foreman, read the 'guilty' verdict at 10 p.m. Saturday.

Bishop Nichols, stands suspended from all duties until the General Conference in May, 1960. He may retain the title of 'bishop' but he loses $51,000 in salary. He plans an appeal.

Bishop S. L. Greene, was immediately assigned to preside over the Florida Conference.

A spokesman for Nichols estimated the trial cost $100,000 and that counsel fees were $35,000. But this was disputed by Dr. Robert Manse, AME treasurer, who arrived from Washington witha black satchel from which he paid all expenses in cash. The satchel was guarded by a member of the Washington police force.

was replaced by the Rev. Harvey Walden of Grant Chapel, Chicago. The Rev. Mr. Pointer was objected to by the defense on the grounds he had previously discussed the trial with another minister.

Also named by Bishop Wright was Dr. John Lewis of Morris Brown College.

Dr. Lewis, who was in the audience at the opening of the hearing, did not answer present when the roster of jurors was called.

Before announcing his choice of jurors, Bishop Wright told the assembled group:

"We are not in a political arena. We have the Episcopal life of a brother at stake. We also have the honor and dignity of the laws of the church at stake. We want men who have good judgment and who have the respect of their brothers, and whose verdict will be accepted.

"I have thought and prayed over this matter and while some 50 men have been talked with, no one knows of the selection made."

* * *

OTHER OFFICIALS of the court named were the Rev. C. N. Austin, baliff; the Rev. D. V. Kyle, clerk of the court; and the Revs. N. E. Johnson, L. S. Odum, B. C. Brock, Harry Walden, Peter B. Walker, R. H. Tucker and N. B. Johnson, marshals.

The Rev. Mr. Kyle is the son-in-law of Bishop Wright.

The judge then asked that both sides submit their lists of witnesses to the clerk. The witnesses were ordered removed from the auditorium and kept in a downstairs room until called to testify.

To the left of the auditorium and directly back of the table occupied by Bishop Nichols and his attorneys, is a large delegation of the Sons and Daughters of Allen, whose head is the Rev. C. C. Cartwright of Plainfield, N.J.

* * *

AT THE RIGHT, and directly behind the table, at which is seated Mrs. Sadie T. Alexander of Philadelphia and the Rev. Ezra Johnson, attorneys for the church, are members of The Brotherhood, vocally anti-Nichols.

The first center rows of seats are occupied by the jurors and baliffs. Back of these are spectators.

* * *

WILLIAM B. STEWART, first witness called to the stand by Mrs. Alexander, testified to the charges of maladministration in office of the church.

Mr. Stewart had also filed charges against Bishop Nichols on this point. By agreement of counsel for both sides, the two sets of charges, being similar, were combined.

Mr. Stewart, who has been discharged as president of Edward Waters College, testified that Bishop Nichols had three persons placed in the payroll of the college in violation of the administration's policy.

* * *

THE CHARTER of the college, he said, provides that the personnel be selected by the President and then approved or disapproved by the board of management. He said that this practice was carried out until 1956, when Bishop Nichols became chairman of the board.

The Bishop, he said, ordered salary checks for Mrs. Virginia Netties, his secretary; Mrs. Alberta Zanders, his cook; and the Rev. Temperance B. Wright, who served as a messenger and chaffeur for the Bishop.

Mrs. Nettles received $420 before coming to the college campus, and $210 per month thereafter. Mrs. Zanders, he said, was listed on the pay roll as dining room aide, and received $120 per month.

The Rev. Mr. Wright was placed under the classification of maintenance superintendent and paid $150 per month.

HE SAID that neither receive orders from him or the college's business manager, and that he and the business manager were not allowed to give the directions.

Later in the trial, H. Talcott Stith, certified public accountant, testifying for the church, said that when he audited the books of the college he could not justify these positions.

He sent letters and forms to each to aid him in determining their positions and duties at the college, but received only a partially completed form from the Rev. Mr. Temperance, he added.

Asked why he signed the checks for these three, Mr. Stewart said that he was ordered to by the Bishop, and further ordered not to question his (the Bishop's) orders.

He did as told because he wanted to hold his position, he said.

MR. STEWART testified that the total of $5,722 paid to these persons wrecked his budget. On April 27th, he said, the cash report showed a balance of $5,722 in the operational budget.

That was insufficient to meet the pay roll, he said, and he asked Bishop Nichols' advice on how to meet the problem.

The college was not actually in the red, he said, because it had $25,000, the contribution from Duvall County for the use of county pupils who attended the school; and $10,000 raised in a Founder's Day project by the alumni.

THE FUNDS appropriated by the county had, before Bishop Nichols' administration, been been used for operational purposed.

This money had been taken from the operation fund and placed in a special development fund, the witness said.

Bishop Nichols refused to give a check on this fund, but gave his personal check for $2,500, receiving in turn a postdated check for the amount, and was reimbursed when the General Church appropriation arrived later.

Mr. Stith's records, requisitioned by the attorney for the church, revealed other checks among the college accounts that were questioned by the prosecuting attorney.

THESE INCLUDED one for $99.60 to the Pittsburgh Plate Glass company for a mirror delivered to 583 W. 8th St., the home of Bishop Nichols; one to T. E. Wright for $60.48 listed as a refund for payment of a telephone bill; $648.20 to telephone company for services between October, 1956 and July, 1957 for phones listed for the Bishop's office and home; $231.15 for a typewriter; and a bill for fuel oil for the Eighth Street address.

Under cross-examination by Mr. Jackson, Mr. Stith admitted that he did not "see" the fuel oil delivered to that address, however.

He said that he did have a check made to the Duval Jewelry Co. for $129.07, which showed purchases of china and cooking utensils which were paid out of the funds of Edward Waters College, as well as an air conditioner, paid out of the college funds and delivered to the bishop's residence.

ALSO TESTIFYING to the charges of maladministration in office in the church was William Pierce, former business manager at the college.

Mr. Pierce, now purchasing agent at A. and M. College Hospital, testified that he was directed by Bishop Nichols to place Mrs. Nettles, Mrs. Zanders and the Rev. Mr. Wright on the payroll.

The check for Mrs. Nettles, ordered by Bishop Wright, was sent to Philadelphia, where she was living at the time.

He said that he asked for requisitions in order to keep his accounts straight, but was told by the Bishop that "this is not Harvard University. Edward Waters is just a little two-by-four college, and I'm too busy to bother with requisitions."

MR. PIERCE said that under the circumstances he felt that he was going to be fired . . . so he jumped the gun and resigned.

Under the charges that the finance committee was not allowed to handle the budget fund as required by the Discipline, ministers testified that the collections usually "went that-away" in a bag carried by the Rev. John Carey.

They referred specifically to collections taken at a one-day conference in May.

The Rev. Mr. Carey, not a member of the Central Conference, was appointed by the bishop to take charge of monies collected.

THE REV. M. M. Lindsay, presiding elder of the Central Florida Conference, told the court that a finance committee was elected by the Gainesville District, but was not allowed to perform.

He said that at that conference on Nov. 20, 1956, the collection amounted to $1,118.46.

He said that by the Bishop's instructions the money was taken in charge of by the Rev. Mr. Carey.

The same testimony came from the Rev. Frank Allen, also a presiding elder. He testified that Bishop Nichols told him "You can elect as many finance committees as you please, but there will be nothing for them to do."

HE ALSO SAID that at the conference the Rev. John Carey took charge of the funds, rather than the committee as specified by the Discipline. Similar testimony was given by the Rev. John L. Wallace of Orlando, Fla.

There is no change that Bishop Nichols kept the funds collected by the Rev. Mr. Carey.

The church treasurer, Dr. Robert Manse, of Washington, testified that the $111.46 had been received in the general treasury.

The church also charges that Bishop Nichols was instrumental in having each presiding elder raise $172.25 per district for furniture for his private home.

IN TESTYING TO this, the Rev. Mr. Lindsay said that he, along with other elders, was requested by the Rev. D. A. Russell to contribute $100 to buy furniture for the Bishop's residence.

He said that when it was found that this would not provide the necessary funds, they were requested to contribute $72.25 more.

In his testimony the Rev. Mr. Lindsay said that the Rev. Mr. Nichols knew nothing of the project to buy furniture for the residence.

He said that, in fact, the bishop was in New York when the project which was his (Rev. Mr. Russell's) idea, was carried out. It was merely a labor of love and planned as a surprise for Bishop Nichols.

But Elder Lindsay said that at a meeting in St. Paul AME Church on April 24, he had been chided by the Bishop who told that he "hadn't done anything . . .that he hadn't even paid his furniture bill."

BISHOP NICHOLS is being tried on five charges, filed by Presiding Elder M. M. Lindsey.

They are that:

In the Central Florida Conference the finance committee was not allowed to handle the budget fund as required by church law;

The total public offerings were not sent to the Minimum Salary Fund;

Placing burdensome assessments upon the churches and the ministers for his own personal gain.

Under these general heads the specific charges are that:

In the Central Florida Conference the finance committee was not allowed to handle the budget fund as required by the Discipline;

The total public offerings were not sent to the Minimum Salary Fund;

The presiding elders of the conference were required by Nichols and, or, his agents, to pay $172.25 per district for furniture for his private home;

THE PRESIDING ELDERS were also required by Bishop Nichols to pay unauthorized and illegal dues in the Presiding Elders' Council;

Members of the finance committe were elected in each annual conference in Florida and were not allowed to function according to law in any conference over which Bishop Nichols presided;

An unauthorized project (to build or provide a community Center on the campus of Edward Waters College);

To finance the project a production was staged in Gater Bowl in Jacksonville and each presiding elder was given 50 tickets, priced at $1.00 each, and later called in given 50 tickets more and ordered to bring in $100 or he would get 32 new presiding elders to take their places;

And that Bishop Nichols employed without proper authority unauthorized personnel to work at Edward Waters College.

AME Zion mission fund set by bishop

Afro-American Sat. 6-1-57

Baltimore, Md.

WASHINGTON

A voluntary financial drive for schools and church buildings in the Virgin Islands and South America was announced this week by Bishop R. L. Jones, Salisbury, N.C., presiding over the Fourth Episcopal District.

P. 6

Bishop Jones disclosed the plan at the 130th annual session of the Philadelphia and Baltimore AME Zion Conference, which closed a six-day meeting here Sunday.

Host to the conference was Galbraith AME Zion Church, 1114 Sixth St., NW, the Rev. F. Thomas Roberts, pastor. Assisting Bishop Jones was Bishop H. T. Medford of Washington.

* * *

THE FUND for mission work in Georgetown, British Guiana, will be known as "Demera Dollars," Bishop Jones said. This money will supplement existing foreign mission aid in South America.

The conference suspended activities last Friday to take part in the Prayer Pilgrimage for Freedom. Church officials said about 1,500 delegates participated.

Some 3,000 were drawn to the session by Sunday for final activities. There were three changes and three transfers made in the Philadelphia District, the Rev. J. Julian Robinson, presiding elder.

CHANGED WERE the Rev. F. Z. Flack from Carlisle to Poplar Street, Philadelphia; the Rev. L. W. Howard from Gettysburg to Allentown, and the Rev. J. H. Norcum from Walters Memorial to Gettysburg.

Transferred were the Rev. W. W. Bowden from Johnson City, Tenn., to Carlisle; the Rev. R. L. Addison from East Tennessee and Virginia Conference to Walters Memorial, and the Rev. R. W. Quarterman from Allentown to Rogersville, Tenn.

No other changes or transfers were made by Bishop Jones.

The following appointments were certified in the three districts:

PHILADELPHIA DISTRICT

Presiding Elder's certificate of appointments, Rev. J. Julian Robinson, presiding elder:

Big Wesley—Philadelphia, A. G. Dunstan
Varick — Philadelphia, C. W. Turns
Wesley—Harrisburg, J. A. Clement
Small Memorial — York, H. H. Drew
Poplar Street—Philadelphia, F. Z. Flack, changed from Carlisle
Avondale, C. Phillips
Alleyne—Philadelphia, R. S. Lomax
Harris Chapel—Harrisburg, G. N. Spells
Bethlehem, R. W. Roberts
Carlisle, W. W. Bowden, transfer from Johnson City, Tenn.
Chambersburg, C. J. Covington
Allentown, L. W. Howard, changed from Gettysburg
St. Mark—Newton, L. H Myers
St Paul—Media, J. R. Kellam
Gettysburg, J. H. Norcum, changed from Walters Memorial
Walters Memorial—Philadelphia, R. L. Addison, transferred from Tennessee and Virginia Conference
Williamsport, H. A. Thompson
Shippensburg, Lena Parr
Mt. Holly Springs, Lena Parr
Rev. R. Quarterman, formerly of Allentown, transferred to Rogersville, Tenn.

SALISBURY DISTRICT

Presiding Elder's certificate of appointment, the Rev. Stewart Patterson, presiding elder:

Pennsylvania Avenue—Baltimore, G. M. Edwards
Grace—Wilmington, L. A. Lawson
St. James—Salisbury, C. H. Mack
St. Paul—Salisbury, J. E. Hurt
Princess Anne, D. H. Lambeth
Trinity—Delta - Wilmington, Robert White
Ross Point, L. G. Lucas
John Wesley—Baltimore, J. E. Dennis
Patterson—Asbury-1, N. J. Gilchrist
Ernest Robinson — Chester, Pa., R. M. Fletcher
St. Daniels—Wilmington, Eli Lily
Fawn, Lewis Jiles
Calvary—Wilmington, J. S. Gilbert
Metropolitan—Delmar, C. B. Ford
Trinity—St. Micheals, —— —
Rhodesdale, G. Wallace
Lincoln, F. Perkins
Star of Bethlehem,
St. James, J. E. Dennis
St. James—Cambridge,
Chamfort—Princess Ann,
Rose of Sharon, C. B. Walker
St. James,
St. Phillips, R. W. A. Smith
New Union Wesley, Samuel Anderson

WASHINGTON DISTRICT

Presiding Elder's certificate of appointment, the Rev. William B. Baker, presiding elder:

John Wesley—Washington, E. F. Jackson
Galbraith—Washington, F. T. Roberts
Union Wesley—Washington, I. E. Moore
Metropolitan—Washington, R. H. C. Lee
Lomax—Arlington, H. H. Sink
New Trinity—Washington, J. H. Satterwhite
Contee — Washington, F. W. Barnes
Brentwood, Md.—R. M. Everette
Scotland—Md., N. G. Stevenson
Oak Grove—Md., N. G Stevenson
Clinton — Rockville, Md., M. F. Wallace
St. John—Fork, S. O. Gill
Alleyne—Alexandria, Va., F. D. Williams
Gibson—Grove, Md., H. D. Diggs
St. Lucille — Washington, J. J. Howard
Kingman Park—Washington, W. W. Hicks.
Livingston — Ford, Washington,
St. Mary—Washington, J. W. McCoy
Crusaders Mission—Washington, Mabel Stephens
Brookland—N.E., Washington, J. E. Page.

Set Tubman Pilgrimage For Aug. 1

Defender Chicago, Ill. Sat. 7-20-57

AUBURN, N. Y. — The fourth annual pilgrimage to the Harriet Tubman Home in Auburn, N. Y., is scheduled for August 1st during the Connectional Council meeting of the AME Zion church and the national administrative body for the Harriet Tubman Home foundation.

P. 12

This will be the first time in the 161 year history of the denomination that such a church-wide business session will be held in Auburn.

Attending this annual meeting and Tubman pilgrimage will be the 12 bishops of the AME Zion church, the 24 general officers, who will make semi-annual reports on their departmental work, and the heads of various church supported schools, including Livingstone college, Salisbury, N. C.

Several meetings on the Council agenda will be held in the Auburn AME Zion church, which Harriet Tubman attended as a member.

Host pastor will be Rev. Mrs. S. W. Green. Host Bishop will be the senior bishop of the denomination, the Rt. Rev. William J. Walls of the first episcopal district.

AMEZ conference held in Tennessee

Afro-American Baltimore, Md. 9-28-57, Sat.

GREENVILLE, Tenn.—Bishop Raymond L. Jones was the keynote speaker at the closing meeting of the 47th session of the East Tennessee and Virginia Conference of the AMEZ Church here last Sunday.

The prelate, who also presided over the conference held at Jones Memorial Church, called upon members of the church to stand firm in his crisis of desegregation and remember it is the guidepost.

He expressed an opinion that the principles of the Christian religion and the valor of Lincoln's Gettysburg addres. could well bring Russia and America together.

United States does not practice democracy, the Bishop charged, and added that neither does Russia practice communism. He cited this as the failure of the two countries being apart.

* * *

HE ALSO touched on what he described as a watered down civil rights bill. He noted that he was disappointed in the bill, but did acclaim it as a step in the right direction.

"It was our day in court . . . . The passing of the bill does not give too much occasion for shouting on the part of the colored man. It is a challenge for him to better prepare himself," he declared.

In closing, the bishop also told delegates that he was proud of the record that the AMEZ Church has made in the struggle to get first-class citizenship for America's most loyal minority.

* * *

A PLEA for Lomax-Hannon College of Greenville, Ala., and Walters Institute of Warren, Ark., was made during the conference and delegates responded with over $500. Both institutions were badly damaged by Hurricane Audrey.

Other featured participants included Mrs. Emma B. Watson of Lancaster, S.C., executive secretary of the Woman's Home and Foreign Missionary Society; the Rev. A. W. Walls of Kinsport, Tenn.;

Mrs. Mable Miller Jones, Mrs. Laura Small of Washington, Bishop and Mrs. H. T. Medford, Washington; and Mrs. Minnie Supegeon of Johnson City, Tenn.

AMEZ unit seeks to rebuild college

MONTGOMERY, Ala. — The restoration of Lomax-Hannon College of Greenville, which was almost destroyed by Hurricane Audrey, was the center of events at the 63rd session of the Central Alabama Conference, AMEZ Church, which convened at Ebenezer AMEZ Church.

Afro American

In the educational sermon on Thursday night, the Rev. W. J. Powell of Old Ship AMEZ Church, told how necessary it was to train people in the concept of the Christian religion, with emphasis on service.

He pointed out the fact that the success of the Montgomery boycott was due to trained leadership.

* * *

BISHOP W. A. STEWART, presiding prelate, made the most fervent plea ever offered for Christian education. He told how necessary it was to give to the children of the state an education, guided by Christian influence.

He told what a blight it would be on the leadership of the denomination to falter in this crisis and how shameful it would be for the membership to fail to accept the challenge.

T. M. Patton, president of Lomax-Hannon, also spoke. He traced the work of the college and challenged the denomination to aid the college. He guaranteed that the school would produce trained persons who would aid in making Alabama and the nation stronger.

* * *

MRS. SULA STEWART presided over the missionary work in a unique service which was held on Tuesday in the nature of a workshop. A talent program was sponsored by Mesdames Mildred Harris and Kate Webb Ross.

The youth held special seminars and study groups on Saturday, under the direction of Mrs. Willie Stone. She also was in charge of a Model Sunday School.

Blames racial issue in alleged abduction

MONTGOMERY, Ala. (ANP) — Charlie Casmus, state commander of the American Veterans organization, charged here last week, that two colored men kidnapped and threatened to kill him over the racial segregation issue.

According to Casmus, the bold raid took place about two weeks ago Thursday. He said he was snatched as he came out of a night club and was held captive while his abductors drove around town with him for several hours.

Flag Goes Up In Honor Of Harriett Tubman

9

The AME Zion Church was the recipient of a flag, given in memory of Harriett Tubman, when the Connectional Council met in Auburn, N. Y., recently. Senator Robert Metcalf, the donor, is shown as he presented the flag. Mrs. M. E. May is shown at the extreme left, and the Rt. Rev. W. J. Walls, senior bishop, is shown as he accepted the gift for the denomination. The Rev. J. J. Robinson, Harrisburg, Pa., is shown in the background.

C. Ewbank Tucker Issues Warning

Courier, p.5
Pittsburgh, Pa. Sat 12-14-57

Oppose Segregation, Bishop Tells Pastors

MARKS, Miss. — A significant statement, a charge to the clergy against condoning segregation, was made by the Rt. Rev. C. Ewbank Tucker of Louisville, Ky., Presiding Bishop of the 10th Episcopal District of the AME Zion Church, before an overflow audience in Eudora Church, before the reading of new appointments.

Presiding Bishop Tucker warned:

"I am sending you out for another year to preach the gospel and to maintain the honor and integrity of the African Methodist Episcopal Zion Church. I warn you here and now, in the presence of God and this audience, that if anyone of you permit any person, white or black, to advocate segregation in any form, your appointment will be immediately revoked.

Bishop Tucker

"Further, you will be brought to trial for violation of the honor and traditions of this great denomination, the church of Sojourner Truth and Frederick Douglass."

The occasion at which the admonition was made was at the 88th session of the West Tennessee and Mississippi annual conference.

A resolution creating a Civil Rights Commission in the 10th District was also adopted.

This commission will set up voting clinics for instruction in the exercise of the franchise and in combatting segregation in any form.

There were several changes made in the appointments including Warner Temple, Memphis, Tenn., where Dr. E. P. Boyce Jr., the pastor, was appointed Presiding Elder of the Memphis District. This pulpit is to be later filled by a transfer.

The following are the appointments:

MEMPHIS DISTRICT

Dr. E. P. Boyce Jr., Presiding Elder, Warner Temple (to be supplied); Princeton Chapel, the Rev. E. S. Johnson; Cooper's Chapel, the Rev. O. F. Fisher; St. Paul, the Rev. E. J. Scott; Williams Chapel, the Rev. L. R. Anderson; Ford Chapel, the Rev. E. P. Boyce; Sardis, the Rev. A. Brown; Viola Spottswood Memorial, the Rev. Henry Wilson; Senatobia, the Rev. L. A. Bryant; Como, Miss., the Rev. Ernest Smith; Coldwater, the Rev. Charles Jones.

Missionary Department

The Rev. Amanda Ballard, president; Mrs. Amanda L. Smith, secretary; Mrs. Sarah O. Brown, superintendent of Buds; Mrs. Johnnis B. Fuller, captain of supplies; Mrs. Sarah I. Burnett, chairman of the Life Members Council.

MARKS DISTRICT

Dr. W. L. Mumphrey, Presiding Elder; Eudora, the Rev. H. L. Moore; Mt. Zion, Zion Chapel, and Lumpkin, the Rev. R. H. Reed; Belen Temple, the Rev. C. A. Adams; Johnson Tabernacle and Wilson Lake, the Rev. J. H. Hodges; Clement Chapel, the Rev. W. L. Mumphrey Jr.; Hills Chapel, the Rev. E. D. Campbell; New Zion, Mt. Arah and Bills Chapel the Rev. H. L. Moore; Petty's Chapel, the Rev. A. B. Ford; Philadelphia, the Rev C. B. Robertson.

Missionary Department

Mrs. Blanche Stacke, president; Mrs. Ruth K. Hall, secretary; Mrs. Sarah Ward, Buds; Mrs. Abelle Robinson, chairman, Life Member Council; and Mrs. Susie Jones, captain of supplies.

BATESVILLE DISTRICT

Dr. D. F. Martinez, Presiding Elder; Coleman Chapel, the Rev. Fred Shegog; Mt. Zion, the Rev. E. D. Smoke; Moore's Chapel Circuit, the Rev. Z. Leeland; Eureka Circuit, the Rev. S. H. Moore; Pope Court, the Rev. R. B. Wilder; Johnson Chapel, the Rev. W. J. Hooks; Swingo Chapel, the Rev. G. Miller; Matthews Hope, the Rev. Jesse Brooks; Miller's Chapel, the Rev. William Brown; Sandy Springs Circuit, Zion Hill, the Rev. Perry Lee; Granada, the Rev. Cecil Clark.

Missionary Department

Mrs. Annie Mae Valentine, president; Mrs. Clyde Brown secretary; Mrs. Beulah Brown, chairman of the Life Members Council; Mrs. Mozella Bobo, secretary of supplies; and Mrs. Martha Fay, superintendent of Buds.

Courier P. 12
Sat. 1-19-57
Pittsburgh, Pa.

Caravan Tours Church Schools—This group of church leaders of AME Zion was photographed in Memphis, Tenn., as these leaders began a tour of AME Zion secondary schools in the extreme South. Front row, left to right: Bishops C. E. Tucker, Louisville, Ky.; H. B. Shaw, Wilmington, N.C.; H. T. Medford, Washington, D.C.; W. W. Slade, Charlotte, N.C., and the Rev. G. L. Fauntleroy, Memphis, Tenn., and Pittsburgh, Pa. Second row: Dr. W. S. Bascom, Montgomery, Ala.; Prof. T. W. Patton, Greenville, Ala.; Mrs. Savannah Medford, Washington, D.C.; Mrs. S. Mae Slade, Charlotte, N.C.; Mrs. Gladys Hunter, Hartford, Conn.; Mrs. Sallie Moreland, Rock Hill, S.C., and Dr. J. S. Shaw, Great Falls, S.C. Back row: The Rev. R. W. Stevens, Elizabeth City, N.C.; the Rev. Frank Sheegod, Memphis, Tenn.; Alexander Barnes, Durham, N.C., and Washington, D.C.; Dr. R. T. Hunter, Hartford, Conn.; Mrs. Mary Brown and Clyde Ross.

AME Zion Women Plan July Leadership Institute

Informer Sat. 6-29-57
Houston, Texas

SALISBURY, N C — Mrs Abbie Clement Jackson, president Woman's Home and Foreign Missionary Society, A M E Zion Church, announced here this week that plans are complete for the first Christian Leadership Institute held by the body, at Dinwiddie School, Dinwiddie, Va, July 8-12.

P. 5

The purpose of the institute is to train all persons interested in Christian service. The school will feature two fields of religious work — Work and Fellowship Recreation. There will be courses in Christian Stewardship and general Religious Education.

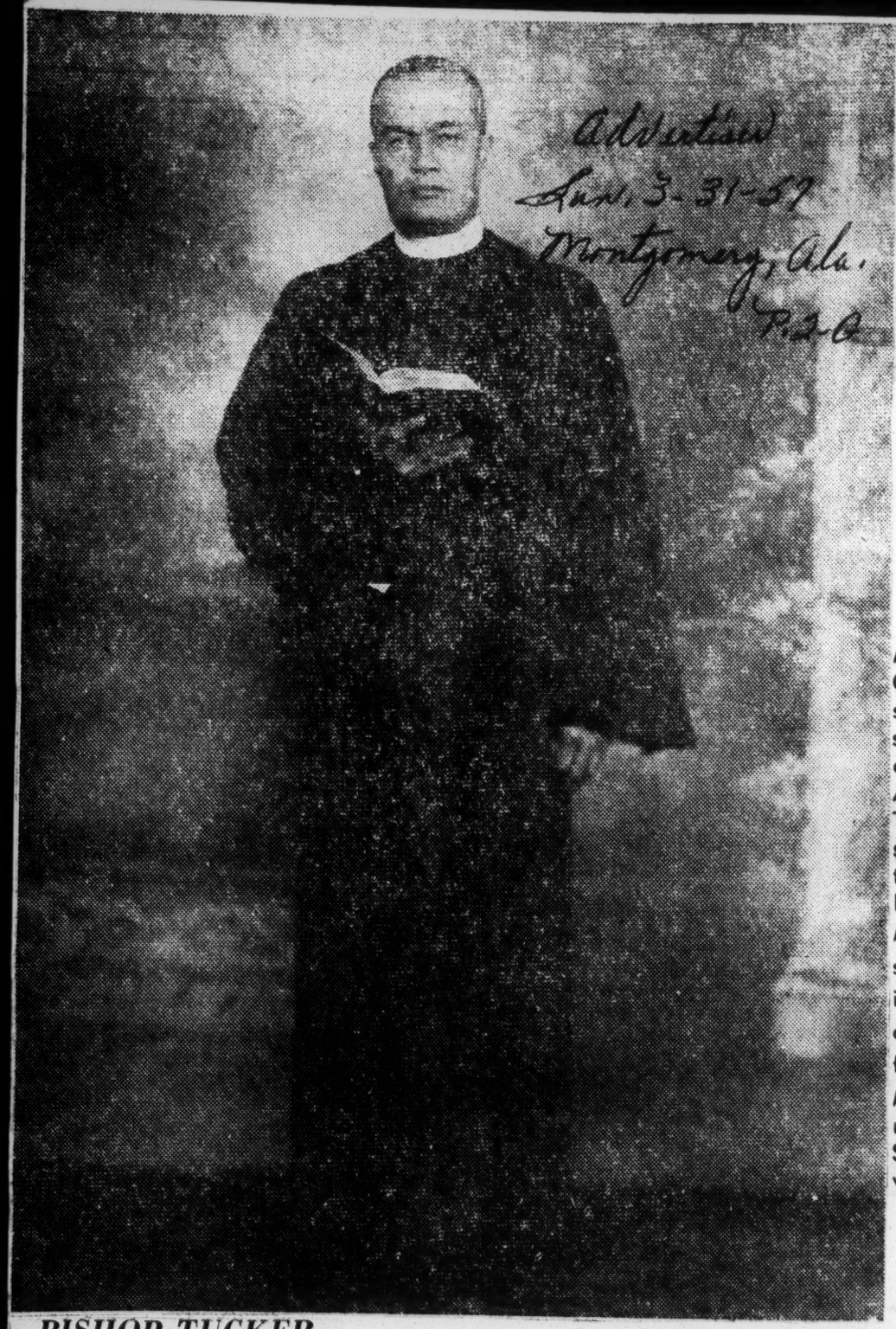
The worship phase of the Institute will feature a Morning Watch, where one can go for prayer and meditation. This is a personal worship. Chapel will be held every day at 11:30 a m, with Vespers at 7 p m. Rev Mrs Amelia Tucker, wife of Bishop C Eubanks Tucker, will conduct the Vespers.

The Christian Leadership course, taught by Prof W L Yates, who heads the Missions School, Hood Theological Seminary, Livingstone College, Salisbury, N C will lecture Stewardship. The Christian leader will get the full meaning of her individual relationship in her church and in her community.

Mrs Jackson is General Chairman Mrs Alcestis Coleman, Supervisor, Tenth Episcopal District, will serve as the Dean of the Institute. Mrs Georgia Cauthen, Co-Chairman, will assist Mrs Coleman. Mrs Savannah J Medford is the Host-Supervisor. Bishop H T Medford will serve the Holy Sacrament of the Lord's Supper. He will be assisted by other Bishops and Ministers.

Other instructions, aside from Prof Yates, will be Mrs Emma B Watson, Executive Secretary; Mrs M Ardelle Shaw, Sixth District Supervisor; Mrs Hildred Wactor, Secretary, Young Women's Dept, and Mrs Charlotte Haselring, Superintendent of Buds.

There will be a report by the Foreign Mission Commission which recently visited South America and the Virgin Islands. There will be pictures of the foreign work, including Africa.



BISHOP TUCKER

The Rt. Rev. C. Eubank Tucker, Tenth Episcopal District AME Zion Church, Louisville, Ky., will be guest speaker, benefit the bombed churches and homes campaign at 3 p.m. today at the Holt Street Baptist Church. Music will be furnished by the Alabama Industrial School choir and Raymond Johnson will be guest conductor of the united choirs of the city.

AME ZION DELEGATION WORKS WITH National Council of Churches in America. The above persons are members of the delegation that represented the denomination at the recent meeting of the National Council of Churches of Christ in America, which met at the Ritz-Carlton Hotel. The conference was called to discuss policy and strategy on the approach to social welfare. Left to right: Dr. E. A. Robinson, Asbury Park, N. J.; Dr. A. P. Morris, Charlotte, N. C.; Mrs. Frances Manning, Bronx, N. Y.; Dr. F. C. Spurgeon, who served as chairman of the delegation, Washington, D. C.; Alexander Barnes, Durham, N. C. and Washington, D. C.; Dr. D. H. Bradley, Bedford, Pr.; D. C. L. Wilcox, Mt. Vernon, N. Y.; and Mrs. E. A. Robinson. Members of the delegation not shown on the picture were D. W. Andrews, Sr., Winston-Salem, N. C., and Dr. J. H. Satterwhite, Washington, D. C.

9 1957 AMEZ

The Bishop Who Lives With A Memory

Tragic Fire Which Took His Wife Still Sears His Heart

Afro-American
Baltimore Md.
Feb 2-9-57
P. 6

LONELY IN A CROWD—Bishop Stephen Gill Spottswood, prelate of the Seventh Episcopal District of the AME Zion Church who, in spite of the 40,000 constituents under his supervision, leads a lonely widower's life. Upper left he looks longingly at the portrait of his wife, the late Mrs. Viola Spottswood, who died in a tragic fire trying to save their grandchild more than two years ago. (Circle) He carries on some of his business in his bedroom which remains just as his wife left it and at upper right he looks at the grocery list she had prepared the morning of the tragedy which remains on the dresser where she left it. Below he prepares his own breakfast and is greeted by the youngsters of the neighborhood as he starts toward his car. They know he is always good for a handout. At night he sits alone with his books and his memories and dreams of happier days. Photos by Ralph Matthews)

Everything just like Vi left it

Afro-American Baltimore, Md. Feb 2-9-57

BY RALPH MATTHEWS

Waking skies at susrise
Every sunset too
Seems to be bringing me
Memories of you.
Your face beams in my dreams
In spite of all I do,
And they all just recall
Memories of you.

p. 6

WASHINGTON

These words of the beautiful song, "Memories of You," penned by a former Washingtonian, Andy Razaf for "Blackbirds of 1928," kept running through my mind as Bishop Stephen Gill Spottswood of the AME Zion Church led me through the rooms of his palatial 16th St. home the other day.

I did not go there to write a love story, but to talk to him about the role of the denomination which he helps administer in a changing world. However, the more he talked, the shadow of his departed wife, who died in a tragic fire, seemed to form the warp and woof of his conversation.

So far as the church is concerned he seemed to be looking forward to a new and brighter day, but always there was the feeling that I was talking to a man whose tomorrows were all yesterdays.

That was because each rung which carried him higher and higher up the ladder of success in his chosen field only gives him a better view to look down into the gaping depths of loneliness which her untimely passing left behind.

* * *

TO BE elevated to the bishopric by his fellow clergymen is an honor bestowed upon only a chosen few. It is the reward for hard work and sacrifice, and carries with it a feeling of deep satisfaction.

But to Stephen Gill Spottswood, former pastor of Washington's John Wesley Church where he converted 2,345 new members, it was an empty victory.

Shortly after his election in 1952 Mrs. Viola Spottswood, the wife who had shared his lean days for 35 years, who gave him five children, was snatched away by death. And even the heroism of her passing could not give surcease to this aching heart.

She died trying to rescue her grandson from a flaming apartment.

And as Stephen Gill Spottswood walks through his empty house he pauses occasionally to reread the grocey list she had prepared that fatal morning.

It lies right where she left it.

And everything else is still intact, a living, breathing reminder of her presence; and every new piece of fixture or furniture he adds when occasion demands is something which she had expressed a longing for.

Bishop Spottswood justifies his apparent fetish by telling the story of the poor, bedraggled man who went every night to the cemetery to light a kerosene lamp on his wife's grave.

His neighbor's thought him a little touched, but he dismissed their jeers with the explanation: "All her life Mary dreamed of a kerosene lamp to replace the candles we used in our shack, but I never could afford it while she lived.

"But now that I am a better able I see to it that she got a lamp so I go and light it every night. It may look foolish to you, but she'll understand."

* * *

HE WAS born in Boston, Mass., and reared in the Tidewater section of Virginia.

He went back to New England at an early age where he was educated at Gordon College of Theology and later studied at Yale University.

He started in the ministry in 1918 pastoring mission churches in Maine and Massachusetts.

Asked why he chose the AME Zion denomination instead of the older and more executive African Methodist Church, he said his decision grew out of two contrasting pastors with whom he came in contact.

The Zion pastor had a small church, but seemed the personification of all he thought a Christian should be.

The AME minister not only held an earned doctorate, pastored a large church but was a successful businessman and financier.

"When I discovered that this great man refused to preach the funeral of a member who did not use his undertaking establishment, I made my decision in favor of the Zionists."

He has pastored in New Haven, Conn.; Winston-Salem, N.C.; Indianapolis, Ind.; Buffalo, N.Y. and Washington.

On the question of integration in the church, he believes that progress will be slower in the field of religion, but when it evolves it will be more satifying and more lasting.

"We can legislate reforms which will make it mandatory for the races to share the same trains, schools, and public places of commerce, but Christians must do this of their own free will because it is a volunteer association of people of kindred minds.

"Many churches are broadening their outlook. White churches are calling colored pastors and colored churches are calling white pastors.

"The integration movement is taking place in the pews. This is a healthy sign. I believe it will grow and spread as both races become more liberal."

Courier Pittsburgh, Pa. Sat. 3-9-57 p. 12

AMEZ Leaders—Presiding Bishop William J. Walls and newly elected officers of the New York Youth Conference of the AME Zion Church, and over 800 youth delegates, attended their 21st annual banquet at Greater Centennial AME Zion Church in Mt. Vernon, N. Y. From left to right: Senior Bishop W. J. Walls, Chicago; Joseph Braxton, Highland Falls, N. Y., treasurer; Charles Innis, Bronx, N. Y., president; Clinton Jackson, Nyack, N. Y., first vice president; Miss Mary Mitchner, New York City, recording secretary; William Ross, Yonkers, N. Y., chaplain; A. Neville, Newburgh N. Y., second vice president; Miss Carabelle Stewart, Brooklyn, corresponding secretary.

9 1957

~~FIELD CONSULTANT~~
AMERICAN BAPTIST CONVENTION BOARD OF EDUCATION

Dr. John M. Ellison

Courier p. 6

New Role for Retired President

Pittsburgh Pa.

Oct. 5 1957

RETIREMENT for most people means a life of leisure, but not for Dr. John M. Ellison, who was retired as president of Virginia Union University, Richmond, Va., in 1955 and is now consultant for 10 Southern colleges.

In his new role as field consultant for the American Baptist Convention Board of Education, Dr. Ellison spends considerable time on planes and trains going to and from the colleges located in South Carolina, Florida, Georgia, Texas, Louisiana and Virginia.

His official title is nearly as long as the trips he frequently makes. It is: Field consultant for the Department of Schools and Colleges, Division of Christian Education of the Board of Education and Publication of the American Baptist Convention.

■

THE FIRST Negro to hold such a post, Dr. Ellison has offices in the American Baptist Convention Building in New York City and on the campus at Virginia Union University. The eminent educator, who for 14 years was president of Virginia Union University, was selected for the new post on the basis of his reputation as a scholar and his wide, varied and successful experiences as a college administrator.

Dr. Ellison, in addition to being chancellor of Virginia Union University, serves as consultant to the trustees boards of Benedict College, Virginia Union, Spelman College, Atlanta U., Mather College, Morehouse, Shaw University, Florida Normal Industrial College, Bishop College and Leland University.

The major problems facing these institutions today are financing and accreditation, Dr. Ellison said.

■

FINANCIAL PROBLEMS, which have long plagued private institutions of higher learning, are becoming more complex with today's steadily increasing costs and dwindling philanthropic resources.

"Many schools are turning to their alumni for increased support during this crucial period," Dr. Ellison explained: "In most instances the response of former students and graduates has been gratifying."

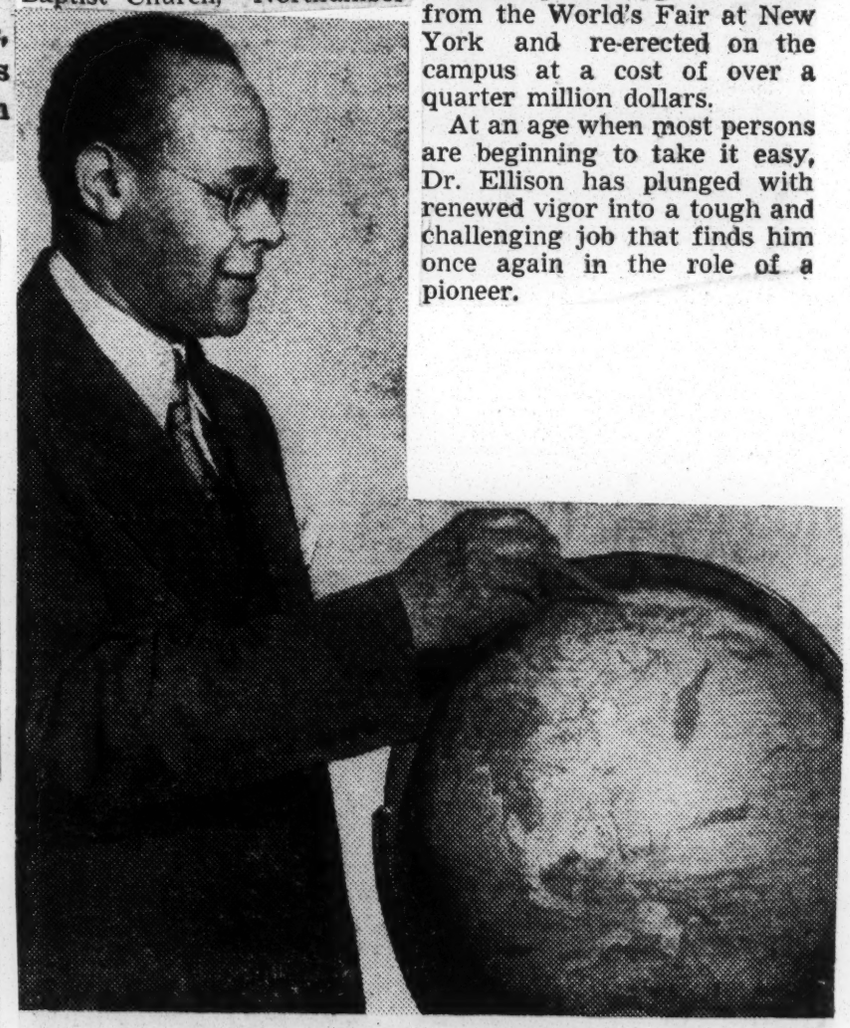
The problem of accreditation has become more acute since the Southern Association of Colleges and Secondary Schools adopted a policy of rating all institutions in its jurisdiction by the same standards. Previously, the association had one set of standards for white institutions and another, less rigid set, for Negro colleges.

■

DR. ELLISON brings to his new post the wide experience of a long and distinguished career as pastor, educator and administrator. An expert on rural sociology, he is the author of several books, the latest two, "Tensions and Destiny" and "They Who Preach."

Born and reared in Northumberland County, Virginia, he received his early training there and his high school education at Virginia Normal and Industrial Institute, now Virginia State College. He received his B.A. degree from Virginia Union University in 1917 and in 1927 was awarded his M.A. at Oberlin College. Dr. Ellison earned his doctor of philosophy degree from Drew University in 1935 and has since studied at Columbia University and Union Theological Seminary.

From 1912 to 1926 he was pastor of the famous Shiloh Baptist Church, Northumberland County, Virginia. He has also served as principal of the Northern Neck Industrial Academy, professor of sociology and director of religious activities at Virginia State College; pastor of Zion Baptist Church in Washington, D. C.; professor of philosophy and social science at Virginia Union and professor at Howard University.



DR. JOHN M. ELLISON

■

AS PRESIDENT of Virginia Union he traveled extensively throughout the country and raised huge sums of money while making new friends for the institution. During his administration, the Belgian Friendship Building was moved from the World's Fair at New York and re-erected on the campus at a cost of over a quarter million dollars.

At an age when most persons are beginning to take it easy, Dr. Ellison has plunged with renewed vigor into a tough and challenging job that finds him once again in the role of a pioneer.

9 1957

APOSTOLIC CHURCH OF GOD

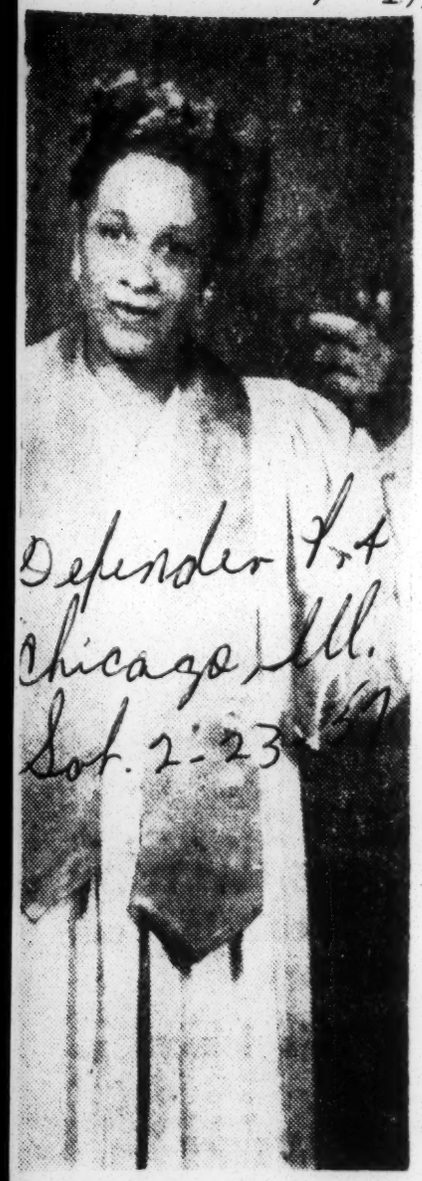
Cleric Takes Defense Course

Defender
Chicago Ill

The Rev. Robert J. McGee, 258 W. Swann st., assistant pastor, Apostolic Church of God, attended the fourth Religious Affairs Course conducted by the Federal Civil Defense Administration in Battle Creek, Mich., Feb. 12-14.

Fifty-four ministers, priests, and interested laymen from 11 religious denominations participated.

The visitors were briefed on civil defense in terms of the probable use of nuclear weapons, capabilities of potential enemies of the U. S., probability of attack on the home front and the probable nature and scope of an enemy attack.



DISTINGUISHED choral director Della Mae Collins, whose 19th Anniversary celebration to be held at the Apostolic Faith Church, 3813 S. Indiana ave., Chicago, Feb. 24, at 3:30 p. m., is attracting wide spread interest throughout Chicago and scores of the city's leading musicians will be on hand to honor her with their appearances on the musical program. Mrs. Collins is director of the Senior Choir, and the Bishop J. S. Holly, pastor of the church has invited a distinguished list of guests to honor Mrs. Collins.

No Time for Hatemongers

Journal + Constitution
Sun. 9-15-57
Atlanta, Ga.
P. 6-7

THE ATLANTA CHRISTIAN Council has added its voice to those urging that the race issue be kept out of the city political campaign. Its action will please everyone who believes that officials should be selected on the basis of merit and ability to do a good job for all people.

Unfortunately, there already have been attempts to bring racial and religious prejudices into the current campaign. The entire community should reject such efforts and the voters should retaliate at the polls against those who persist.

Atlanta has shown itself in the past to be an enlightened community that has kept the influence of hatemongers to a minimum. The result has been a harmonious, progressive city. Racial peace and religious tolerance, supported by efforts of such groups as the Christian Council, have been a trademark.

Mayor Hartsfield commendably refused to be drawn into an effort to inject the racial question in the mayor's race at a meeting of the Buckhead Fifty Club during the past week. His opponent, County Commissioner Archie Lindsey, remained silent on the issue at the same meeting. We hope this means both candidates will avoid injecting such a divisive factor in the race.

This should be the pattern for all candidates for all offices. Only if it is followed can Atlanta remain a city of good will, good race relationships and of religious tolerance.

We need no peddlers of hate or prejudice to tell us how to vote. Let those who try to learn now that Atlanta is a mature, stable city of reasonable people.

Baha'is Slate Annual Meeting

Defender Sat. 4-20-57
Chicago Ill.
p. 21

WILMETTE, Ill. — The 49th annual convention of the Baha'is of the U. S. will be held at the Baha'i House of Worship, Wilmette, Ill., from April 28 through May 1.

Several hundred Baha'is will attend, including nearly 200 official delegates from every state in the U. S. and from Alaska, Hawaii and Puerto Rico.

The purpose of the convention meeting this year under the theme of "The American Baha'i Community in the World Crusade", is to review progress in the fourth year of the Baha'i Ten-Year World Spiritual Crusade, discuss tasks ahead in furthering the promulgation of the Baha'i teachings for promoting permanent world peace and elect nine members to serve as the National Spiritual Assembly of the United States through the coming year.

At the opening session on April 28, a special message from Shoghi Effendi, the Guardian of the Faith at the Baha'i World Center in Haifa, will be pressented. It will report the achievements and events of the past year and set goals for the year ahead.

Outstanding on the convention program will be a meeting the first night at which the present members of the National Assembly of the United States will tell of another historic step in the Faith, the establishment of nine new National Assemblies at conventions held April 22-24 in Anchorage, Alaska; Lima, Peru; Port-au-Prince, Haiti; Panama, Buenos Aires, Stockholm, Brussels, Western Europe and Toklo.

By the end of the convention period there will be 26 Baha'i National Assemblies in the world, an increase of 11 since April, 1956.

Work of the convention will proceed under topics including erection of the Baha'i home for the aged as an auxiliary to the House of Worship in Wilmette; the Crusade on the Homefront and intercontinental teaching; American Indian Service and Interracial teaching; Baha'i youth activities, child education, Baha'i Summer Schools and relations of the Baha'i International Community with the United Nations.

Meetings open to the public will be two, the regular Worship Service at 3:30 Sunday afternoon, April 28, and the Ridvan Feast at 8 p.m. Saturday, April 27, preceding the opening of convention. Both will be devotional programs in the Temple Auditorium, the latter to be followed by a social gathering in Foundation Hall to which friends and interested persons are invited.

The Ridvan Feast will celebrate the 94th anniversary of the public declaration of the Mission of the Baha'u'llah.

On May 2, 1863, while encamped in the garden of Ridvan (Paradise) on the outskirts of Baghdad, Baha'u'llah made His prophetic announcement on a new religious dispensation opening a universal cycle of world brotherhood, unprecedented progress and peace.

Baha'is began their world-wide Crusade at the time of the dedication of the Baha'i House of Worship in 1953. Since that time the number of countries and territories in which the Faith has been planted has reached 250, almost double that of four years ago, many buildings have been acquired to house local and national Baha'i headquarters, 10 sites have been purchased for future houses of worship and international Archives Building has almost been completed on Mt. Carmel in Israel.

Baha'i Set Race Amity Day, June 9

Defender p. 3
Chicago, Ill.
Sat. 6-1-57

WILMETTE, Ill. — Race Amity Day as an annual national observance has been inaugurated by the National Spiritual Assembly of the Baha'is of the United States for the "promotion of higher standards of inter-racial relationship."

To be observed each year on the second Sunday in June, Race Amity Day will this year, on June 9, call for special activity in all 1,500 localities in the nation where Baha'is now reside.

Although problems of race have long been with America, they have now become dangerously acute and complex, the Assembly asserted in its initiatory statement. "What is of vital concern for the well-being of one segment of the human race is now of vital concern for all. Inter-racial relationships today are no longer a matter of domestic concern, but have become of much consequence in distant lands."

"We see no way for the solution of our own nation's problem, or even for the establishment of abiding world peace until there is recognition of the unity of the human race, and spiritually motivated actions growing out of this recognition," the Assembly continued. "If we are to follow a bold, decisive, sincere and wise course, we must first cleanse hearts, our own included, of prejudice and racial animosity which are so contrary to the will of God."

The first race amity convention between the colored and white races held in this country and probably in the world was sponsored by Baha'is in Washington, D.C., in May, 1921. For three days the meeting attracted the attention and participation of social leaders, statesmen, educational leaders, business men, artists and musicians of both races.

There has been a continual evolution of inter-racial activity throughout Baha'i communities since that time and adherence to a policy of no racial separation within all Baha'i groups. One of the purposes of the present Ten-Year, world-wide Spiritual Crusade in which Baha'is are engaged is the promotion of inter-racial amity. "The oneness of mankind in all its implications of religious and racial unity is the pivot around which the teachings of the Baha'i World Faith revolve," the Assembly explained.

Baha'is In Over 250 Countries Observing World Faith's Birth

Journal p. 7
Wilmington, N. C.
Sat. 5-25-57

On May 23rd a network of Baha'i Communities in over 250 countries observed the anniversary of the Birth of the Baha'i World Faith.

"Baha' is believe," the National Spiritual Assembly of Baha'is states, "that the Bab, a young Persian, who on May 23, 1844 claimed to be the mouthpiece of God promised by the Prophets of bygone ages, represents the coming of the first of two messengers spoken of in the Book of Revelation."

At the time of His declaration, the Bab also asserted that he was the Herald of One immeasurably greater than Himself, One who appeared nineteen years later in the person of Baha'u'llah, founder of the faith.

The time of fulfillment for such prophecies, the National Assembly continued, is referred to in Christian Scriptures as the time of the end and the latter days. To Baha'is this "end of the world" reference means not the end of our physical world; rather, it foretells the end of our current civilizations and the coming maturity of the entire human race in a new and glorious age of peace and progress.

In such an age the prophecies of old will be fulfilled concerning the appearance of the Kingdom of God on earth when the nations will beat their swords into phowshares and spears into pruning hooks and God shall rule His People.

On the 21st of April last, a group of nine adherents to the Faith here established what is known in Baha'i circles as a Local Spiritual Assembly, hence forming the nucleus of a Baha'i Community in Raleigh. Anniversary celebrations were observed by the infant group at 2402 Van Dyke Avenue on Wednesday May 22 at 8:30 p. m. Mrs. Orpha Daugherty gave the principal talk for the occasion.

Baha'i Prophet Will Be Commemorated On July 9

Wilm. Morning Star
Sat. 6-1-57

Wilmette, Illinois--The martyrdom of the Bab, Prophet-Herald of the Baha'i World Faith, will be commemorated in all Baha'i centers throughout the world on July 9.

On that day in 1850 the Bab was executed in the barracks square of Tabriz, Persia. His tragic sentence was so unjust that it kindled profound interest in other parts of the world. "All Europe was stirred to pity and indignation," wrote a French publicist. "The finest product of his country," was his further comment. "A true God-man" was the verdict of a famous British traveler and writer of the day. Sarah Bernhardt asked for a play to be written on the theme of this historic tragedy. A poetic drama, "The Bab," was produced in Russia, was translated several times, and aroused the genuine interest of the renowned Tolstoy.

Baha'i believe that the youthful Bab was a Prophet of God and that by His life, teachings and tragic death, the way was opened to a new and universal age in the history of religion and to the ultimate unity, peace and justice for all nations.

The Bab's remains lie interred in the beautiful, golden-domed Shrine completed in 1953 on the slope of Mount Carmel in the Holy Land. Surrounded by lovely landscaping known as the "Baha'i Gardens", it will be the center of an arc of stately buildings the first of which, the International Baha'i archives, reminiscent of the classic purity of Greek style, is near completion.

The spiritual significance of the Bab's supreme sacrifice, the National Spiritual Assembly of the Baha'is of the United States said, will be reviewed in these memorial observances in order to create better understanding of the needs of a world increasingly tormented by acute political conflict, social unrest, racial animosity, class antagonism, immortality and irreligion.

BAPTIST PASTOR'S VIEW: no. 1

Conversion, Not Force, Answer to Racial Issue

(Editor's Note: "Pulpits have been paralyzed . . . the well-informed people have been quiet." That comment on racial tension came from the pulpit of Atlanta's First Baptist Church last Sunday. The Atlanta Journal and Constitution thereupon invited ministers of many faiths to write down the guidance they would give their people on this question. This newspaper's columns will be opened on successive Sundays to one of these articles, so that spiritual counsel may have its widest play. Leading off the series is the minister who made the charge of pulpit paralysis, Dr. Roy O. McClain.)

By DR. ROY O. McCLAIN
Pastor, First Baptist Church of Atlanta no. 1

America stands at the crossroads of decisive action; the direction taken can determine the ultimate peace of our civilization. To ignore this march of the masses is to forfeit our right in the final outcome. Constitution

The racial struggles have become favorite fare of many speakers—most of whom do not represent the tenor of human aspirations. Those who refuse to speak often fail to remember that freedom is placed in jeopardy more by those who refuse to exercise it than by those who will not permit it. Our security is not in being mute. There are times when silence is golden, and there are times when silence is yellow. Sun. 10-13-57

The past three years have fanned the flames of racial hatred to white heat. The seed of bitterness will germinate for decades to come. Much of this folly is seen in the efforts to change society by working from the circumference to the center. Such direction will never succeed. Social changes of a worthful nature must come from the center—the individual and work out to the circumference—the masses. Atlanta, Ga.

* * *

TODAY LAW is being held up as the highest index of human authority. Of course, Christians are to be law-abiding citizens, but if social progress is measured solely in legal equation, grace and love will never play the field. Actually, law when given the highest allegiance is little short of idolatry. America can be a nation of lawkeepers to a meticulous degree and at the same time a seething cauldron of hatred! When the "freedom" accrued by law violates the objectives of the law, then that law is man's burden—not his blessing. This is no effort to imply the lack of law's necessity; it is a plea that we go beyond the ridiculous idolatry of human laws in our efforts to understand this complex situation. It was blind idolatry to legal irrelevances that nailed Jesus Christ to His cross! P. 1 C

When segregation is the result of natural choice implying no ulterior motives, then segregation is an inviolate right of any person or persons. When, however, it is a design for discrimination, bigotry or denial, it can claim no justification in a democracy or in Christian ethics. Every American should be characterized by such an instinctive pride of race that he does not smart in the presence of any other race. He, instead, maintains enough dignity to interpret brotherhood as demanding no preemptory right of intrusion.

* * *

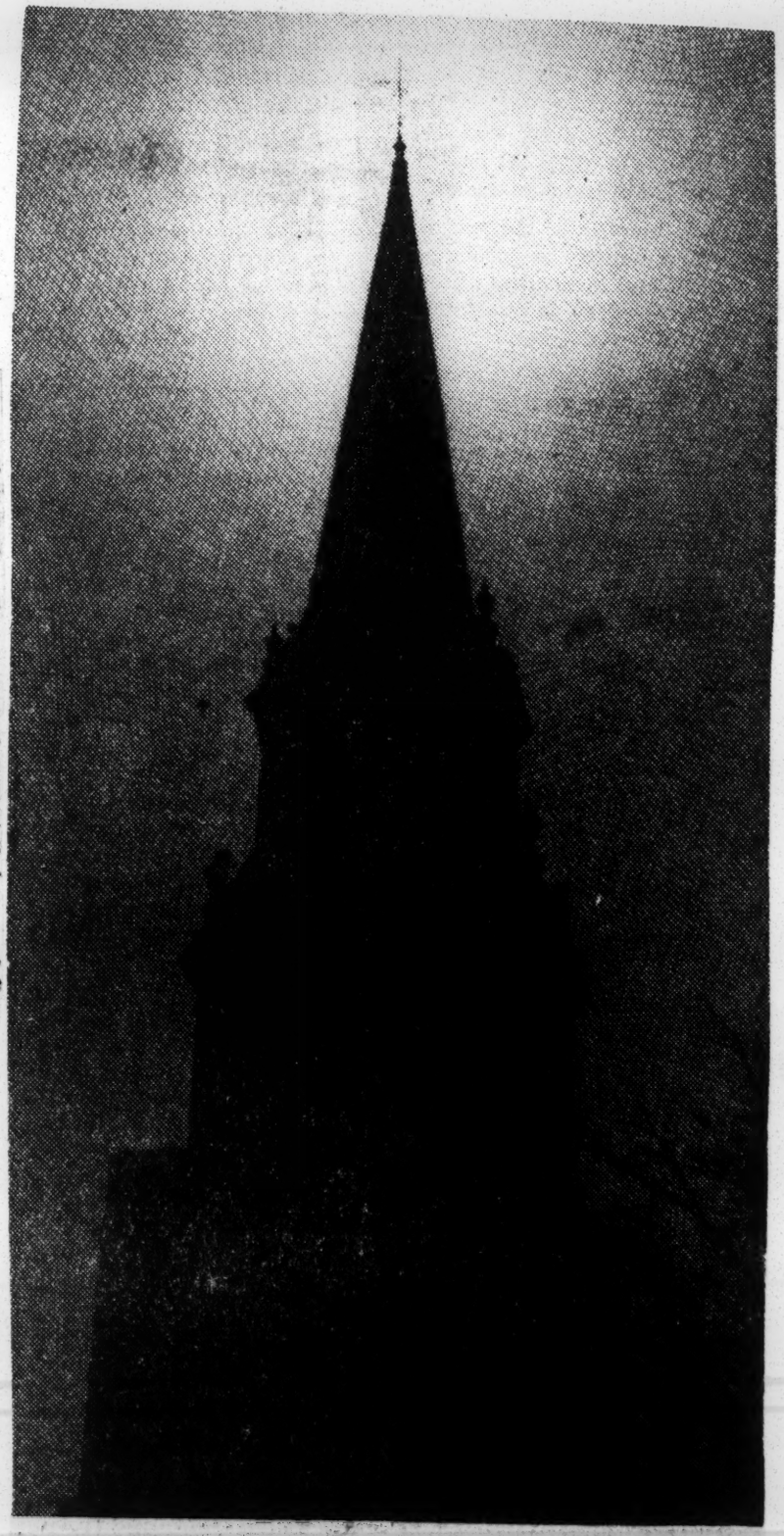
AMERICA'S MOTIVES in the racial struggle must come in for a fresh scrubbing. Most of the feverish efforts to coerce have been motivated by political and economic expediencies. Human life is not a pawn for political chess players, nor is it a football to be kicked around by toes of sectional expediences.

Those who step promptly, confidently, angrily forward with ruthless remedies are quick to ask, "If you oppose integration by force, how do you justify segregation by force?" The answer is history's loudest prophesy: Two evils never equal one good! One evil plus one evil still equals: two evils! Consequently, the ancient pendulum swings from one extreme to the other. Must that monotonous motion forever curse the human race? Let us not be deceived: all the bayonets in a thousand armories could never make one white person feel brotherly toward a colored person or vice versa. Force no more can promote social relations than courts can legislate righteousness. Physical closeness without psychological and spiritual nearness means nothing.

* * *

IT WAS THE self-righteous, eager beavers and hotheads who, nearly a hundreds years ago, struck the match to this same type of social inflammables with the heart-sickening aftermath. So, let us put up our swords while remembering the words of the wisest of Prophets, "He that take sthe sword shall die by the sword." And when they are back in their scabbards, then let us get down to the day-by-day business of fair play, honest dealings, lending a helping hand, demanding reason instead of emotional miasma resisting the wrath of evil men with the courage of a David facing an exaggerated Goliath.

This prevailing disenchantment calls for full commitment to God knowing that He must be God of all or He will not be God at all. This is the plateau on which most Americans can stand without being stampeded into the camps of radicals on either extreme. The answer is not in compulsion; the answer is where it always has been: in conversion!



Staff Photo

BURNING QUESTION IN THE PULPITS
How Does Religion Look at the Integration Crisis?

At Louisiana convention—

Baptists say forced integration harmful

BATON ROUGE, La., Nov. 14 —(AP)—The Louisiana Baptist convention, attempting to find a "Christian solution" to the South's racial problem, concluded its annual meeting with a resolution that forced integration "would be unwise and harmful" under prevailing circumstances.

THE 109TH annual session of the convention closed last night with adoption of the resolution that also said "in the final analysis, the resolving of the segregation problem will be dependent upon individual Christians in their own community . . ."

The segregation issue was forced upon the convention and the Rev. Scott Tatum, pastor of the Broadmoor Baptist Church in Shreveport and chairman of the resolutions committee, said, "We would have preferred that the subject hadn't been brought up.

"But since it was brought up by our emeritus missionaries and given such wide publicity we felt we had to take some action."

Mr. and Mrs. Greene Strother, retired missionaries from Pineville, sought earlier to have a 20-member group to meet with an equal number of Negro Baptists in an efofrt to find a solution.

The resolution adopted last night was a substitute for the motion offered by the Strothers

TATUM SAID he was sure the Strother's "purpose was totally good . . . however, already some of the things in their resolution are being misinterpreted. I believe we have done here every positive thing they wanted done."

The substitute proposal also said the convention believes "that every person should have the right to equal educational facilities and to an equal standing before the law."

The stand was taken, the resolution said, "in Christian love and believe it best for all of our people."

Baptist Endorse Segregation Law

NASHVILLE, Tenn.—"The injustices of segregation in our American way of life" has been reason for 20,000 Baptists in Tennessee to give their second endorsement of the United States Supreme Court's ruling outlawing public school segregation.

Led by their president, Dr. A.

DR. A. E. CAMPBELL

E. Campbell, of Memphis, messengers to the Ninth annual session of the Tennessee Regular Baptist Missionary and Educationl State Convention, adopted a resolution stamping the ruling as "not primarily the decision of Man, but also the will of Almighty God."

The resolution adds, "The founding fathers of this country realized the evils of slavery and couched in the Constitution provisions to eliminate such as soon as possible . . . to give all citizens regardless of race, creed or color equal rights and privileges.

"In the light of these undeniable facts, we urge a speedy and complete compliance by all concerned with the law of the land as determined by the Supreme Court of the United States."

Meeting at Fifteenth avenue Baptist church here, the convention adopted a second far-reaching resolution "condemning and deploring the low moral conditions prevalent in many of the people of this age."

The resolution decries "the excessive use of alcholic beverages, illegitimate child births, divorces, juvenile delinquency and all other vices which tend to destroy the body as well as the soul."

In his annual address Dr. Campbell called on the convention to start plans for its own religious education school in the state, one that would "reflect credit to our convention, our race and our denomination".

Dr. Campbell asked the convention to launch a money-raising campaign for funds to purchase property for the proposed school.

The dynamic president called messengers' attention to a paradox of sputnik, declaring that the Russian-made moon has in the past month received more news coverage than the Prince of Peace Himself, Jesus Christ.

Dr. Campbell is pastor of large Columbus Baptist church, Memphis. He is also a vice-president of the National Baptist Convention, USA, Inc., and a trustee of American Baptist Theological Seminary.

Mrs. Campbell is the former Miss Alberta Granberry of Oakland, Tenn. They have two children, Abe jr., 12, and John, 10

Race Report Is Presented To Baptists

The Baptist State Convention was told yesterday that many Baptist laymen "are insisting that the church dare not remain silent" on the race issue and that "there are indications that a sizeable minority of Baptist people are ready to move forward toward the Christian solution to this problem."

These statements were made in the report of the Convention's Committee on Social Service and Civic Righteousness which will be considered by the convention Thursday morning.

The report added that "although most Baptist churches of North Carolina have avoided taking a public stand on the controversial subject of race relations, there is a widespread recognition of the fact that the problem cannot be avoided."

"Increasingly," it said, "pastors have found themselves facing dilemmas which involve a compromise of their personal integrity."

The committee recommended the establishment of a race relations committee by each Baptist church. This committee, in the words of the report, would "keep the congregation informed about problems related to race within the community and to each potential area of conflict by working with Negro leaders and providing opportunities for mutual understanding."

In its race relations report, the committee also singled out the creation of a new department within the Convention to work with Negro Baptists as a "most significant step forward."

Other developments cited in the report were: creation of inter-racial ministerial conferences in many communities and holding of inter-racial student conferences by a limited number of young people.

At least four Baptist churches have discussed receiving Negro members into the church, the report said.

Says Movement Designed To Keep Leaders Together

LOS ANGELES — The pastor of the Second Baptist Church, which voted unanimously to sever connections with the National Convention, Inc., has proposed that "like minded" pastors and lay people form a Fellowship Movement to keep worthy Baptist leaders in harmony after some of them join integrated conventions.

The Rev. Dr. J. Raymond Henderson said that "while I do not plan to even attend the National Baptist Convention, Inc., again, and while I am steadfast in my decision to become active in the American Baptist Convention, I must confess that there are many men in the convention whose spirits are so akin to mine that I would consider it a distinct loss to be entirely rid of their fellowship."

FLOOD OF LETTERS

The ministers said that news of severed connections with the Negro convention, and plans to join the integrated American Baptist Convention, brought a flood of letters from all over the country from pastors, lay people, theological professors and students "who can no longer go along with the convention."

"Every one of these letters, with one notable exception to date, has been complimentary and some have promised to follow my leadership as as we proceed to join a high class cultured society of Baptists in the American Baptist Convention."

Dr. Henderson proposed that in September, 1958 "at the identical time the National Baptist Convention, Inc., holds its annual session," that Baptist ministers and friends be called to Los Angeles to form the Baptist Fellowship Movement.

TO KEEP LEADERS

He said the movement would not be a third convention,, and would be designed primarily to keep out standing leaders together after many have left the old convention. The idea would be a test of its 'validity," he said.

The movement would not raise money, own property ,publish an organ, support any cause, and have no elaborate roster of officers.

There would be a president, with a tenure of one year, and a secretary-treasurer. The president would not receive a salary and no honorarium. Meetings would be planned six months in advance with no expense-paid trips. Emphasis would be placed on opposition to "a lot of whooping."

White Church Admits Two From Africa

Nigerians Studying At Georgetown College

Georgetown, Ky., Dec. 9 (AP)—Two college students from Nigeria, West Africa, were voted into membership in Georgetown Baptist Church Sunday night.

Students at Georgetown College for about two years, Christopher Osuampke and Joseph Idowu previously attended a Negro church in Georgetown.

About a month ago, members of the Georgetown Church of the Southern Baptist Convention tabled a proposal to desegregate the church.

Dr. Dan C. Moore, pastor, asked the two Nigerian students to retire to his office Sunday night when they sought admission into the church.

Admitted on 237-39 Vote

He then ruled the procedure was out of order and asked that the entire membership be notified.

Dr. W. B. Jones of Georgetown College moved that they be admitted without delay.

Dr. Moore's ruling on procedure lost, 203 to 89. On a standing vote on whether the Negro students should be admitted. The vote was 237 to 39 that they should.

Some members of the congregation, not identified by name, asserted Monday that the students were "railroaded" into the church and voiced charges of unethical practices.

Baptists Caught Up in Growth, Racial Anxiety

By GEORGE W. CORNELL
Associated Press Religion Writer

A tall Texan today holds the administrative reins of one of the most robust, loosely knit, fastest growing and unfettered religious bodies in the nation—but also the one most sorely tried.

Dr. Porter Routh, as executive secretary of the Southern Baptist Convention, sits at the center of a vast Christian beehive—of record expansion and vigor and also of deep anxieties.

Simultaneously with the denomination's pace-setting growth has come a point-blank, moral blockbuster—the racial integration issue.

"Great numbers of our ministers have been struggling in conscience over this question along with many of our church members," Dr. Routh said.

"It is not just a problem for laity or clergy, but an agony of soul for thousands."

The South is a Baptist stronghold. Baptists are the largest, most pervasive religious force at work in the region. The integration issue has hit them squarely, and with fullest impact.

"It's a very real problem for our churches," Dr. Routh said, "and one that's made more complex because it's now so laden with emotion."

Officially, the denomination is on record in support of integration. But Southern Baptist congregations in the Deep South are generally all white. Negroes have two separate Baptist bodies, both large ones.

In this heavily Baptist territory of prevailing segregation, with federal courts pressing for integration in public schools and services, which way are Baptist leaders exerting their local influence?

"I'm sure that the great majority of our ministers, and of our Southern Baptist members in their best moments, believe in the worth, dignity and value of every individual," Dr. Routh said.

However, when it comes to particular steps for integration—in schools, church or elsewhere — strong community feeling makes it risky to advocate such a course from the local pulpit.

Some pastors have been ousted on these grounds.

Unlike most other denominations, a Baptist congregation can fire its pastor as quickly as it can take a vote.

The Rev. Dr. Albert McClellan, the denomination's associate executive, said many of its ministers feel in such controversies they can take stands "only up to the point of breaking the redemptive fellowship."

He added: "What good is accomplished if a congregation is torn all to pieces?"

Dr. Routh, asked what he thought a pastor should do in such a dilemma, said slowly: "I just don't know. One can't make that decision apart from the specific circumstances."

He added emphatically: "But every church ought to want and encourage its pastor to speak out as a prophet of God on any issue."

The consensus of Southern Baptist leaders. ministers and laymen, as expressed in a 1954 convention resolution, holds integration is "in harmony . . . with the Christian principles of equal justice and love for all men."

This position, however, was stated en masse, not in the glare of an individual pulpit. Also, in recent months, the statement has been sharply criticized by some Deep South Southern Baptist associations (area groups).

In the midst of this ferment, the denomination is expanding by leaps and bounds, faster than any of the larger churches.

The denomination has advanced into the North, with congregations in 44 states, and sufficient numbers of them in 24 states to form state conferences, including California, Illinois, Washington-Oregon, New Mexico, Ohio, Arizona, California, Kansas and Michigan.

Other major Protestant bodies face integration issues similar to Southern Baptists, in the Deep South, but in border states and other areas they—Southern Baptists included—have taken the lead in urging peaceful adjustment.

In the Little Rock, Ark., flare-up, Southern Baptist pastors were in the forefront calling for law and order. Some pro-segregationist Baptist ministers there belonged to small, splinter Baptist groups.

The denomination's membership, now nearly 9 million, has risen 50 per cent since 1947, an average rise of more than a quarter million a year. New churches are being started at the rate of nearly two a day. The present total: 31,000.

Dr. Routh. a 46-year-old native of Lockhart, Tex., and a former professor at Oklahoma Baptist University and one-time editor of the Oklahoma Baptist Messenger, has been the chief administrator since 1951.

His offices are in a nine-story Baptist headquarters building in Nashville, Tenn.

Although the denomination still is separate from American (Northern) Baptists, the Southern church alone is nationally second in size among Protestants to the Methodist Church (combined North and South), which has about 10 million members.

The Baptists got started early in this country, with Roger Williams' haven of religious liberty in Rhode Island in 1631. Liberty ever since has been a resounding note in their faith.

No Baptist can tell another one what to believe.

Each has equal right to interpret Scripture for himself.

Each has the right of direct access to God, without human intervention.

All believers, lay and clergy, have equal privileges in the church.

They hold that to be responsible to God, each man must be wholly free.

There is no ecclesiastical authority over the individual congregation.

Each congregation makes its decisions and policies by majority vote.

There is no written theological creed.

Yet, through the years they generally have remained highly orthodox and uniform in doctrine.

Baptists Ask Calm To Ease Race Strife

An appeal for "fitting poise, dignity and balance in these times of tension" will be presented to the Georgia Baptist Convention at its annual session next month in Valdosta.

This mild reference to the race issue is in sharp contrast to the report offered at the 1956 convention by the same Social Service Commission which urged acceptance of the Supreme Court decision as the law of the land.

This recommendation, along with three other references to the race issue, were later dropped from the commission's report as the convention refused to debate the race issue.

This year's report further says, "Christian consciences everywhere have been shocked at the reports of incidents of incitement to riot, of mob violence, and of personal brutality associated with racial and other tensions."

The only recommendations that the report makes in reference to the race issue ask that "The convention appeal to all persons in public and private life to maintain a fitting poise, dignity and balance in these times of tension."

The Rev. R. Cranfill Brown, pastor of the First Baptist Church at Hartwell, headed the 15-man commission which authored the 1957 report.

This year's report also deals with "The sale and use of alcoholic beverages and the sale of obscene literature."

Recommendation referring to these two matters ask that: "The convention reaffirm its historic position in support of improvement and effective enforcement of laws governing the manufacture and sale of alcoholic beverages; (and) "The churches be encouraged to support and cooperate with the Georgia Temperance League."

45 Clerics Back Dr. J. H. Jackson

Forty-five Baptist leaders representing more than one million members in 33 states met last Tuesday and Wednesday at Olivet Baptist church in Chicago and pledged their support to Dr. J. H. Jackson, president of the National Baptist Convention, USA, Inc.

The group which met as a special committee of the board of directors of the National Baptist Convention issued a statement which read:

"We take full responsibility for the lawsuit brought against Dr. J. H. Jackson, president of the National Baptist Convention. We elected him by more than 5,000 votes to 16 negative votes. He did not in any manner seek to become president against the will, the wish and the law of our convention. We invited him and elected him to serve."

These were the fast breaking developments following a petition issued by the U. S. Government last week on behalf of a group of ministers who claim Dr. Jackson is holding office illegally.

ASKS AUTHORITY

The petition asks by what authority Dr. Jackson holds office and why he should not be ousted as president.

The special committee in answering the charges of the ten petitioners of the Federal government's suit declared:

"We know that every charge stated in the complaint of the ten brethren is false and our records will prove the same. We also know that five of the ten brethren who filed suit against the President of the Convention have been for a number of years, and still are, candidates for the presidency of the National Baptist Convention, Incorporated.

It just happened that they have not been and are not now, the choice of the National Baptist Convention. Dr. J. H. Jackson has the esteem of all of us, and he is the official spokesman of about five million Baptists, and will be until the National Baptist Convention changes its mind.

WILL VISIT CAPITOL

"Be it further known that if the United States Government wishes us to demonstrate our loyalty to the President of our Convention, ten thousand of us will go to Washington and camp on the doorsteps of the Federal Court Building if need be.

Those meeting in the Chicago session were:

Rev. W. R. Matthews, president, Baptist Missionary & Educational Convention; Rev. W. R. Haney, president, Wolverine Missionary Baptist State Convention; Rev H. H. Humes, president, General Baptist State Convention of Mississippi; Rev. A. E. Campbell president, Tennessee Regular State Convention; Rev. E. A. Freeman, president, Missionary Baptist State Convention of Kansas.

Rev. J. C. Wade, president, New Era Baptist State Convention, Nebraska; Rev. J. H. Reynolds, president, Iowa, Nebraska, South Dakota Conventions; Rev. Louis S. Beauchamp, president, Wisconsin General Baptist State Convention; Rev. C. B. Knox, president, Regular Arkansas Missionary Baptist Convention.

Rev. E. D. Billoups, president, Louisiana Baptist State Convention; Rev. Robert L. Taylor, president, Goodwill Baptist Convention of Virginia; Rev. P. A. Bishop, president, General Baptist Convention of North Carolina; Rev Elijah Benton, president, Ohio Baptist State Convention; Rev M. M. Morris, president, General

Missionary Baptist & Educationa State Convention.

Rev. S. T. Alexander, president Texas Baptist Convention; Rev J. A. Finlayson, president, Florida General Convention; Rev. C. H Hampton, president, Western State Convention of California Rev. Floyd Massey, Jr., president Minnesota State Convention; Rev W. L. Wilson, president, Educational & Missionary Convention of South Carolina; Rev. W. T. Liggins, president, Western State Mis ionary Convention of Colorado, Wyoming & Utah; Rev. Vernon Laws, president, New Jersey Convention.

Rev. W. H. Robinson, pastor Ebenezer Baptist church, East Chicago, Ind.; Rev. Owen D. Pelt, historian, National Baptist Convention, pastor Shiloh Baptist church, Chicago; Rev. W. T. Crutcher, pastor, Mt. Olive Baptist church, Knoxville, Tenn.; Rev. A. M. Martin, pastor, New Light Baptist Church, Detroit; Rev. B. F. Paxton, secretary Transportation Committee, National Baptist Convention, pastor, True Light Baptist church, Chicago; Rev. Robert E. Penn, pastor, First Baptist Church, Gary, Ind.

Rev. M. W. Whitt, pastor, Harmony Street Baptist church, Birmingham, Ala.; Rev. D. C. Washington, pastor, Seventeenth Street Baptist church, Anniston, Ala.; Rev. John B. Henderson, pastor, Bank Street Baptist church, Norolk, Va.; chairman board of directors, Baptist Allied Bodies of Virginia; Rev. Caesar Clark, pastor, Good Street Baptist church, Dallas, Tex; Rev. R. T Thomas, pastor, Mt. Carmel Baptist church, Mobile, Ala; Rev Charles H. Williams, pastor, St Mark Baptist church, Detroit Moderator New Era Baptis Association.

Rev. Q. L. Jones, pastor, Fourth Street Baptist church, Owensboro Ky.; Rev. J. H. Parker, chairman Usher Board, National Baptist Convention; Rev. D. W. Hoggard pastor, Mt. Carmel Baptist church, Philadelphia, Pa.; Rev L. G. Carr, treasurer, National Baptist Convention, pastor, Vine Memorial Baptist church, Philadelphia, Pa.; Rev. C. N. Ellis, pastor, Reed Street Baptist church, Atlanta, Ga.

Rev. J. A. Moore, pastor, Pleasant Hope Baptist church, Baltimore, Md.; Rev. G. E. Stevenson, pastor, Providence Baptist church, Washington, D. C.; Rev. Jerry Moore, pastor, Nineteenth Street Baptist church, Washington, D. C.; Rev. T. S. Harten, pastor, Holy Trinity Baptist church, Brooklyn; Rev. Paul A. Fullilove, pastor, Third Baptist church, Springfield, Mass.; Rev. H. Ellis Turner, pastor, Corona Baptist church, Washington, D. C. and Rev. C. H. Hamilton, pastor, Greater New Hope Baptist church, Washington, D.C.

Reject Slap At Convention

Baptists Reaffirm Independence

By MARJORIE C. CAMPBELL
News and Courier Religion Editor

Meeting in their 137th annual session here yesterday Baptists from 1,400 churches in South Carolina turned down a motion scoring the Southern Baptist Convention and passed a substitute motion reaffirming their faith in the denomination.

Last night, 1,341 messengers and visitors had registered for the meeting which convened yesterday morning at the Citadel Square Baptist Church. Attendance for the day was estimated by church officials at about 2,000.

UNDERSTANDING SOUGHT

During an orderly close to yesterday afternoon's session, the group heard the Rev. Knox Lambert, pastor of Grace Baptist Church, Sumter, offer a motion appealing to the Southern Baptist Convention for "understanding and help rather than pronouncements and criticisms."

The motion apparently was prompted by action of the Southern Baptist Convention at its meeting last May in Chicago when it called for an end of resistance to integration of the races. The controversial action was widely condemned by South Carolina churches, some of which threatened to withdraw from the convention.

MOTION REJECTED

However, the state convention yesterday turned down Mr. Lambert's motion in favor of a substitute offered by the Rev. Dr. C. Earl Cooper, pastor of the Earle Street Baptist Church, Greenville. Dr. Cooper's motion simply reaffirmed faith in beliefs upon which the Baptist denomination was founded.

He pointed out that the South Carolina Baptist State Convention's constitution states that "the comprehensive purpose of the convention shall be; the union of the Baptists throughout the state in efforts to advance the Kingdom of Christ in the world. The Convention will claim no right to lord it over God's heritage, believing that the right of government, under Christ, is vested in the churches themselves."

REAFFIRMS FAITH

The motion further reaffirmed faith in the denomination's "historical position that all Baptist bodies, Southern, State, Associational, or church, are independent and autonomous" and "the cooperative program and the media by which such a program is effected to the end that the great commission might be carried out."

It also called for reaffirmation of the position that Baptists believe in "the competency of individual souls under the Holy Spirit in matters of religion and Christian living" and "the granting of the right of Christians to disagree in brotherly love."

The convention yesterday afternoon also heard a blast at the Roman Catholic Church delivered by Paul Blanshard, author and special counsel of Protestants and other Americans United for Separation of Church and State.

CATHOLIC DRIVE HIT

Substituting for Dr. C. Stanley Lowell associate director of P. O. A., Blanshard called for Protestants to resist the outlay of public money for the support of sectarian enterprise (parochial schools in particular) to "preserve our tradition that there must be a wall of separation between church and state in a free society."

"The separation of church and state is the surest guarantee of religious liberty and tolerance in our society," Blanshard said. It is now being threatened, he said, by a new drive by the Roman Catholic Church by indirect federal appropriations for parochial school tuition.

"Under one plan recently announced in a national magazine, a bill similar to the GI educational bills is to be pushed in Washington," he said.

'DOUBLE TAXATION'

"It would grant public money to parents who in turn would give the money to parochial schools for tuition." Thus, he continued, the taxpayer would be subjected to double taxation, once for the public school and once for parochial schools. Such a plan, he said, would destroy the basic freedom of American taxpayers.

Blanshard, who is author of the book "American Freedom-Catholic Power," called on the group to "fight to stop encroachment of Catholic power in the United States."

DR. MARTIN SPEAKS

Last night's session was highlighted by addresses from Dr. Lewis W. Martin, secretary of the Department of Mission Education of the Home Mission Board, who spoke on "Schools of Missions" and Dr. H. Cornell Goerner, Foreign Mission Board Secretary of Africa, Europe and the Near East, who discussed the work of the denomination in that field.

Dr. Goerner discussed the tremendous rise of the Southern Baptist Convention, which has been recognized as the "fastest growing religious group in America." He said the Baptist faith is a "religion of the masses," a "faith of the common man."

'THE COMMON MAN'

"This is the day of the common man all over the world," he said, calling on Baptists to accept the challenge to take advantage of their opportunity to "make disciples of all the nations."

The convention sermon was delivered by the Rev. J. J. Boone, retired pastor of Landrum, during the opening session. Yesterday's three sessions also saw the appointment of several committees and the acceptance of a number of reports.

The annual meeting will continue through noon tomorrow. This morning's session will be highlighted by election of convention officers and an address by Dr. J. A. Barry Jr., president of Coker College. The evening session will feature a talk by Dr. Joe W. Burton, editor of "Home Life."

PAUL BLANSHARD
Scores Roman Catholics

Baptist Convention Endorses Segregation In State Schools

MOBILE, Ala., Nov. 18 (AP)—Alabama Baptists today repeated their endorsement of public school segregation for the present and criticized Congress for limiting jury trials in its civil rights bill.

"Public school segregation, it seems to us, is in the best interest of a peaceful, progressive Christian society at this time," the 135th Alabama Baptist Convention said.

The segregation stand was taken in adopting without objections a report of the convention's Christian life commission.

The convention last year had endorsed school segregation "as an immediate necessity, this being true in order to maintain the social progress made presently by both races."

This year's action said that "The subsequent issues of this year have strengthened the correctness of that approach. We see no new factors which justify a radical change in our position."

In referring to the civil rights bill passed at the last congressional session, the report said:

"The Congress of the U.S., saying that Southern juries would not convict offenders in race discrimination, decided to omit—or at least limit—the jury trial in order to achieve the desired results."

In doing this, the convention contended, Congress followed expediency rather than principle.

In other business, the approximately 2,000 messengers reelected Dr. Harold W. Seever, Mobile, as president.

Others chosen were Rev. Lee Franklin, Hamilton, and Rev. C. D. Thorn, Russellville, vice presidents. Reelected along with Seever were Rev. Grover C. Walker, Birmingham, recording secretary; Davis C. Cooper Jr., Montgomery, statistical secretary; and Dr. A. Hamilton Reid, Montgomery, treasurer.

The racial report said that "the bland truth" is that fundamental confidence in the nation's judicial system has diminished in the South.

9 1957 BAPTIST

No Dodging Racial Issue, Baptists Told

RALEIGH, N.C., Nov. 20 (AP)—The North Carolina Baptist State Convention was told yesterday that many Baptist laymen "are insisting that the church dare not remain silent" on the race issue and that "there are indications that a sizable minority of Baptist people are ready to move forward toward the Christian solution to this problem."

These statements were made in the report of the convention's Committee on Social Service and Civic Righteousness which will be considered by the convention Thursday morning.

The report added, "Although most Baptist churches of North Carolina have avoided taking a public stand on the controversial subject of race relations, there is a widespread recognition of the fact that the problem cannot be evaded.

"Increasingly," it said, "pastors have found themselves facing dilemmas which involve a compromise of their personal integrity."

The committee recommended the establishment of a race relations committee by each Baptist church. This committee, in the words of the report, would "keep the congregation informed about problems related to race within the community and to ease potential areas of conflict by working with Negro leaders and providing opportunities for mutual understanding."

In its race relations report, the committee also singled out the creation of a new department within the convention to work with Negro Baptists as a "most significant step forward."

Other developments cited in the report were: Creation of interracial ministerial conferences in many communities and holding of interracial student conferences by a limited number of young people.

At least four Baptist churches have discussed receiving Negro members into the church, the report said. According to the report, these churches have taken surveys of their congregations to determine attitudes.

An increasing number of Baptist churches are observing "Brotherhood" Sunday, the report said, and as part of their program have invited Negro choirs or ministers to participate in the observances.

Baptists Raise $76,000 For Education, Missions

Journal + Guide Sat. 6-1-57 P. 11

Norfolk Va.

ARLINGTON, Va. — The Virginia Baptist State Convention raised nearly $76,000 for education and mission during the convention year, it was reported at the three-day session of the body held here last week. The men reported $8,798 at the convention, and the women reported $3,840.58 for a total of $12,638.58.

The board of trustees met one day before the convention at Mt. Zion Baptist Church where the convention sessions were held. Dr. Oswald G. Smith was host pastor. Dr. E. C. Smith was re-elected president of the convention. All other officers were also re-elected.

• • •

DR. SMITH presented three recommendations which were approved unanimously by the convention. They were as follows:

1. That the Virginia Baptist State Convention as a member of both national Baptist conventions go on record as standing by "tenure" for the president of the National Baptist Convention, Inc. as was adopted in the constitution of the National Baptist Convention, Inc. in 1952.

• • •

2. THAT THE president of the Virginia Baptist State Convention shall be ineligible to succeed himself after four successive terms, he may continue to be re-elected annually by an unanimous vote of the delegates at the time scheduled for the election.

3. That the representation fee at the convention shall be $10.

• • •

THE ANNUAL sermon was preached by the Rev. W. M. Brown, pastor of East End Baptist Church, Newport News on Wednesday at the noon session. The Rev. F. J. Boddie of Tabernacle Baptist Church, Petersburg, preached at the Wednesday afternoon.

Dr. Smith and Mrs. C. R. Bagley of Kenbridge, president of the women's body, made their annual addresses Wednesday evening.

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SEMINARY Hour was observed on Thursday at noon. The college choir sang. There was a panel discussion on Christian education. Seminary students spoke of the educational emphasis at Virginia Theological Seminary and College. Two Seminary students, Elisha G. Hall of West Virginia and Harold Cooper of Third Baptist Church, Portsmouth, delivered brief sermons. Mr. Hall spoke on "The Work of the Holy Spirit." Mr. Cooper spoke on "Light and Truth."

Dr. A. C. Matthews delivered the educational sermon Thursday afternoon. Dr. M. C. Allen, president of Virginia Theological Seminary and College, delivered the educational address Thursday night. He reported on the program at the school, and stressed the importance of the sale of more bonds. The goal is $100,000.

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THE THEME of the convention was "Life at Christ's Level." It was the 91st annual session of the men's body.

The Woman's Baptist State Educational and Missionary Convention held its 63rd annual session at Macedonia Baptist Church. The theme of the convention was "Christianity In Action - In Regard to Human Relations."

The next session will open May 14, 1958 at Gilfield Baptist Church in Petersburg.

Southern Baptists Elect Arkansas Solon Chief

Constitution p. 13

Atlanta Ga. Fri. 5-31-57

Special to The Constitution

CHICAGO, May 30—United States Rep. Brooks Hays (D-Ark) Thursday was elected president of the Southern Baptist Convention.

The congressman was the first layman in 12 years to head the 12-year-old body. He succeeds Dr. C. C. Warren of Charlotte, N.C., who had held the post through two one-year terms.

In a lively contest for the presidency, Rep. Hays defeated the Rev. Ramsey Pollard of Knoxville, Tenn., on the second ballot. Five others had been nominated.

Dr. W. Douglas Hudgins, pastor of Jackson, Miss., First Baptist Church was elected first vice president and Dr. Noel N. Taylor, Carbondale, Ill., executive secretary of the Illinois Baptist Convention, was named second vice president.

DIXIE BAPTIST CHIEF

Rep. Brooks Hays

As a member of the convention's Christian Life Commission, Rep. Hayes presided Wednesday night as the commission presented a report dealing with racial tensions.

The prepared statement termed racial conflict "basically a moral and religious problem, not economic, political or cultural." The statement condemned "the violence . . . that is being used against the Negro people in the current segregation issue."

Almost overlooked in the convention battle over the presidency was the naming of Dr. Billy Graham to his first office within the body. Although a resident of Montreat, N.C., Dr. Graham is a member of the First Baptist Church of Dallas, Tex. He was named Texas representative on the convention's Board of Foreign Missions.

In other action at Wednesday's session, the convention named several Georgians to church posts. Among them were:

The Rev. W. J. Carswell, superintendent of city missions, Savannah, Historical Commission; Dr. Florine Dunstan, Agnes Scott College, Decatur, trustee of the Carver School of Missions, Louisville, Ky.; the Rev. Homer J. Fussell, First Baptist Church, Tucker, Home Mission Board, and the Rev. J. Robert Smith, First Baptist Church, Thomson, Sunday School Board.

Those reelected to office included:

Mrs. David F. Boyd, Atlanta, Home Mission Board; C. G. Cole, Home Mission Board and Southern Baptist Foundation; George B. Connell, president, Mercer University, Macon, Education Commission; Judge Frank A. Hooper Jr., Atlanta, Southern Baptist Foundation; Dr. C. Douglas Jackson, First Baptist Church, Brunswick, Christian Life Commission.

Dr. Paul S. James, Atlanta Baptist Tabernacle, Home Mission Board; Mrs. R. N. Landers, Atlanta, Home Misison Board; Dr. Roy O. McClain, First Baptist Church, Atlanta, Radio and Television Commission; R. L. O'Brien, Atlanta, Home Mission Board; Dr. Courts Redford, executive secretary, Home Mission Board, Atlanta, to the Public Affairs Committee.

Guy W. Rutland Jr., deacon, First Baptist Church, Decatur, a trustee of the Golden Gate Baptist Seminary and the Southern Baptist Foundation; the Rev. E. B. Shivers Jr., First Baptist Church, Rossville, trustee of the Southwestern Baptist Theological Seminary.

Dr. Leonard M. Stephens, First Baptist Church, Albany, Relief and Annuity Board; Dr. Monroe F. Swilley Jr., Second-Ponce de Leon Baptist, Atlanta, Foreign Mision Board, and the Rev. Cecil T. Underwood, Morningside Baptist, Savannah, Sunday School Board.

The Rev. John Ryberg, pastor, Capitol View Baptist, Atlanta, was named to the board of the newly authorized seminary in Kansas City.

Dixie Baptists Demand Protection for Negroes

Constitution p. 1

Atlanta Ga. Fri. 5-31-57

CHICAGO, May 30 (AP)—The Southern Baptist Convention tonight demanded that law enforcement agencies "bring to legal justice" those who perpetrate violence against Negroes in the cause of segregation.

The convention unanimously adopted a report by the Christian life commission which urged protection for Negroes "or any other individual or group who seeks to live in a chosen community as free citizens engaged in peaceful pursuits, according to their own convictions and conscience."

"This commission protests the violence in all its ugly forms that is being used against the Negro people in the current segregation issue or at any other time," the report said. "In recognition of the Negro's rights as a citizen of these United States we call upon the law enforcement agencies of local, state and national governments to protect him, respective of his position or culture, from lawless attacks upon his person or property.

"We believe our nation cannot long endure these lawless attacks made upon the person and property of free citizens in contempt of the law and the courts of justice. We, therefore, call upon the law enforcement officers and agencies or community, state and nation to bring to legal justice the perpetrators of these crimes,

Rev. Brooks Hays elected president of Southern Baptist Convention. Story on Page 15.

"We are witnessing today the betrayal of these freedoms by vocal minorities in some communities and churches who are able to enforce the resignation of pastors and incite retaliations against peaceful citizens who speak or act according to their convictions on racial justice and interracial goodwill."

The report also opposed suppression of freedom of conscience and expression in religion, saying that those who deny these freedoms to others

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Atlanta Ga. Fri. 5-31-57

do not long retain them for themselves."

The report said that while integration is a problem which requires work by both races toward its solution, "in all cooperation the initiative and greater responsibility rest upon the people of greater advantage."

The American Baptist Convention adopted unanimously here Friday a resolution that says "Each Baptist church shall choose its minister on the basis of character and ability without regard to racial background."

Ex-Ambassador Raps Baptists' Racial Stand

Constitution Tues. 6-4-57

Atlanta Ga. P. 5

AUGUSTA, June 3 (AP)—Hugh G. Grant, former U.S. minister to Albania and Thailand, has formally protested a report made late last week by the Christian life commission of the Southern Baptist Convention, meeting in Chicago.

The commission's report, released last Friday, deplored violence against Negroes by segregationists and called on law enforcement agencies to bring "the perpetrators of those crimes" to justice.

Grant last night sent a telegram to Rep. Brooks Hays (D-Ark) who was chosen president of the convention.

The telegram said the report "constitutes insidious propaganda and a gross libel against millions of law-abiding white Southerners . . ."

Grant asked Hays to "repudiate publicly" the report.

Grant is a member of the First Baptist Church here, where the Southern Baptist Convention was organized 112 years ago.

Continuing, the resolution adopted by the northern Baptists said:

"Our convictions demand that we speak because we believe that God has made all men in His image, and therefore all men have equal rights. Our history demands that we speak.

Our fellowship demands that we speak because millions of colored Americans and other minority people are not only our brothers in Jesus Christ, but are also members of the same family of Christian faith in Baptist churches.

* * *

"OUR CONSCIENCES demand that we speak, for we know that alienation from any of God's people is a sin that alienates us from Him.

"Our faith demands that we speak because we believe that men can be reconciled to each other as they are reconciled to God through faith in Jesus Christ.

"Because we accept these facts, we dedicate ourselves to the following objectives:

"That membership in each Baptist Church shall be open to all people of its community regardless of their race or national origin.

Afro-American

"THAT EACH church shall choose its ministers on the basis of character and ability without regard to racial background.

Sat. 6-8-57

"That each church shall work to assure equality for all people in education, employment, housing and political activity.

"That members of our churches shall base their fellowship with others on individual merit without regard to racial origin.

P. 2

"That each Baptist organization, school, home and hospital shall follow practices that are consistent with clear policies of racial nondiscrimination."

* * *

THE SOUTHERN Baptist Convention called for ending resistance to integration and demanded that law enforcement officers "bring to legal justice," those responsible for violence against colored people.

* * *

ADOPTED unanimously was its Christian Life Commission's report urging protection for colored "or any other individual or group who seeks to live in a chosen community as free citizens.....

"The commission protests the violence in all its ugly forms that is being used against the colored people in the current segregation issue or at any other time," the report declared, adding:

"In recognition of the colored man's rights as a citizen of these United States, we call upon law enforcement agencies of local, state and national governments to protect him, irrespective of his position or culture from lawless attacks upon his person or property.

* * *

"WE BELIEVE our nation cannot long endure these lawless attacks made upon these persons and property of free citizens in contempt of the law and the courts of justice.

"We, therefore, call upon the law enforcement officers and agencies or community, state and nation to bring to legal justice the perpetrators of these crimes, regardless of their position or influence in the community.

"Discriminatory laws are futile. Jim crow laws cannot solve the race problem. The road toward solution will be found when we find the reasons why they are enacted and tackle those reasons."

Baptists

Afro-American

vote end to color line

Baltimore, Md.

PHILADELPHIA

Two minds with but a single thought?

Sat. 6-8-57

While northern Baptists were voting here last week to open the doors to all clergymen and laymen, their southern brethren voted in Chicago for an end of resistance to integration of the races.

S. C. Baptists Open 79th Meet

Defender Chicago, Ill.

Sat. 6-8-57

SPARTANBURG, S.C. — Delegates and ministers representing more than 385,000 members of the Baptist Educational and Missionary convention of South Carolina, opened its 79th annual session here last week.

P. 4

The delegates were welcome by Mayor Neville Holcombe of Spartanburg. Others who appeared on the program were Revs. C. M. Johnson, J. S. Earle, B. J. Cooper, and L. Leon Pridgen. Also Mr. E. Glenn and Dr. J. C. Bull.

The opening message was delivered by Rev. Sandy A. Ray, pastor of Cornerstone Baptist church, Brooklyn, N.Y.

Rev. W. L. Wilson, a co-host for the convention acted as master of ceremonies.

Wednesday morning the convention opened with a devotional message by Rev. R. W. Stallings. The introductory sermon was delivered by Rev. D. J. Lunn of Bennettville. The reports of the executive board and the public relations department followed.

The afternoon session was highlighted by the annual address of president G. G. Daniels, who was re-elected president. President Daniels praised operation of Morris college, the convention owned school at Sumter, S.C. He also stressed the need of more sacred music in our worship services. and asked the convention to endorse Dr. Maxie S. Gordon as Ambassador to Liberia.

Dr. Gordon is pastor of First Calvary Baptist church, Columbia, S.C.

The election of officers followed president Daniels address.

Officers elected were: Rev. W. L. Wilson, vice-president, Spartanburg, S.C.; Dr. L. C. Jenkins, secretary, Columbia, S.C.; Rev. J. L. Brooks, assistant secretary, Florance, S. C.; Rev. W. P. Williams, treasurer, Orangeburg, S.C.; Rev. B. L. Cureton, statistician, Laurens, S.C.; Rev. E. M. Booker, historian, Sumter, S. C., and Rev. William McKinley Bowman, public relations, Columbia, S. C.

INTEGRATION SPEECH UPHELD BY BAPTISTS

Commercial Appeal Memphis, Tenn.

Delegates At Convention Shout Down Attempt At Deletion

Sat. 6-1-57

By PHILLIP THOMAS
Religion Editor

CHICAGO, May 31. — Messengers at the Southern Baptist Convention's final session here Friday shouted down an attempt to delete any reference to integration from session records.

Cries of "No, no," greeted the Rev. W. M. Nevins of Lexington, Ky., when he rose to object to a talk made Thursday night by Dr. H. Henlee Barnette of Louisville, a member of the SBC Christian Life Commission.

Presenting the commission's report, Dr. Barnette said in his talk recognition of the Negro's rights is in line with the "principles of the Christian faith." He did not use the word "integration."

Opposes 'Amalgamation'

But the Rev. Mr. Nevins, rose Friday before a dwindling crowd in Chicago's International Amphitheatre, to "deny and resent the implication (in the Barnette speech) that those opposed to integration are un-Christian."

"I love the Negro and would fight to defend his rights, but I am opposed to amalgamation of the races. I would like to ask for unanimous consent to have all reference to integration stricken from convention records of this year," the 84-year-old Lexington minister said.

As he left the speaker's rostrum the shouts of "No" followed him, and the convention went on to its next order of business.

Commercial Appeal

The convention also heard a representative of a national Protestant organization warn about "mounting Roman Catholic pressure for government subsidies to their schools.

P. 2

Sees Reprisal Attempts

Dr. Glenn L. Archer of Washington, Methodist layman and executive director of Protestants and other Americans united for separation of church and state, charged some Catholics "would irresponsibly divide Americans along religious lines."

Sat. 6-1-57

He referred to action of the Catholic Church hierarchy in Connecticut, saying they called on their communicants to "exert reprisals" against state legislators refusing to approve a bill granting state aid to Catholic schools.

The bill was passed this week in the Connecticut House of Representatives by a 134-133 vote, but only after it had been turned down once. Dr. Archer said the state's Senate had already approved the bill.

'Unilateral Character'

"Other parochial school systems operate without state support, why cannot the Roman Catholic hierarchy?" he asked.

"It is Rome's unilateral character in the realm of religious liberty which disturbs our peace. It demands a Southern Baptist mission."

In other business Friday, convention messengers approved a report recommending Miami Beach as the meeting place for the SBC in 1960. Next year's sessions will be held in Houston, and the 1959 meeting will be in Louisville.

MENTION HERE that Chief Justice Warren doesn't name his religion in "Who's Who" brings information from several readers that he is a Baptist.

"THE BAPTIST denomination," writes Mrs. Helen P. Greenberg, of this city, "is not like several Protestant ones which have governing bodies to tell their members what to think and say on certain issues—The Christian Life Committee of the Southern Baptist Convention—or the convention itself—cannot dictate to anyone. Therefore the integration stand may be taken for what it is worth."

Sat. 6-29-57

But no matter what the church law is or hierarchy works, a Baptist can't help being influenced in one direction or another when those who speak in the national name of his church and his God take a stand on a divisive, bitter and irrelevant issue like this.

Dr. Jackson's Last Term As President

Afro-American Baltimore, Md.

Sat. 1-5-57

ST. LOUIS, Mo. — "Dr. Jackson is now serving his last term as president of the National Baptist Convention; we will elect a new president in Kansas City."

That statement, made by one of a group of state presidents and representative leaders of the convention who met here Dec. 12, indicates that an all out fight will be waged in next year's National Baptist Convention.

The group met here in Washington Tabernacle Church, with the Rev. J. E. Nance, pastor, as host. Dr. William H. Borders of Atlanta presided over the meeting following his election by the group and J. Carl Mitchell of Huntington, W. Va., served as secretary.

* * *

CRU XOF THE meeting was the question of "tenure" in the office of president of the convention, a futile attempt having been made at the convention in Denver last September to make it possible for a president to serve more than four years.

Ironically, Dr. Jackson, who spearheaded the fight that led to the constitution being amended in 1952 limiting the president to four successive terms, appointed a committee at the 1955 convention to study and report on repealing that amendment.

According to leaders in the move to maintain the four-year limitation, that committee brought in a report at the Denver convention that would have permitted the president to serve four more years — an eight-year term — but the convention turned it down.

* * *

THESE LEADERS say that at present they have a total of 28 state conventions committed to maintaining the four-year limit on the presidency against a total of nine state conventions in favor of rescinding the four-year rule.

At the meeting here Dec. 12, Dr. Borders, in his opening remarks, told the group "We have come here from many sections of the country to reaffirm our stand on tenure."

Immediately Dr. J. Raymond Henderson of California arose and made a motion that a vote be taken on the question by the assembled body. The vote was unanimous in favor of tenure —limiting the presidential term of four years.

(The constitution provides that the president stand for re-election at the end of each year, but that he cannot succeed himself more than three successive times.)

* * *

DURING DISCUSSION on the motion, Dr. L. A. Pinkston of the Georgia State Convention said "I am for tenure. We are not here to do anything that will reflect upon our great National Baptist Convention. What we face we must face it with honesty."

Dr. U. J. Robinson, Alabama State president, said "We are here to save the National Baptist Convention. We must be prepared to vote down anything that is against the constitution of our convention."

Dr. Roland Smith, corresponding secretary of the BYPU board, said "This thing is a matter of principle with me. We are here to solidify our position for tenure."

"I will never be for the president (Jackson). I am for tenure. I am against any man who will defy the wishes of the convention."

* * *

DR. E. W. PERRY, president of the Oklahoma State Convention, said "Our convention is just about bankrupt. We must stay together in this fight."

The Rev. C. V. Johnson of Illinois outlined for the group what he said would be President Jackson's "strategy" for the convention to be held in Kansas City next year.

After Dr. Roland Smith reported on his survey showing 28 state conventions for and nine against tenure, the body requested that he mail copies of the report to all ministers of the denomination.

A committee on constitution was named by the chairman, Dr. Borders, composed of J. L. Horace, Illinois; L. A. Pinkston, Georgia; E. C. Smith, Washington; J. Raymond Henderson, California; Roland Smith, Arkansas, and W. F. Alford, Alabama.

* * *

THE COMMITTEE DRAFTED the following recommendations which were adopted by the assembled body:

1. That we draw up a statement for 1957 reaffirming our position relating to our constitution, specifically as it relates to tenure in the president's office.

a) That each president of a state convention will be asked to sign such a statement.

2. That we request the attorney of the convention to give us at Hot Springs a legal opinion as to the status of the constitution relating to tenure, as amended in 1952 in Chicago and as it relates to tenure.

3. That we go on record as opposing any appropriation in the budget for the president of the National Baptist Convention that can be used by the president for political propaganda against the constitution of the National Baptist Convention.

4. That we accept the procedure for the election for the Kansas City convention which was voted to be used at Denver, and the same procedure for any matter pertaining to the constitution. (vote by states)

5. That we believe in a free press, and that funds should be provided by the board of directors for the budget of the Voice —so that our paper shall continue its regular publication during the fiscal year 1956-1957.

6. In view of the failure of the convention to complete the retirement fund for ministers and its failure to raise adequate funds for the American Baptist seminary, we disapprove the adoption of the new educational program for colleges as offered by the president.

7. That we publicize the agreements of this meeting in the Voice, Associated Negro Press, all denominational papers and copies be mailed to entire membership of the National Baptist Convention, carrying the name of all in attendance.

8. That a committee of three shall be appointed to take any legal steps necessary at Kansas City to safeguard the rights of the convention and to uphold the constitution.

9. That this committee shall consist of E. C. Smith, J. Raymond Henderson and Roland Smith.

10. That we go on record as rules for the election of officers, rules for the elction of officers, and that the election shall be held at the time called for in the program.

11. That we request each state president who is in agreement to use his influence in securing a liberal donation for expenses and publicity of our position, and that all who are prepared will be requested to give $10 today.

12. That we request this group and other interested parties to meet again in Hot Springs.

The Committee was enlarged by adding the following persons: T. M. Chambers, U. J. Robinson, L. K. Jackson, William R. Haney H. E. Nutter, F. T. Guy, J. E. Nance, C. O. Manney.

Several of the presidents were unable to attend, but they either sent letters or representatives.

Among those in attendance were:

THE REVS. W. A. SPARKS, St. Joseph; R. L. White, East St. Louis; T. M. Chambers, Los Angeles; R. B. Lyles, East St. Louis; C. O. Manney, Milwaukee; R. W. Norsworthy, Memphis, Tenn.; William J. Catlin, St. Louis;

Drs. S. A. Owens, Memphis, Tenn.; W. H. Borders, Atlanta; U. J. Robinson, Alabama; F. T. Guy, Arkansas; E. W. Perry, Oklahoma; L. K. Jackson, Gary, Ind.; the Revs. E. B. Phillips, Milwaukee; J. Alford Wilson, Illinois;

The Revs. S. M. Weaver, Texas; J. F. Green, Michigan; William R. Haney, Michigan; H. E. Nutter, Kentucky; A. Bell and B. W. Wade, Los Angeles; E. E. Nance, St. Louis; R. Wendell Phillips, Chicago; J. B. Felker, Chicago, and L. B. Moss, California.

Greenwood Baptist Church Elects Officers For 1957

Advertiser-Alabama Journ. Montgomery, Ala.

TUSKEGEE, Ala., Jan. 12—The Senior Usher Board of Greenwood Baptist Church held its regular meeting at the home of Mrs. Mae L. Pogue on the Old Montgomery Highway Tuesday night at 7:30.

The meeting was called to order by the president, Noah J. Rhodes. Devotional services were led by Mrs. Maybelle T. Meadows, chaplain. After reading of minutes, the president called for old business. Reports of treasurer and other committees were made.

Sun. 1-13-57

The following officers were unanimously re-elected to serve for 1957: President, Noah J. Rhodes; vice president, Harold Spencer; secretary, Mrs. Marjorie K. Brooks; treasurer. Mrs. Dee K. Brooks; treasure, Ms. Dee Battle Austin and chaplain, Mrs. Maybelle T. Meadows. Several comments and suggestions were heard and discussed by the group for a better performance the ensuing year.

The Rev. Raymond F. Harvey, pastor, praised the group for its performance during the past year. The meeting was closed by praying the Mizpah, led by the chaplain. Mrs. Pogue served the group a delightful repast. Mrs. Pogue was assisted by her daughters, Barbara Ann and Marechaniel Washington and Miss Laura George.

Present enjoying this treat were: Noah J. Rhodes, Harold Spencer, Mrs. Marjorie K. Brooks, Mrs. Dee Battle Austin, Mrs. Maybelle T. Meadows, Mrs. Annie M. Higgins, T. A. Mitchell, Charlie Rhone, Mrs. Luetta Larry, Arthur F. Collis, Arthur J. Sawyer, Mrs. Willie Belle Hill, Mrs. Julia Hamilton, Walter H. Evans, Mrs. Helen H. Davis, John Ellington, LeRoy Brown, James E. Davis, Jesse Forte, Homer Calhoun, Miss Mercie L. Plok, Mrs. Celia H. Burke and the Rev. Raymond F. Harvey, pastor.

The date and place of the next meeting will be announced later.

Rev. Dinkins Named To Publishing Board

Daily World Thurs. 1-10-57 Atlanta, Ga.

NASHVILLE, Tenn. — Rev. Charles L. Dinkins, of Nashville, Tennessee, was unanimously elected as the Director of Education of the Sunday School Publishing Board of the National Baptist Convention, U. S. A., Inc., at a meeting of the Board of Directors of the Sunday School Publishing Board, last month, acording to announcement of Dr. A. M. Townsend, Secretary of the Board.

Rev. Dinkins will also act as Assistant to the Secretary of the Board.

operation of the Sunday School Publishing Board with special responsibility and supercision of both the Editorial and Christian Education Divisions of the Board. The appointment was effective as of January 1, 1957.

Rev. Dinkins returns to the Board from a six-year pastorate at the First Baptist Church of East Nashville, Nashville, Tennessee. He formerly served the Board several years as Secretary of the Department of Christian Education.

Rev. Dinkins is a graduate of Oberlin College and Oberlin Graduate School of Theology. He is Dean of the Tennessee Baptist Leadership Education Congress Regional Vice-President of the Tennessee Baptist Missionary and Educational Convention, Supervisor of the Administrative Division of the National Sunday School and B. T. U. Congress, and active in both denominational and interdenominational Christian education circles. He is the author of a "Manual for Sunday Schools," and other Christian education publications of the Sunday School Publishing Board.

A native of Selma, Alabama, Rev. Dinkins is married and the father of three sons.

Catholic Magazine Has "High Praise" For Negro Baptist

Daily World Atlanta, Ga.

Thurs. 1-8-57

UNION CITY, N. J., — The Sign, national Catholic magazine published here, says in its January issue that the Rev. Martin Luther King one of the Negro leaders of the Montgomery, Alabama, bus boycott, deserves "high praise" for his plea to Negroes to "go back with humility and meekness" after the Supreme Court invalidated Alabama's segregated public transportation.

The magazine singles out the statement in which the Baptist minister declared: "All along we have sought to carry out the protest on high moral standard.. I hope nobody will go back with undue arrogance. If you do, our struggle will be lost all over the South. Go back with humility and meekness."

The Sign commented that "such

words deserve high praise."

In a full-length article in the same issue in Samuel Cardinal Stritch Archbishop of Chicago, the magazine calls the role of the Negro in American life a problem that is "close to the Card'nal's heart."

It also quotes the Tennessee-born Cardinal as saying in an interview with the magazine that "We must work on a basis of full integration. It cannot be accomplished overnight, but it must come."

Whites Welcome 'Burned Out' Church Group

BY VICTOR CALVERTON

BLUEFIELD, Va. — (ANP) — Somethng unique has happened in this city which illustrates the burning bush experience of Moses of the Old Testament.

Some time ago the Negro members of Tabernacle Baptist church found themselves with a place of worship after their church burned down.

The Negro congregation led by the Rev. A. M. Henry was without a church, and the white congregation of First Methodist saw in the predicament of their Negro neighbors an opportunity to heed God's concern for all mankind without regard to race and invited the Negro members of Tabernacle Baptist church to worship with them.

Rev. Mr. Henry said the white congregation asked his members to come and worship with them "in their regular services".

The Negro congregation found a place to worship at Bethel Methodist church, another Negro congregation, because this church's pastor died a day before Tabernacle church burned.

Race relations are good in Bluefield considering it is a part of Virginia which under Governor Thomas B. Stanley has offered stiff resistance to school integration. Segregation on street cars and buses was discontinued in this city 20 years ago.

Baptists Allocate Funds For Alabama Churches

Call P. Kansas City, Mo.

HOT SPRINGS, Ark. — (ANP)— The board of directors of the National Baptist Convention, Inc., at its meeting here last week, allocated a sum of money to the bombed and burned churches of Montgomery, Ala., and also passed a resolution calling on the Southern Baptist convention (white), "to take the leadership in helping save our dear Southland from the the crimes of those who would destroy law and order."

The resolution, drafted by NBC president, Dr. J. H. Jackson of Chicago, said it "deplored the conditions that have occasioned the bombing of churches and homes of law-abiding citizens as a serious crime against the soul of the nation, an awful handicap to America as a leader of the free world."

It praised recent decisions of the U. S. Supreme Court upholding integration and called upon both the white and Negro races "to keep in mind the teaching and the spirit of Jesus Christ in dealing with enemies who would destroy the freedom of America in order to keep outmoded traditions."

Dr. Jackson's report to the board also revealed that an audit of the convention records showed the Convention to be in the best shape, financially, in its history, and that at close of fiscal year the organization had a surplus in excess of $350,000.

According to reports from Baptist State presidents and leaders throughout the country Dr. Jackson will face spirited competition should he seek reelection to the high post when the National Baptist Convention meets in Kansas City, Mo., in September.

A constitutional amendment, passed in 1952, (and backed by Dr. Jackson), limits the term of national presidents to four years.

Dr. Jackson will have served four consecutive terms when NBC meets in September, and reports from 28 State Baptist conventions indicate they will oppose any effort to change the national constitution and thus prohibit Dr. Jackson from filing his candidacy for a fifth term.

Courier P. 13 Sat. 2-9-57 Pittsburgh, Pa.

Pastor Fired—

The Rev. William B. Gray Jr. was relieved of his pastorate in Pittsburgh after church officials accused him of mishandling the building fund of Good Hope Baptist Church. He is a graduate of Virginia Union and Temple Universities and formerly pastored Vine Memorial Baptist Church in Philadelphia.

Highlights of Nat'l Baptist Meeting in Hot Springs, Ark.

Courier Sat. 2-9-57 P. 14 Pittsburgh Pa.

Adoption of President Jackson's proposal to organize educational resources of all Negro Baptist institutions of higher learning and to bolster their financial security.

The vote to send the president to the Gold Coast for the March 6 celebration of the new African nation, Ghana.

Reading of portions of the auditor's report, which showed a balance of $350,896.60 in the various treasuries of the convention's auxiliaries.

The vote to dissolve the finance commission of the convention.

The vote of the board to call in persons and publications which published the story saying that the convention was nearly bankrupt.

The vote of the executive committee of the Congress to send Dr. Jernagin to the Gold Coast on March 6.

The adoption of the "Dr. Nannie H. Burroughs Crusade" by the Women's Convention.

Reaffirming support of the Prayer Day observance, as begun by the convention in 1956.

Changing the convention site from Kansas City, Mo., to Louisville, Ky.

Adoption of the program for the 1957 Congress at Dallas, Tex.

Foes Oppose 5th Term As Leader

Defender Chicago Ill. Mar. 2-23-57

Baptist leaders and laymen throughout the country are brewing a "Tempest in the NBC Teapot," with the table to be set at the annual convention of the body in September, in Louisville.

Bone of contention is whether Dr. J. H. Jackson of Chicago shall be re-elected for a fifth term, or whether the "Tenure Amendment" shall be invoked, thus making it 'illegal' for Dr. Jackson to again be a candidate for the highest office among 4,000,000 Baptists of America.

The pro-and anti-Jackson forces are forming their 'battle lines' in almost every state in the Union. Various vocal groups are being organized to enable them to put up a solid front when the gavel sounds in Louisville.

STATE LEADERS

Best organized group opposing the Jackson candidacy are the presidents of 28 Baptist State conventions who demand that the Tenure Amendment be strictly followed.

The amendment states specifically that no president of NBC, Inc., can serve more than four consecutive terms, and Dr. Jackson has already served his alloted four terms.

The State presidents' opposition group is headed by Dr. W. H. Borders, Atlanta, Ga.; Dr. J. Carl Mitchell, Huntington, W. Va., and Dr. T. M. Chambers, Los Angeles, chairman, secretary and treasurer, respectively of the organization.

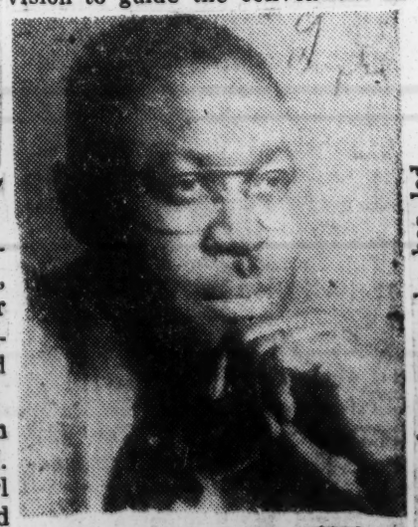
Committee members include J. L. Horace, Illinois; L. A. Pinkston, Georgia; E. C. Smith, Washington, D. C.; J. Raymond Henderson, Los Angeles; Roland Smith, Ark., and W. F. Alford, Alabama.

SUPPORTER

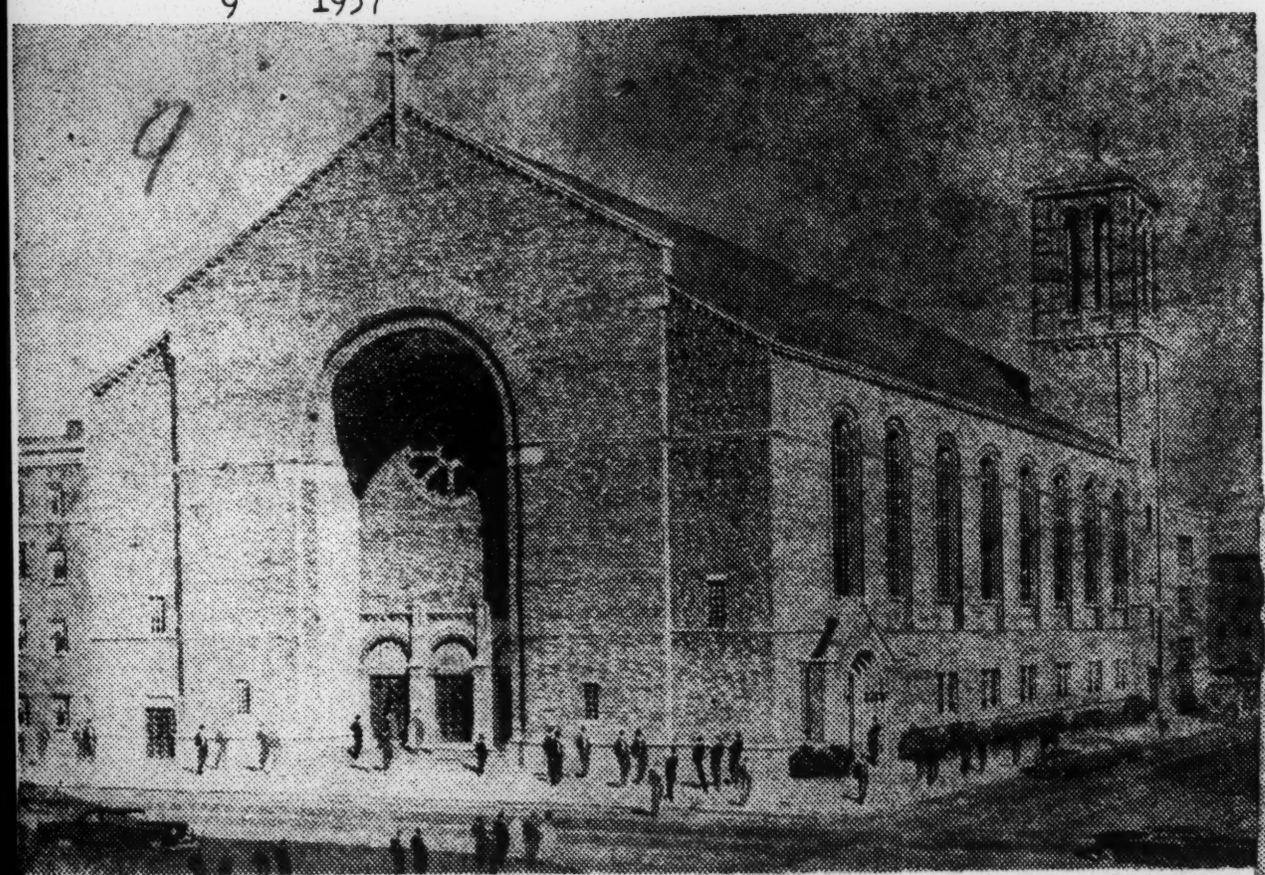
A strong supporter of the Jackson candidacy is Dr. Thomas S. Harten, pastor of Holy Trinity Baptist church, Brooklyn, N. Y., and senior vice president of the convention. Addressing a capacity meeting of the Baptist Conference of Greater New York, Dr. Harten stated:

"There is an unmistakable indication that the National Baptist Convention, U. S. A., Inc., largest Negro organization in America, will stand predominantly behind the retention of Dr. J. H. Jackson as president. This and the fact of his outstanding administration, favor his retention.

"We need Dr. Jackson more than he needs us. We were sitting on a powder keg when he came forth as a man of wisdom and vision to guide the convention. In less than four years he has led the convention to a tremendous success, and he has not yet given the fullest capacity of his leadership to the denomination and to America."



REV. J. H. JACKSON



This is the brand new million-dollar home of the Concord Baptist Church in Brooklyn, N. Y. This edifice replaces the original home of Concord which was destroyed by fire.

Courier Salutes Nat'l Church, Pastor of the Year ... Concord Baptist and Rev. G. C. Taylor

BROOKLYN, N. Y. — The Courier salutes as national church and pastor of the year, the Concord Baptist Church, Brooklyn, N. Y., and its minister, Dr. Gardner C. Taylor.

Standing on the three-way corner of Madison and Marcy Sts., and Putnum Ave. is this giant edifice with a cross in the center front of the roof pointing heavenward as an exemplification of victory over the loss it sustained when the church burned down in 1952.

Between the fire in October, 1952, and April, 1956, this outstanding congregation paid $900,000 toward the erection of its giant new building. The total cost of the New Concord was $1,250,000. The unpaid balance is $375,000.

ORGANIED ON May 18, 1847, with the Rev. Sampson White called as its first pastor. The church has had 10 pastors in its 109-year history. The longest pastorates were 46 years of the Rev. William T. Dixon and 26 years of the Rev. J. B. Adams.

The present pastor, Dr. Gardner C. Taylor, came to Concord from Mt. Zion Baptist Church, Baton Rouge, La. He had formerly pastored Bethany Baptist, Elyria, Ohio, and the Beulah Baptist Church, New Orleans, La.

He was born in Baton Rouge, La., the son of the late Rev. W. M. and Mrs. Selina Taylor. He was graduated from Leland College, A. B., and Oberlin Graduate School of Theology, B. D., and received an honorary D. D. degree from Leland College.

DR. TAYLOR was married to the former Laura Scott in 1940, who is also an Oberlin graduate, and a Phi Beta Kappa. Mrs. Taylor is her husband's ablest assistant.

This fine minister has been honored by schools and conventions as speaker both here and abroad.

In 1947, he preached in Copenhagen, Denmark, during the session of the World Baptist Alliance. In 1950, he delivered the 11 o'clock sermon for the World Baptist Alliance in the Municipal Auditorium in Cleveland, Ohio. In 1951, Dr. Taylor gave the commencement address at Colgate-Rochester Divinity School.

In 1953, Oberlin College conferred upon him one of its first alumni citations for his influence as a preacher. In 1955, Dr. Taylor addressed the Golden Jubilee World Baptist Alliance in Westminster Hall, London, England. Dr. Taylor is an annual feature in the Ministers' Seminar of the National Sunday School and Baptist Training Union Congress.

■

Since Concord was destroyed by fire in October, 1952, Dr. Taylor has given fully of himself to its reconstruction. The fruit of that devotion was made minifest when of April 1, 1956, he led the Concord con-

REV. G. C. TAYLOR

. . . in four years, $900,000 gregation into the new edifice with rejoicing by members and friends.

This minister and congregation are worthy of being the national pastor and church of the year.

■

ITS 10,200 MEMBERS, with its thriving church school with some 60 or more classes; its large Baptist Fellowship; its 50 clubs, circles and various departments all working toward one objective, exhibits one of the greatest mass working teams in the country.

The beautiful edifice, with its concrete plank roof, its marble-walled rooms, its tile floors in lounge and lavatories, its stained windows and offices, all add up to the worthiness of its unique distinction as the church ~~and pastor~~ of 1956.

More Voices Call For End Of Violence

News p. 1
Thu. 2-15-57
Birm., Ala.

More influential voices have been raised in Birmingham against lawlessness and violence.

Dr. John H. Buchanan, pastor of the Southside Baptist Church, and Birmingham "Man of the Year" for 1956, in a Kiwanis Club address this week, put special emphasis on how this city's progress would be retarded unless "hoodlumism" is effectively combated.

Opportunities for further advance now facing this district are immense, Dr. Buchanan said, but he stressed that realization of them could be severely impeded by continued strife. In an address a few days before William P. Engel had forcefully uttered similar sentiments.

Dr. Buchanan called upon the good people of the community to "link hands to put down the extremists of both races who are taking advantage of an unfortunate situation."

He was, of course, especially deploring such things as the bombings that have occurred in Birmingham and other communities.

As this newspaper has repeatedly said, those responsible for or approving such incidents are only an exceedingly small minority among our people. The great majority, whatever their views on racial problems, agree that violence can only make difficult problems more complex and dangerous. It is for this great majority to do its utmost in word and deed to support law enforcement and the elimination of violence and lawlessness.

How a whole church fasted and prayed...

afro american Sat. 2-23-57 P. 8

Baltimore, MD.

BALTIMORE

Are prayers answered?

The more than 600 members of the Providence Baptist Church, Edmondson and Fremont Aves., will tell you that they are.

A week ago last Friday they experienced a dramatic demonstration that prayers are answered.

Previously they had received the resignation of their minister, the Rev. Marcus Garvey Wood.

He had asked to be released to accept the coveted position as national church secretary of the NAACP.

* * *

RELUCTANT to give up their dynamic young pastor who has in a short five years become one of Baltimore's outstanding church and civic leaders, they turned to prayer for the answer.

They did not want to stand in his way to better himself yet they wanted him to remain with the church.

In their homes, throughout the city, they spent the entire day, Friday, Feb. 1, fasting and praying.

Finally, the members gathered at the church that night for the regular prayer meeting, and to hear the Rev. Wood's decision.

It was reported that some less courageous stayed home, afraid to hear his reply.

* * *

THE HIGH POINT of the unprecedented event came following a one-hour period of audible prayer.

The Rev. Wood stood before his congregation and without comment, tore the copy of his resignation into pieces.

Immediately, the grateful throng of devoted members understood he would remain with them and there was great rejoicing.

They rushed to gather around him at the altar.

RECALLING the moving event, the Rev. Mr. Wood sat in his church office Wednesday night and told this reporter:

"It was the first time I became aware that I meant so much to them. I sincerely did not know I had such a place in their hearts."

Previously, the young minister was reluctant to talk to the AFRO about it.

He explained that he had undergone terrific strain, an overwhelming struggle within himself, and now that it was over, he wanted to forget it.

* * *

WITH A SMILE on his face and yet, with tears in his eyes, he finally consented to tell of the experience:

"I wanted to accept the position and then suddenly that Friday, all desire for it left me. I felt a strange peace and calm.

"Later when I learned my members were praying secretly in their homes, I realized why the change had come over me," the Rev. Mr. Wood said.

"The cooperation of these people here and the spirit of their progress has made me most proud of my church," he continued.

"They have gone along with my program in every respect. They have complimented me in many ways."

* * *

THE REV. MR. Wood emphasized that his decision was a spiritual one rather than a material one.

Obviously, he had reference to the fact that as pastor of Providences, he draws approximately $4,400 a year. In the NAACP post he would have a yearly increase of $2,580 as the job pays $7,000 a year plus all expenses.

As NAACP church secretary, he would have lived in New York and traveled all over the nation visiting churches, colleges and schools interpreting the NAACP.

* * *

THE REV. MR. Wood is the third minister to pastor Providence since its founding on April 4, 1928 by the Rev. David E. Over, who died in April, 1929.

And, at 35 years of age, he is the youngest minister the church has had.

He was called to the pastorate in 1952 from the Bethlehem Baptist Church Woodbury, N.J., where he had served two years.

He succeeded the late Rev. E. W. White, who served the church for 22 years (1929-1951). Rev. White died Sept. 1956 at the age of 85.

When the Rev. Mr. White left the church, it was debt-free, and the Rev. Mr. Wood has continued a pay-as-you-go program.

The lower church auditorium has been remodeled and a small house in the rear of the church purchased and renovated for classrooms and meetings. Only a small indebtedness, less than $1,500 remains to be paid off.

* * *

UNDER HIS resourceful and able guidance, the brilliant minister has added a total of 411 members in five years.

There are also 32 separate working groups established with a total membership of 1041.

Noted for his administrative ability, his church organization has made remarkable financial progress during his ministry there.

Without the sale of tickets or fund raising the church received $27,827 in membership pledges in addition to $5,695.17 for the expansion and building fund.

* * *

THE REV. MR. Wood is married to the former Miss Bessie Pendleton of West Virginia.

They have two children, Jeanette, 16, a student of Douglass High School and Marcus, 14, who attends Booker Washington Junior High School No. 130.

The Rev. Mr. Wood is the son of Julia and Frank T. Wood, Sr., who reside in Gloucester County, Va., where his father is a carpenter.

Other members of his family are his six brothers.

The oldest is Frank T., Jr., who is director of the Syracuse, N.Y. Community Center.

Allen R. Wood is a Norfolk contractor while Levi is employed by the Seaboard Railroad in North Carolina.

Leslie Wood is a Baltimore contractor; Lockley is a draftsman with the U.S. Government in New Jersey, while Garnett is a bacteriologist at Walter Reed Hospital in Washington.

* * *

THE REV. WOOD has been president of the Douglass High PTA for the past two years.

He is also a member of the executive board of Fellowship House and trustee of the Maryland Baptist Home for the Aged.

He is also a trustee of the Maryland Baptist School of the Baptist Ministers' Conference, and chairman of the Citizens Committee for Civil Rights and Legislation.

THE YOUTHFUL minister is an active member of the executive board of the Baltimore branch of the NAACP, and serves on the branch's financial committee.

He is also chairman of the NAACP's education committee and secretary of the branch's membership committee.

Mrs. Lillie M. Jackson, president of the Baltimore branch, describes the Rev. Mr. Wood as 'one of the finest young ministers' in our city," and a hard worker who "believes in working and fighting for equal rights."—E.M.O.-B.M.P.

afro american 2-23-57 Baltimore, MD.

HE ANSWERED PRAYERS—The Rev. Marcus G. Wood, pastor of Providence Baptist Church, withdrew his resignation after church fasted and prayed whole day. He was due to take new post as church secretary of the NAACP with offices in N.Y. Shown here in this photo is Mrs. Lillie Jackson, president of the Baltimore NAACP, who described the Rev. Mr. Wood as "one of the best workers" in the branch.

'Be The Best There Is,' Dr. King Tells Baptists

Call Fri. 6-28-57

Kansas City, Mo.

DALLAS. — Nearly 5,000 Baptist representatives, delegates to the 52nd annual meeting of the National Baptist Sunday School Congress and Training Union heard the Rev. Martin Luther King, hero of the successful Montgomery bus boycott, as he said: "Be the best possible without regard to race. This is no time to be the best "Negro anything." His speech was delivered Friday night in the new Memorial auditorium.

Calling the various hate measures passed recently in southern legislatures "the death groans" of a dying system of segregation, he pointed out that Negroes now must think of their responsibilities in a "new world." Said he: "We must now rise above the narrow confines of individual concerns to a world of togetherness in which we live together without bitterness. In that world we must bear no hatred, only love for the white man."

He warned against continued bitterness unless we intended to contribute to making the new order a duplication of the old. But, he warned: "the Negro must be prepared to suffer and even die a physical death in order to defeat segregation and head off psychological death for our children."

Fully 10,000 delegates from various states were in attendance at the conference which opened with registration on Monday. During the welcoming program of Tuesday night, telegrams were read from President Eisenhower wishing for a successful session, and from Texas' Governor Price Daniel who was out of the state attending the Governor's Conference.

An address of welcome was delivered by Mayor R. L. Thornton of Dallas to a crowd which more than half filled the auditorium which was set up to seat more than 10,500 people.

Dr. J. H. Jackson, president of the National Baptist Convention, who held a meeting of the directors of the convention during the Congress, in press conferences with representatives of the daily paper placed the Baptist board on record as requesting further "high Summit" conferences on the effect of A-bomb tests as well as H-Bombs and indicated that the directors would pass resolutions commending President Eisenhower and this Congress for progress in passing civil rights legislation.

In an interracial meeting on Tuesday between representatives of the Southern Baptist convention and the National Baptist Sunday School, support was given to a global evangelistic crusade following an address by Dr. Leonard Sanderson of Dallas, director of the department of evangelism for the Home Mission Board of the Southern Baptist convention.

Dr. J. H. Jernigan and his whole staff were unanimously reelected. a collection was taken for the churches in Alabama which were bombed and burned during the recent racial disturbances and resolutions were passed disapproving of the holding of minor and districting meetings by local churches in the cities in which the Congress was meeting.

Leaders of the Congress appeared in the pulpits of the larger Dallas churches on Sunday morning. The exodus of delegates began on Saturday morning but at least 4,000 were present for the closing meeting Sunday evening.

Negro Claims Ouster Move

Post-Herald Wed. 7-24-57

JACKSON, July 23 (U.P.)—The Rev. H. H. Humes today charged efforts will be made to oust him as president of the State Negro General Baptist Convention convening here for a three-day session.

Birm. Ala.

Hume, publisher of the Negro Delta Leader at Greenville, said he has been accused of "Uncle Tomism" and of collaborating with pro-segregation groups to hinder the progress of Negroes in the state.

P. 13

He said, however, that no petitions to unseat him have been presented to the convention's executive board and that the convention board has expressed its confidence in him.

M.R. Coombs Aids Liberty Church In Dream Come True

Defender Chicago, Ill. Sat. 7-6-57

By ADOLPH SLAUGHTER

"A dream come true" is the eloquent expression of sentiment and satisfaction by the Rev. A. Patterson Jackson and 3,000 members of Liberty Baptist church 49th and South Parkway, as they worship in their new church.

This half-million dollar building represents much more than just the completion of a modern religious edifice, but is a triumph over adversity and disappointment, over financial and contractual setbacks which at one time threatened to scuttle the entire church building program.

But on Thanksgiving Day, 1956, The Rev. Mr. Jackson and members of the church and community had reason to be proud. For on that day they moved from their old church at 56 E. 46th st. into their glass and stone edifice on South Parkway.

M. R. Combs of M. R. Coombs & Associates, church development counselors at 1411 S. Michigan, had equal reason to be proud.

For in this church, which must be cited for quiet beauty obtained through simplicity in design, its two most colorful and outstanding features are the seats and the pulpit, installed by the Coombs Organization.

It is really obvious that this sublime effect could hardly have been achieved had not the architects and church development counselors planned it this way.

No paint is used on the walls and the interior. Thus the variations in color had to come from the materials used in the church construction and the color or hue of the furniture installed.

In a church whose basic overtones are light grey, the color of the stone blocks in the ceiling, and tan, the color of the pulpit furniture, M. R. Coombs exhibited great skill in selecting maroon seats with cream colored sides.

The contrast is magnificent. The effect is electrifying. And while the Sunday morning worshipper cannot fail to be impressed, the matchless blending of the color of the seats, the hue of the chancel appointments, and the natural state of the building materials in no way distract his worshipful attention.

Of this particular church, Coombs has said, "selecting the pulpit furniture was perhaps the most challenging part of the job. The congregation is probably unaware that the pulpit furnishings were specially designed for Liberty Baptist church."

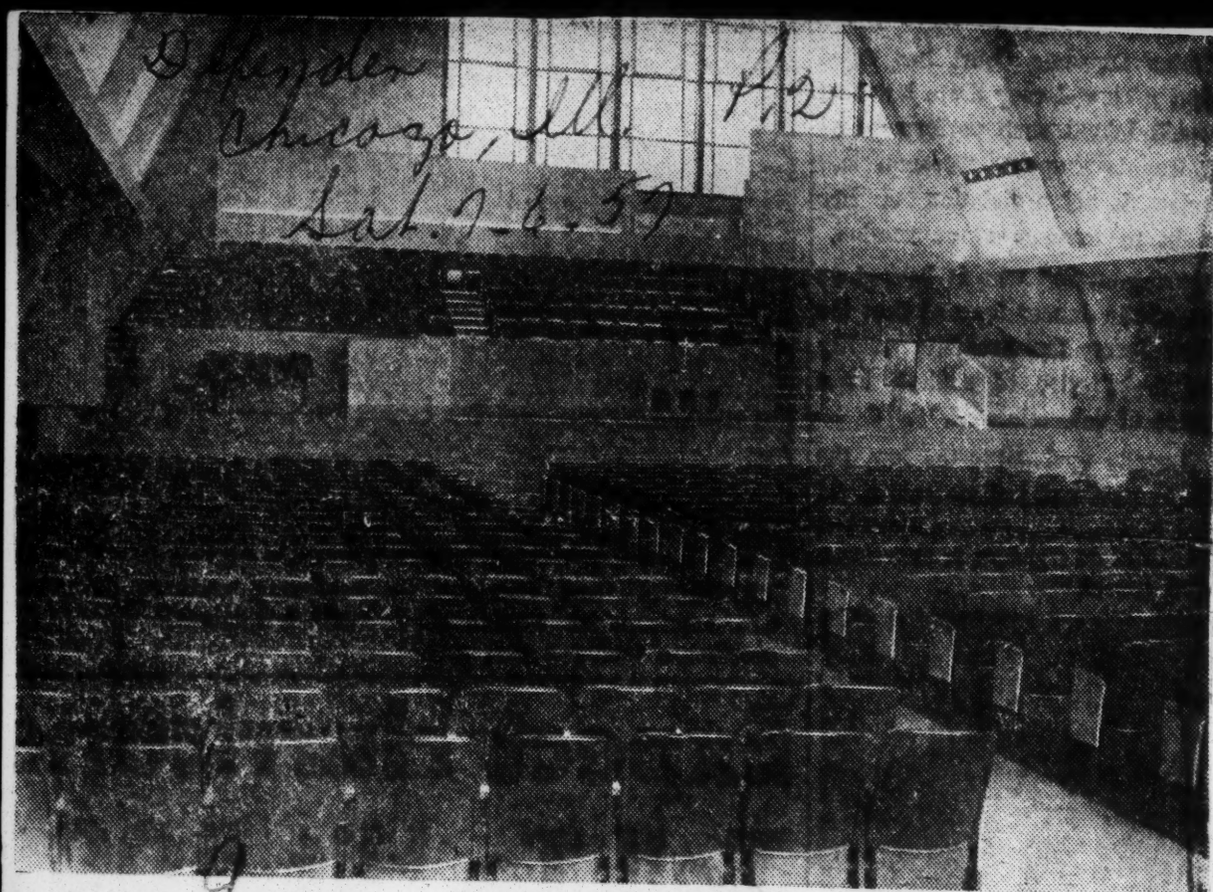
Coombs said, "they are made of Zebra wood and the unusual off-center placement, giving the effect of being built right into the pulpit, is a new feature in furniture placements for Baptist churches."

"This placement," said Coombs, "still keeps the minister or speaker in central focus to every person in the church."

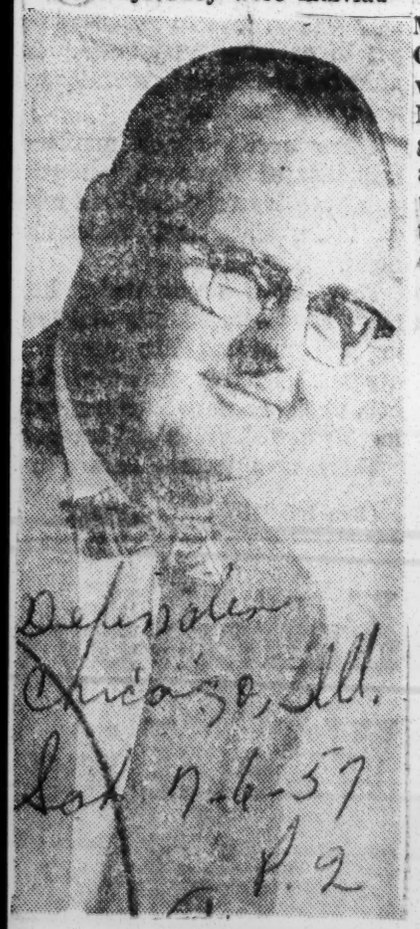
Before the end of the year Liberty Baptist church hopes to complete its building with the addition of a bell tower and a balcony and enclosed vestibule.

M. R. Coombs & Associates, who aid in financing, building and renovating church properties and who are among Chicago's leading church planners and developers, intend to continue to assist the Liberty congregation in making their church truly, "A dream come true."

REV. A. PATTERSON JACKSON, pastor, Liberty Baptist church, 49th and South Parkway, and his 3,000 members, worship in their new church, which is a stirring monument to God and the community it serves. Rev. Jackson succeeded his late father, Dr. D. Z. Jackson, who died Nov. 13, 1950.



SEATS FOR A 150 VOICE choir, and 2,000 worshippers occupy the main floor of Liberty Baptist church, 49th and South Parkway. They were individually selected to harmonize and blend with the new church architecture by M. R. Coombs & Associates, church development counselors at 1411 S. Michigan ave., leading designers of church furniture. The chancel furniture, epecially made for Liberty church, is of Zebra wood.



MILTON R. COOMBS of M. R. Coombs & Associates, church development counselors at 1411 So. Michigan ave., is perhaps Chicago's leading designer, renovator and builder of churches. Much of the interior beauty of Liberty Baptist church is due to his own personal supervision and installation of the seats and furniture of the altar.

Negro Baptists To Meet Here

More than 1,000 Negro delegates are expected in Jackson Tuesday to attend the annual sessions of the Mississippi Missionary Baptist state convention, largest organization of Negro Baptists in the nation with a total membership of more than 400,000.

Head of the National organization is the Rev. Joseph H. Jackson, native of Mississippi, now pastor of a large Baptist church in Chicago.

President of the Mississippi organization is the Rev. H. H. Hume of Cleveland, noted for his conservative views on integration and more than likely this will be one of the explosive subjects to come up during the convention.

During the convention's three days, efforts will be made to raise $85,000 for Natchez College, an institution supported by Negro Baptists.

President Hume is expected to deliver his annual address Wednesday afternoon at Masonic Temple and its is likely he will make some straightforward remarks on various phases of the race problem.

NEGRO CONGREGATION GIVES FOOD TO NEEDY

Members Bring Canned Goods To First Baptist

The Negro congregation of First Baptist Church Chelsea is making sure none of its members go hungry. Ten per cent of the annual church budget goes into helping the needy.

Rev. Van J. Malone, pastor of the church at 500 North Fourth, said a special feature of his congregation's program is a monthly benevolence service, held each fourth Sunday of the month at 8 p.m.

Members bring canned goods or other food to the service. Normally about three baskets of groceries are made up from this, and a money offering is also taken up to be given to some needy family of the church. Cases of need involving those who are not members are also taken care of, the minister said.

"This is part of a benevolence program that totals about $1,400 a year, part of the $14,000 church budget.

"I believe in preaching the needs of human suffering. It's a direct channel to bring people to Christ," he said.

First Baptist Church No. Tulsa Set Pace for Negroes in 1899

Tulsa's remarkable growth, cleanliness beauty and financial strength, educational opportunities and culture have been paralleled in the phenomenal expansion of North Tulsa's beautiful First Baptist church, now located at 1416 North Greenwood avenue.

Like many great institutions that have lasted through the years, First Baptist is steeped in history and tradition, going back to the year 1899 when it had its beginning in weekly prayer meetings conducted in the homes of Brother H. R. Lollis and Robert Grayson.

Others who pioneered in the movement were Henry Clay, I. Duncan, James Grayson, Mary and Susie Grayson, Caroline Lollis, Elizabeth and Arlie lark.

Grayson First Preacher

Although unordained, James Grayson served as the first preacher at these religious meetings, nine years before statehood, and eight years before the constitution of the state was written.

The spirit of worship spread through the community, and others were drawn to the group. Thus a need for larger, and more permanent meeting place was felt.

The first building was a little one room structure of frame, 18 feet wide and 20 feet long, but this building was intended to be used as a school room, so Mrs. Caroline Lollis contributed the first dollar to be used to purchase a new location which was on East Archer.

Other original members were Mr. and Mrs. J. Dillard, George Terril. Roger Weight, Jenks Ramsey, Henry White, Mrs. Hale and the Kimbro family.

Macedonia First Name

The first name of the new church was Macedonia Baptist, and the first pastor was the Rev. J. A. Duncan.

First deacons were George Terrill and Henry Clay.

Since this was the only church building in the community, members of other denominations, especially Methodists, came to worship in the same place and soon a Rev. Tucker of Coal Creek came in every two weeks to preach for the Methodists.

Changed Name

The Rev. C. L. Netherland, presently the pastor of Tulsa's Tabernacle Church, was the third pastor of Macedonia. It was under his pastorate that plans for a new building were made and the name of the church charged to First Baptist.
tist.

With Mrs. Collins chairman of the Ways and Means committee, the first brick structure built by any church in the Negro section was erected. It was brick veneer, 30 feet wide and 50 feet long.

As the congregation grew, opinions began to vary, and so, under the pastorate of the fifth minister, Rev. Sandy Lyons of Texas, the congregation split, and the Second Baptist, or Mt. Zion church was organized from the parent body.

2nd Division of Membership

Again, in 1918, the congregation divided and the Metropolitan Baptist church on North Lansing avenue was organized under the leadership of Rev. Kirsch, leaving 37 members in the mother church.

With new enthusiasm, void of discord, the remaining membership set about to improve the church and with $2,000 on the hand, the old building was razed, and a new one begun, April, 1918.

Under the inspiring leadership of the Rev. J. H. Abernathy, the youth organizations grew by leaps and bounds. Two outstanding personages under this leadership were Mrs. Irene Johnson and R. H. Middleton, leaders of the church choir and Sunday school respectively, who did much to attract young people to the church and thus assure it of youthful and vigorous memberships.

Progress Continuous

With changing leadership, which has included the Reverends H. E. Owens, W. P. Mitchell, and C. K. Stalnaker, the church has continued to grow physically and spiritually.

The present membership is 1200 strong. The new First Baptist church is an imposing edifice located at 1416 North Greenwood avenue, valued at approximatelw one-half million dollars. It is completely modern, with a main auditorium, assembly and Sunday school rooms, kitchen and dining rooms, and an equipped nursery. Landscaped and beautifully maintained, it is one of the showplaces of Tulsa, and a leader in the spiritual advancement of the community.

Baptists Lash at Own Integrationists

ALEXANDRIA, La. — (AP) — The official publication of Louisiana Baptists has attacked Baptist officials who want to end racial segregation.

Herald

In an editorial, the Baptist Message called on Southern Baptists to wipe out the Christian Life Commission, which has published a pamphlet favoring integration. P. 5A

The commission is an official agency of the Southern Baptist Convention and its 8 ½ million members.

Miami Herald

"When some of our leaders give expression to matters that are so far removed from the thinking of the great majority of our people, it is time to call a halt," said the Baptist Message, edited in Alexandria by Finley W. Tinnin. The publication is the official voice of the Louisiana Baptist Convention.

The ediorial suggested that integrationists looking to bring Southern Baptists into their camp should find "greener fields for their propaganda."

The Christian Life Commission was described as "an agency that constantly keeps us uneasy as to what its next utterance will be and does more harm than good." The editorial added:

Wed. 8-21-57

"We are afraid this practice will not be corrected until the Christian Life Commission is discarded by the convention."

The editorial, printed in the Aug. 8 edition, was brought to public attention Tuesday by Louisiana segregation leader W. M. Rainach. Rainach, a state senator and president of the Association of Louisiana Citizens Councils, described the editorial as the first instance of a Louisiana state church group taking an open stand against integrationists within its national denomination.

The editorial was written as support for the recent action of the deacons of the First Baptist Church in Mansfield, La. The deacons protested the commission's publication of the pamphlet, "Integration," by Dr. T. B. Maston.

The Mansfield deacons said they deplore "the positive stand taken in the pamphlet favoring integration of the races (which) does not represent the views of the majority of members of our Southern Baptist churches."

Negro Baptists Hurling Chairs

Evening Star Washington D.C.

LOUISVILLE, Ky., Sept. 6 (AP).—Forces opposed to the re-election of a Chicago pastor as president of the Nation's largest Negro religious group have indicated they may take the matter to court.

Sun. 9-8-57

Dispute over the matter yesterday resulted in four on-the-spot arrests by police at the National Baptist Convention, U. S. A., Inc., after a chair-swinging brawl on the speaker's platform. P. 3-A

Dr. Joseph H. Jackson was re-elected Wednesday after he personally ruled a 1952 amendment limiting the president to four one-year terms was unconstitutional. He claimed his re-election by acclamation was unanimous.

But yesterday's opposition forces stormed the platform and demanded the minutes of Wednesday's meeting be read. Someone tried to remove one or two of them forcibly, and a chair-swinging free-for-all broke out.

Arrested on charges of disorderly conduct were Cleveland Jordon, 53, Greenwood, Miss., farmer; the Rev. Charles C. Wheeler, 43, Chicago; the Rev. William A. Baity, 58, Los Angeles, and the Rev. Roy W. Norsworthy, 42, Memphis.

A group of anti-Jackson forces said James M. Nabrit, jr., Washington, D. C., attorney, has been retained to make a court test of Dr. Jackson's re-election.

Laud New Prexy Of Ill. Baptists

Defender Sat. 8-10-57 P.5

Chicago, Ill.

The newly elected president of the Baptist State Convention of Illinois, the Rev. C. V. Johnson, pastor of the El Bethel Baptist church, received high praise from another president, A. W. Williams of Unity Mutual Life Insurance co., 4500 S. Michigan ave., during a recent dinner meeting at the Washington Park YMCA. The Rev. Johnson outlined his proposed program for the coming year to nearly 100 minister-members of the convention and ladies of the Women's Auxiliary of the church organization.

Williams, introduced to the gathering by the Rev. J. C. Austin, pastor of the Pilgrim Baptist church, lauded the convention for its selection of a man of "outstanding ability and leadership" and said he felt the convention "could not have made a better choice."

Mr. Williams added that he based his opinion on the fact that the newly elected president had been associated with him at Unity Mutual Life Insurance co., for more than 20 years and he felt he could "speak with authority on the subject of C. V. Johnson."

The program outlined by the Rev. Johnson included the raising of $10,000 from Baptist churches throughout Illinois for the Foreign Missionary society, the complete underwriting of the expenses incurred in the operation of the Chicago Baptist institute and the coordination of the convention's activities with the women's auxiliary.

Rev. Johnson emphasized the need for voluntary work by pastor-members of the convention and stressed the desire on his part to see that no monies from the general convention fund would be used to pay ministers for work in convention affairs during the coming year.

Among those attending the banquet were the Revs. D. H. Williams, M. C. Kenner, A. H. Reed, D. W. Hefter, E. Seals, T. K. Wade, W. Lewis, C. J. Thompson, D. D. Clay, L. Johnson, L. Rawls and E. J. Cole.

Laymen included: J. C. Oliver, C. T. Davis, R. M. Turner and D. Bonner. Also Mrs. Thelma Johnson, Mrs. C. J. Morris, Mrs. C. V. Johnson, Mrs. Carrie Beal, Mrs. E. L. Howard, Mrs. V. S. Lee, Mrs. N. Brown, Mrs. O. Thomas, Mrs O. V. Johnson, Mrs. L. G. Lightfoot, Mrs. C. Mitchell, Mrs. J. Kimbrough, Mrs. E. L. Cole, Mrs. S. Martin, Mrs. L. A. Lambert

NEGRO PASTOR TELLS AIMS OF EAST CHICAGO

Daily Bulletin Chicago, Ill. P.15

Sat. 10-5-57

Population of Model Town Is 3,000

BY ROI OTTLEY

The Rev. Theodore McMillian, former boxer and riveter, now pastor of the First Union Baptist church, became president of the village of East Chicago, Ill. in 1953 and declared his objective would be to make the all-Negro town a model community.

The Negro minister, a resident of East Chicago for 25 years, has vigorously opposed vice and crime and at present the jail has no occupants. He wants to prove that "Negroes can stand on their own feet and operate a government lawfully and cleanly."

The town, incorporated in 1949, has a population of 3,000, with five churches, two saloons, seven groceries, two barbershops, three gas filling stations, but no doctors, lawyers, or pharmacists.

Plan 1,500 Homes

The townspeople are mainly employed by the Inland Steel corporation, Gold Seal Roofing company, and the Victor Chemical company. Under the Rev. Mr. McMillian's leadership, they are now planning the erection of 1,500 dwellings and installation of new sewers and water mains.

The Rev. Mr. McMillian was born in Okolona, Miss. [pop. 1,500] on March 11, 1902, one of three children. His father, John, was a farmer. He was reared by his mother, Mrs. Betty Marshall, and attended elementary school in Okolona.

After his graduation from Okolona industrial school, he went to St. Louis, Mo., where he worked for 12 years as a riveter in the American Car Foundry plant. He afterwards moved his family to East Chicago, and worked for the General American Transportation corporation until 1954.

A Boxer Many Years

From 1919 to 1932, he was a professional boxer, fighting under the name of Young Sam McVey. He became a miniser in 1934, and attended the St. Louis Negro Baptist school, graduating in 1939, and the Chicago Baptist institute, graduating in 1945.

He and his wife, Mamie, have five children. The eldest, Theodore Jr., was the first Negro graduate of the St. Louis university law school, St. Louis, Mo., and in 1955 was appointed by Gov. Phil M. Donnelly as the first Negro Circuit judge in Missouri.

Looks to Future

The Rev. Mr. McMillian envisions East Chicago as a possible Negro suburb for the south side. He feels with the growth of the community's facilities the town will become an attractive site for those who wish to build homes in a racially congenial atmosphere.

However, he makes it clear that East Chicago by no means practices racial discrimination. He points to the fact that already 40 white families are residents of the town, and participate in the community's planning and governing.

Alabama Baptists Expected To Reaffirm Strong Stand For Segregation Of The Races

Atoma Talladega, Ala. Wed. 11-13-57, p. 1

MOBILE (AP)— Alabama Baptists after giving their blessing to the establishment of a junior college today heard a talk by the president of the largest Baptist school in the South.

Dr. W. R. White of Baylor University, Waco, Tex., discussed "World Missions Through Christian Education."

The junior college would be located in Mobile under the charter of Howard College, Birmingham, one of the convention's two schools. The other is Judson at Marion.

In endorsing the proposal yesterday, the convention instructed a nine-man committee to explore the idea further and report back to the convention, probably next year. The committee is composed of three Howard trustees; three ministers from the state at large and three Mobilians.

It was the first definite action the convention has taken on the establishment fo a school here although the idea had been kicked around for several years.

Two hundred acres northwest of the city have been donated for a site, Mobile would probably be asked to raise two million dollars toward inittial construction.

More than 100 ministers last night pledged themselves to renewed personal Evangelism in 1958. This was done after Dr. C. E. Autrey, Ft. Worth, Tex., associate director of Evangelism for the Southern Baptist Convention, appealed for "more soulwinners."

Alabama's goal for Baptists next year is 35,000.

The convention also gave Howard College a go-ahead to approach individual Baptists for $300,000 toward a $750,000 religious education and chapel building at the school's new campus. The other $450,000 would come from the convention.

In other action, the group agreed to put up half the cost of expanding the First Baptist Church at Auburn, so long as the convention's share does not exceed $200,000. The expansion is planned to accomodate Baptist students at Alabama Polytechnic Institute.

This afternoon the convention is expected to reaffirm its stand of last year which approved "public school segregation as an immediate necessity" in order to maintain "the social progress made presently by both great races.

About 2,000 Messengers representing 2,735 churches are attending the sessions, which will end tomorrow.

Baptists Outline Prayer Unity Plan

Daily Alabama Dispatch, Ala. Wed. 11-13-57, p. 1

The executive secretary for Mississippi Baptists Tuesday night outlined a five-year plan for enlisting and strengthening members of the denomination and appealed for unity in prayer and purpose.

In an address at the first evening session of the Mississippi Baptist Convention here, Dr. Chester Quarles praised the spirit of cooperative effort on the part of state workers and member churches of the body and urged a continuance and renewal of this support.

Dr. Quarles' address was followed by a stirring message by Dr. Roy McClain, pastor of First Baptist Church, Atlanta.

The evening program also featured state mission reports and a recognition service for Dr. E. C. Williams, retiring soon as state Sunday school department secretary. A "This is Your Life" presentation with slides, plus presentation of a check to Dr. Williams, highlighted the service.

In a Tuesday afternoon address, Dr. James L. Sullivan, executive secretary of the Sunday School Board, Nashville, told listeners that a teacher's most effective medium of teaching is his own life.

"The Christian's spirit is caught more than it is taught," he said.

Sullivan pointed to the Bible as the basis for all Christian education. "There is no substitute for the Bible," he said. "The Sunday School Board with which I am connected produces many helps, but they are helps and never replacements. "In taking the Bible one can teach missions, stewardship, morality, evangelism, or any of the great ideas or ideals necessary in the winning of the world."

Committees appointed Tuesday were: Baptist Record—Henry Harris, chairman, West Point; Roy Raddin, Anguilla; G. B. Basden, Coffeeville; Mel Craft, Centerville; A. G. Shepherd, Clinton.

Constitution and Bylaws—D. M. Nelson, Clinton; William G. Watson; Greenwood; L. U. Amason, Jackson; Phil J. Walker, Carriere; T. R. McKibbens, Laurel.

Nominations—Landrum P. Leavell, Gulfport; Norman Price, Jackson; C. R. Randall, Meridian; Henning Andrews, Lula; Roy Briggance, Gloster.

Order of Business—Russell McIntire, Cinton; Chester Moplus, Belzoni; John McDonald, Monticello; Joe Causey, Tupelo; Karl Perego, Wiggins.

Resolutions— Luther J. Thompson, chairman, Jackson; Wayne Todd, Brookhaven; C. C. Stacy, Water Valley; Clarence Cutrell, Biloxi; N. F. Davis, Mendenhall; Perry Claxton, Greenville; E. E. Laird, Jackson.

Time, Place, Preacher—William Robinson, chairman, Houston; Van C. Windham, Hattiesburg; C. L. Boland, Brookhaven; Ellis Bryan, Vicksburg; Guy Reedy, Ruleville.

Baptists Urged To Form Race Study Panel

BATON ROUGE, La., Nov. 13 (AP)—Two former missionaries have urged creation of an interracial group in Louisiana and the Southern Baptist Convention area to work out a Christian solution of the race problem.

The resolution also sought delay in area churches in the integration application of racial integration to our public school system would be premature and do much harm . . .

The resolution presented to the 109th session of the Louisiana Baptist convention, was signed by Dr. Greene Strother and Mrs. Martha K. Strother, retired missionaries who now live at Pineville.

"Baptists have been very unwise in not taking advantage of the fact that the American Negroes were largely a Baptist people," they said.

"As such they were open to our friendship and appreciative of our assistance. Since the South has been largely a Baptist empire, Southern Baptists could have led the way."

The retired missionary couple said a restatement of "a few fundamental Christian truths . . . will go far toward a better understanding and fellowship between the Negroes and whites of the South and the nation, will help many an embattled servant of Jesus Christ and enable your missionaries to face the whole world with open and unashamed faces."

Jackson asks new work slate

PHILADELPHIA (NNPA) — Dr. J. H. Jackson, president of the National Baptist Convention, last Wednesday outlined a three - point program to coordinate the work of the convention, increase its membership and raise its intellectual level.

The program was outlined by Dr. Jackson at a meeting of secretaries of various boards at a morning session and at an afternoon meeting of the executive committee of the Foreign Missions Board in the organization's building.

One item in the program is the housing of all boards under one roof and the development of a unified budget.

A second item calls for the registration of 10,000 of the 25,000 Baptist Churches in the country, which would increase the income of the convention by $100,000. Only 5,000 Baptist churches are now registered with the convention.

The third item relates to orderly procedure at the annual sessions.

The convention has already approved a resolution calling for the housing of the Foreign Missions Board, the Home Missions Board, the Education Board and the Benefits Board in the Foreign Missions Board building.

The other two items were related to the board members in attendance for their information. The third item requires action by the board of directors of the convention, Dr. Jackson said.

Dr. T. J. Jemison of Baton Rouge, La., secretary of the convention, read to the executive committee of the Foreign Missions Board the report of the special committee which met Wednesday morning.

One of the benefits expected to result from having all four boards under one roof will be conferences among the secretaries and the mapping out of plans for collections from time to time so that the churches will not be overburdened.

It was explained that the board secretaries, in making their talks in various churches throughout the country, will try to find churches which are not registered and get them to register and send their registration fee to the convention.

In connection with this effort, it is planned to operate a placement service. The placement service will maintain a register of perhaps 10,000 ministers with their qualifications and pastorates. This list would be used to help place ministers in suitable churches.

To bring about more orderly procedure in the convention, it is proposed that delegates having matters they wish to bring before the convention would be required to put them in writing and submit them to the business committee.

Says Movement Designed To Keep Leaders Together

LOS ANGELES — The pastor of the Second Baptist Church, which voted unanimously to sever connections with the National Convention, Inc., has proposed that "like minded" pastors and lay people form a Fellowship Movement to keep worthy Baptist leaders in harmony after some of them join integrated conventions.

The Rev. Dr. J. Raymond Henderson said that "while I do not plan to even attend the National Baptist Convention, Inc., again, and while I am steadfast in my decision to become active in the American Baptist Convention, I must confess that there are many men in the convention whose spirits are so akin to mine that I would consider it a distinct loss to be entirely rid of their fellowship."

FLOOD OF LETTERS

The ministers said that news of severed connections with the Negro convention, and plans to join the integrated American Baptist Convention, brought a flood of letters from all over the country from pastors, lay people, theological professors and students "who can no longer go along with the convention."

"Every one of these letters, with one notable exception to date, has been complimentary and some have promised to follow my leadership as as we proceed to join a high class cultured society of Baptists in the American Baptist Convention."

Dr. Henderson proposed that in September, 1958 "at the identical time the National Baptist Convention, Inc., holds its annual session," that Baptist ministers and friends be called to Los Angeles to form the Baptist Fellowship Movement.

TO KEEP LEADERS

He said the movement would not be a third convention,, and would be designed primarily to keep out standing leaders together after many have left the old convention. The idea would be a test of its "validity," he said.

The movement would not raise money, own property ,publish an organ, support any cause and have no elaborate roster of officers.

There would be a president, with a tenure of one year, and a secretary-treasurer. The president would not receive a salary and no honorarium. Meetings would be planned six months in advance with no expense-paid trips. Emphasis would be placed on opposition to "a lot of whooping."

Howard President to Speak

Dexter Ave. Church Observes 80th Year

MONTGOMERY, Ala. — Eighty years of service to its flock will be celebrated here by the Dexter Avenue Baptist Church, beginning Dec. 12.

A symposium (chaired by Dr. L. D. Reddick of Alabama State College) on the subject, "The Role of the Church in Solving Contemporary Problems," will kick off the celebration.

Theodore M. Alexander, Atlanta businessman and broker, will speak for the Dec. 13 anniversary banquet which will be held in the church's dining room.

■

THE ANNIVERSARY sermon will be delivered by Dr. Mordecai W. Johnson, president of Howard University in the main church sanctuary.

Dexter Avenue Baptist Church was founded in 1877. The church's former pastors include the following prominent members of the clergy: The Revs. F. W. Jacobs of Bridgeport, Conn.; A. C. L. Arbouin of New York City; Ralph W. Riley of Newark, N. J., and Vernon Johns of Baltimore, Md.

The current pastor is world-famed Dr. Martin Luther King, who provided the Montgomery Negro community with dynamic leadership during the bus boycott.

T. H. RANDALL, chairman of the board of deacons is heading the anniversary committees. Also helping to whip things into shape for the celebration is Mrs. Elizabeth M. Arrington, president of the Women's Missionary Society and principal of the Booker T. Washington Elementary School.

For Dr. Jackson

WASHINGTON, D. C. — Last week a group of Baptist pastors formed a "D. C. Committee Supporting the Convention" with Rev. C. H. Hamilton, pastor of Greater New Hope Baptist church as chairman.

The Committee was voluntarily organized by a number of ministers after alleged charges of unlawfully holding offices went brought against the National Baptist Convention's president, Dr. J. H. Jackson of Chicago.

Rev. Hamilton said, "We feel a duty to our constituency and the public to correct the misleading information about the sitting of our 76th Annual Session in Louisville, Ky. We met in one of our most significant Sessions in the history of the Convention."

When asked about the disorder at the Sessions, the Rev. Mr. Hamilton said, "We have five days of constructive and orderly sessions save for about 30 minutes on Thursday when a disgruntled remnant attempted physically to take over the Convention. They were removed from the Session and there was no more disorder."

The Washington leader stated that many people did not know that once the Convention officially opened those who tried to impede the progress of the Sessions were not against Dr. Jackson, but were and still are against the Convention.

"We who appreciate forward leadership, and Dr. Jackson has given the most outstanding in the Convention's history support the administration of Dr. Jackson. We supported his ruling as presid-

D.C. Baptists Organize Support

ing officer when the question was asked about tenure. We believe his ruling to be correct in that our constitution has no effective tenure amendment. This view was shared by more than five thousand messengers present at Louisville."

Commenting on the election of Dr. Jackson, Rev. Hamilton said, "Our president was elected by acclamation on the first day of the Session which was wholly lawful. Being elected by acclamation is decidedly nothing new to Baptists, from where I stood, personally, it seemed that almost every messenger at the Convention voted for Dr. Jackson.

Other leading ministers comprising the Committee include: Revs. H. B. Turner, Carron C. Church, U. C. Creecy, Lilly Memorial; G. E. Stevtnson, Providence, R. L. Tucker, 1st Baptist, Southwest; R. P. Gainey Corinthian; W. C. Cole, St. Phillips; J. A. Moore jr. 19th Street; Jesse A. Brown, Second Baptist, Southwest; J. B. Marshall, Springfield; R. McIntyre, Meridian Hill; C. M. Mills, Caanan; R. V. Coger, Matthews Memorial; W. A. Carter, Liberty; W. L. Turley, Mt. Gilead; H. M. Travis, Salem; and C. C. Hayes, Mt. Sinai.

Baptists Pick Committee To Probe Student Affairs

By CHARLES CLAY.

A committee of 17 to investigate student activities on Baptist college campuses was named during concluding business sessions of the 127th annual meeting of the Baptist State Convention here yesterday.

The Convention thought better of opening to the public a "confidential report" on the 1955 investigation of the Wake Forest College administration of Dr. Harold W. Tribble.

Instead, it left the question of disposition of the report to the Executive Committee of the Convention's General Board. The committee can do what it sees fit with the report.

"That suits me," Dr. Tribble said after the action.

The Convention also named a committee of nine to adopt a policy statement on the relationship of trustees of various Baptist institutions and agencies to the Convention.

The initial motion on the Tribble report called upon the trustees of Wake Forest to make it public. It was made by Wiley F. Mitchell Jr. of Raleigh, a Wake Forest alumnus, and it carried by at least two to one before its impact was made known to the messengers.

Confidential Testimony.

After Dr. Claude Broach of Charlotte and several others told the Convention the testimony in the report was given on a confidential basis, the Convention took its first action back and handed the matter to the committee.

The hassle over the report was the last bid by anti-Tribble forces to weaken his hold on Wake Forest. Tribble's hand was considerably strengthened by previous actions of the Convention.

It gave him an overwhelming vote of confidence Wednesday morning and last night it turned down an alternate slate of anti-Tribble trustees and elected nine new ones regarded as pro-Tribble.

W. S. Caudle of Albemarle, who failed in an effort to route the 1955 report to a committee and then into the columns of Baptist periodicals, said he was "tired of unfair, unclean publicity."

"It's high time," said one messenger, that Tribble "be given a clean slate through information rather than through a motion."

"It's unethical for anybody to divulge anything given in a confidential manner," warned State Sen. John McBee of Bakersville.

Preachers Dominate Committee.

Appointment of the Committee of 17, dominated by preachers who voted overwhelmingly against dancing at Baptist colleges Wednesday, was authorized on the assumption that "recent departures from our generally accepted traditions have been permitted by trustees. . . ."

Trustees of Wake Forest and Meredith permitted on-campus dancing and went down fighting in its behalf Wednesday.

The investigation will cover "attitudes, activities or organizations" on the campuses. Expected to come under the committee's glare are fraternities and the liberal Baptist Student Union.

The Committee of Nine was approved on the basis that a policy statement on the relationship of the trustees to the Convention is needed.

Members of the Committee of 17:

Dr. W. R. Wagoner, North Wilkesboro, chairman; Mrs. Owen Herring, Winston-Salem; Mrs A. L. Parker, Greensboro; Beamer Barnes, Lexngton; Dr. E. W. Price Jr., High Point; the Rev. John Lawrence, Shelby; the Rev. Mack Goss, Hendersonville; the Rev. Knolan Benfield, Morganton; the Rev. Dewey Hobbs, Wingate; the Rev. C. O. Greene, Lawndale; the Rev. Clyde Baucom, Wilson; the Rev. Henry Walden, Raleigh; Ernest Klutz, Gastonia; the Rev. Howard Dawkins, Kinston; the Rev. E. B. Morris, Charlotte; the Rev. Elwood Orr, Wilmington; and the Rev. Norman Blythe, Greensboro.

Price and Lawrence were among the anti-dancing leaders in Wednesday's debate.

Members of the Committee of Nine:

The Rev. M. O. Ownes Jr., Lenoir, chairman; Dr. Sylvester Green, Wake Forest College; Dr. L. A. Peacock, Meredith College; the Rev. Lawson Allen, Gardner-Webb; Dr. W. K. McGee, Baptist Hospital, Winston-Salem; the Rev. Roger Williams, Mills Home, Thomasville; the Rev. John Knight, Concord; the Rev. George Tunstall, High Point; and the Rev. R. N. Carroll, Edenton.

The Convention, which had previously picked Durham for its 1958 meeting, settled on Greensboro for the 1959 sessions.

This year's session broke all attendance records. Close to 5,000 messengers and visitors were on hand for Wednesday afternoon's heated sessions on dancing and Dr. Tribble.

CHRISTIANITY IN ACTION—Here are (from left) Dr. and Mrs. Fred R. Tiffany and the Rev. Mr. and Mrs. Merrel D. Booker. The ministers were installed Sept. 15 as co-pastors of Chicago's Normal Park Baptist Church, a merger of Englewood Covenant and Normal Park Churches, all white. This was cooperative venture in which Chicago Baptist Association, American Baptist Convention and American Baptist Home Mission Society share.

Tenn. Baptists In New Blast At Segregation

NASHVILLE, Tenn.—"The injustices of segregation in our American way of life" has been the reason for 20,000 Baptists in Tennessee to give their second endorsement of the United States Supreme Court's ruling outlawing school segregation.

Led by their president, Dr. E. A. Mitchell of Memphis, messengers to the ninth annual session of the Tennessee Regular Baptist Missionary and Educational State Convention adopted a resolution stamping the ruling as "not primarily the decision of man but also the will of Almighty God."

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MEETING AT Fifteenth Avenue Baptist Church here, the convention adopted a second far-reaching resolution "condemning and deploring the low moral conditions prevalent in many of the people of this age."

The resolution decries "the excessive use of alcoholic beverages, illegitimate childbirths, divorces, a cash balance in the treasury of nearly $15,000.

Before leaving for his new work in Los Angeles, Calif., the Mt. Nebo congregation gave a "love" program for him and showered him with gifts. If that isn't love, it will do until the real thing comes along.

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NEW ORLEANS, La.—While in Louisiana, we had better mention a letter from our old friend, the Rev. W. H. Hall, through P. L. Prattis, editor of The Courier. He was told of the outstanding reports made at the Northeast-West Mississippi Annual Conference in the AME Church at Morehead, Miss.

Our friend Hall emphasized the fine reception given Bishop and Mrs. F. D. Jordan on Oct. 29. The Rev. I. H. McInnis, host pastor, was master of ceremonies at the welcome program on the first night. The annual sermon was preached by the Rev. J. B. Evans.

Among the out-of-state visitors was the Rev. William E. Barnes Jr., pastor of the St. Luke AME Church, Charleston, S. C.

The presiding elders of the conference are the Revs. Williams E. Barnes Sr., Morehead District; W. L. Jones, Grenada District; W. C. Miles, Clarksdale District; and C. B. Brantley, the Coldwater District.

PITTSBURGH, Pa.—The African Methodist Episcopal Church lost a strong leader and dynamic preacher in the recent death of Dr. Joseph Walker Storms. He was a preacher's friend. He was a lover of children and had patience and unlimited respect for the old veterans of the cross. Bishop E. C. Hatcher delivered the principal eulogy at his funeral in St. Paul AME Church, Washington, Pa., the Rev. R. C. Eberhardt, pastor, on Nov. 2.

Who took the 11Gs?

By LOUIS E. LOMAX

NEW YORK — Church officials reportedly discovered an $11,000 shortage in the financial books of New York's Abyssinian Baptist Church, the AFRO learned early Wednesday.

A spokesman for Rep. A. Clayton Powell Jr., pastor said the entire membership of the church (some 18,000 persons) had been summoned to a special meeting on Nov. 6 to discuss the matter.

The alleged shortage has been rumored for several weeks and it was learned that church officials have held several closed-door meetings in the past month in an attempt to collect the money or get it covered by a loan.

* * *

ALL INDICATIONS point to the fact that the malefactor is known but church officials refused to disclose his name. It was disclosed, however, that "a high official" of the church recently resigned. Spokesmen refused to say if the "high official" is involved in the reported shortage.

The Rev. Mr. Powell remained silent on the report, saying only that at his direction the Board of Trustees met last Monday and voted to disclose the entire matter to the congregation on Nov. 6.

Another Chicago Church Calls Negro And White Pastors

CHICAGO — (NNPA) — As the Normal Park Baptist Church installed a colored pastor and a white co-pastor, the First Presbyterian Church Sunday issued calls to a colored and a white minister to head the congregation in a dual capacity with equal status.

Installed Sunday in the Baptist Church were the Rev. Merrel D. Booker, who formerly was pastor of St. Timothy's Community Church in Gary, Ind., and the Rev. Fred R. Tiffany, white former pastor of the First Baptist Church of Pontiac, Mich.

The congregation claims it is the first church in Chicago to have both colored and wite pastors.

Te Presbyterian Church's call went to the Rev. Ulysses B. Blakeley, pastor of the Berean Presbyterian Church in Philadelphia, and to the Rev. Charles T. Leber, Jr., white, of Dodge Community House in Detroit.

The pastors will begin their ministry Oct. 20. Officials said it was the first time any Presbyterian Church has issued such a call.

Founded in 1833, First Presbyterian is the oldest Protestant church in the city. It has a congregation of 1,000, including 100 colored members.

Dr. Harold L. Bowman, who is retiring Oct. 15 afetr 24 years as pastor called the action of his church "the fulfillment of my hope and prayer for this church."

"We have demonstrated that Christian fellowship without racial distinction not only is possible but also an enriching experience," he said.

The Rev. Mr. Blakeley is a graduate of Lincoln University at Chester, Pa. He received his master of theology degree from Princeton University. He was an Army chaplain in Germany and has served for three years as associate pastor of the Berean church.

Co-pastors—Dr. and Mrs. Fred Tiffany, left, and the Rev. and Mrs. Merrel D. Booker have been installed as co-pastors of the Norman Park Baptist Church in Chicago. Three churches, The Covenant, Englewood and Normal Park, have merged their congregations in a unique cooperative interracial venture.

Normal Park Installs Negro, White Pastors

Three Chi Churches Merge In 'Interracial Venture'

CHICAGO—A "creative venture in interracial fellowship" is under way here at the Normal Park Baptist Church, 70th and Stewart Sts.

Affiliated with the American Baptist Convention, the congregation of Normal Park consists of three merged churches.

Local and national leaders of the ABC were on hand in Chicago Sunday for installation ceremonies which saw Dr. Fred Tiffany and the Rev. Merrell D. Booker installed as co-pastors of the new flock.

Normal Park's congregation is made up from members of the Covenant, Englewood and Normal Park Churches.

BEFORE BEING called by unanimous vote, the Rev. Mr. Booker had served as pastor of St. Timothy's Community Church in Gary, Ind. Likewise called by a unanimous vote was Dr. Tiffany, who had been pastoring at the Bethany Baptist Church of Pontiac, Mich.

Installation services were climaxed on Sunday at 11 A. M. with the celebration of the Lord's Supper jointly administered by Dr. Diman, co-ministers and representatives of the American Baptist Home Mission Society.

The Normal Park Church boasts spacious facilities which include a gymnasium and a lower auditorium.

Big Baptist Church Quits Jackson

Los Angeles Group Pulls Out; Joins Another Convention

LOS ANGELES (ANP)—The Second Baptist Church, led by its pastor, the Rev. J. Raymond Henderson, voted at a called meeting to immediately sever its connections with the National Baptist Convention, U. S. A., Inc.

The action came as a result of a full and complete report given the church by Rev. Mr. Henderson on the recent meeting of the convention in Louisville, Ky., to which he had attended as the official delegate from Second Baptist.

In severing its relationship with the NBC group, the church voted to align itself with the American Baptist Convention, an integrated body, and to do its missionary work through the Lott Carey Foreign Mission Society.

Second Baptist was one of the leading financial supporters of the National Baptist Convention.

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THE BREAK with the NBC occurred after Rev. Henderson reported to the church on the recent Louisville convention, and also upon actions of the national body during the past 29 years that he had been attending.

He reported that at this year's convention he was without a voice or vote, even as a recognized delegate, and was the recipient of various insults from pro-Jackson (Dr. J. H. Jackson, Chicago, president of the convention and pastor of Olivet Baptist Church) forces. He reported also that he felt he could not in good conscience turn over Second Baptist's check for $4,000 to the convention. Instead, he returned it with the recommendation that the money be given to the NAACP Freedom Fund. This proposal was accepted.

The decision to break with the convention had the unanimous approval of both the deacon board and the church membership.

Abyssinian celebrates 150th year

NEW YORK—The Abyssinian Baptist Church here began its sesqui - centennial year (150th year) last Sunday with a celebration centering around special spiritual and financial emphasis.

The Rev. Adam C. Powell Jr., celebrating 20 years as pastor of the church, also, announced that the church would spend the next 12 months celebrating its 150th year with emphasis on the spiritual and financial program.

Mr. Powell is also Democratic representative to Congress from New York. He said the celebration will culminate in the fall of 1958.

* * *

ABYSSINIAN BAPTIST Church is reputed to be the next largest established Protestant church in the city with a membership of more than 10,000 persons.

It is the second oldest Baptist church in New York City and the oldest Baptist church attended predominantly by colored persons in the North.

The Rev. Mr. Powell preached Sunday services and special music was rendered by the senior and young people's choirs under the direction of Howard T. Dodson.

Pastor Sues Dr J Jackson, Baptist Head, For $100,000

CHICAGO — (Baptist Press Service)- A $100,000 "personal" lawsuit against Dr Joseph H. Jackson, president of the National Baptist Convention of America, Inc, growing out of the recent annual convention at Louisville, was filed here in Cook County Court this week by lawyers for popular Rev Edward E Wainwright, pastor of South Chicago's influential Pilgrim Baptist Church.

Rev Wainwright alleges that Dr Jackson "conspired" to prevent his (Wainwright's) name from being placed in nomination for the convention presidency, while at the same time, "unlawfully" permitting himself to be elected to a fifth term as head of the 4 million member body.

Dr Jackson, "ineligible" to succeed himself after having served four consecutive terms as president, Rev Wainwright alleges, "so rigged the proceedings of the election that no other name beside his own was allowed to be placed in nomination and "no voting was permitted by the duly elected convention messengers."

Because of this, Rev Wainwright contends, he lost prestige and goodwill in the eyes of not only his own congregation but the large interracial South Chicago community as well. Being thus "publicly humiliated," Rev Wainwright further charges he "suffered complete loss of a huge sum of money spent publicizing his campaign."

As a result, the pastor alleges, the convention "lost thousands of dollars' in funds the delegates brought for the Foreign Mission and Sunday School Boards. "Jackson moved in and the money moved out," he comments bitterly. "The delegates simply took right back home the money they were to have turned in because the registration of thousands of dollars" in funds per person was not completed. So when the election was suddenly sprung on them, many refused to register and returned home immediately without paying the $10 registration fee."

Henderson Returns $4,000

Dr J Raymond Henderson, pastor of the famed $1 million Los Angeles Second Baptist Church, among others, took $4,000 back to his congregation, Rev Wainwright says. So did Dr William H Borders, renowned pastor of the $1.2 million Wheat Street Baptist Church in Atlanta and president of the Georgia State Convention, who returned a $3,000 convention offering to his congregation, while Atty. Oliver of Dr J C Austin's Chicago Pilgrim Baptist Church went home with a $1,000 offering he had brought.

Mississippi Baptists Say Invitation to Hays Stands

HATTIESBURG, Miss., Oct. 9 (AP)—The invitation to Rep. Brooks Hays (D-Ark.) to address the Mississippi Baptist Convention will not be withdrawn despite one church's declaration that Hays is "an avowed integrationist," the Rev. Elmer Nielsen said today.

Nielsen is chairman of the committee which arranged speakers for the Convention's annual meeting Nov. 12-14 in Jackson. He is also pastor of Immanuel Baptist Church here.

"I think it is very unfortunate," Nielsen said of a resolution adopted by the congregation of the Utica Baptist Church asking that the invitation to Hays be withdrawn because of his part in the Little Rock integration crisis.

Hays was elected president of the Southern Baptist Convention at its meeting in Chicago early this year. He has worked with both President Eisenhower and Arkansas Gov. Orval Faubus in seeking a solution to the Little Rock school problem.

At Richmond, Va., Hays said he regretted "that my position has been misunderstood apparently" by the Utica congregation.

Los Angeles Church Quits Baptist Body

LOS ANGELES, Calif.—(ANP) The Second Baptist ch—urch led by Rev. J. Raymond Henderson, pastor, voted at a special meeting recently to immediately sever its connections with the National Baptist Convention, USA, Inc.

The action came as a result of a full and complete report given the church by the Rev. Mr. Henderson on the recent meeting of the convention in Louisville, Ky., which he attended as the official delegate of the Second Baptist group.

In severing its relationship the Second Baptist church voted to align itself with the American Baptist convention and to do its missionary work through the Lott Carey Foreign Missionary society.

In 1951-52 Rev. Henderson made trips to Central America and the Second Baptist church donated more than $7,000 to the construction of a church in Nicaragua.

The decision to break with the Convention had the unanimous approval of both the deacon's board and the church membership.

During the National Baptist convention meeting Rev. Henderson was one of the leaders in a move to thwart Dr. J. H. Jackson, of Chicago, from circumventing the constitution to get reelected for a fifth term.

An incumbent, according to the Convention by-laws, can succeed himself no more than four times.

CONVENTION YEAR 1956-57

Lott Carey Baptists Raise $100,582.45

By SAMUEL A. HAYNES

ORANGE, N.J. — The Lott Carey Baptist Foreign Mission Convention of America took in total receipts of $100,582.45 during the year 1956-57.

Those figures were included in a report made to the convention at its 60th annual session here Aug. 27-30 by Dr. W. C. Somerville, executive secretary.

Other highlights of his report were that there are now 92 full-time missionaries working under the direct supervision of the convention in Africa, Haiti, India and China; and

That the convention has total assets of $73,079.48, of which $56,000 is in American real estate.

* * *

THE SECRETARY'S report reflected the broad scope of organization which is the only one of its kind in the world among colored people.

In his annual address to the 2,000 delegates at the Orange High School on Wednesday night, the Rev. J. Vance McIver, president, said:

"Christianity is the only answer for the evils now in the world.

"Up until now all of the other religions have failed to do what the Christian religion has done.

"God has never left Himself without an answer in any generation."

PRESIDENT McIVER pointed out that this convention "is meeting in an atmosphere that is good for Christian living, as is evident by the white hosts."

Dr. Somerville told the delegates it took exactly 11 cents out of every dollar to send money to the foreign mission field.

Mrs. M. M. Ransome of Richmond, Va., president of the woman's auxiliary, gave a historical review of her department and paid special tribute to these founding pioneers:

MESDAMES Alice E. James. I. Toliver, J. W. Kirby, Lillie Hope and the late Mrs. A. B. Randolph.

She reported that a history of the auxiliary has now been compiled and that it was important that the pioneers be always remembered.

Special tribute was paid to Mrs. Minnie C. Lyons, a native of North Carolina, who served for more than 30 years as a missionary in Liberia.

Mrs. Lyons, now retired, receives a pension from the convention in recognition of her "loyalty and devotion"as a missionary and nurse in Africa.

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MRS. RANSOME recommended to the auxiliary that a serious effort be made to raise the balance due on the administration building in Washington at the next annual session in Richmond, Va.

She also recommended that the recently compiled history be used as a study book by missionary circles during the year.

Also, that Mrs. J. L. S. Holloman of Washington be sent as the auxiliary's representative to the second assembly of the North American Women's Union which will meet in Toronto, Canada.

* * *

MISS BARBARA WILLIAMS of Rankin, Pa., president of the young people's department, urged members of her group to use common sense and good judgment in this period of tension.

In her fourth annual report, she commended the Christian Youth Seminar which met at Virginia Union University, Richmond, that is fast becoming a highlight among Baptist churches along the Eastern Seaboard.

J. S. L. Holloman, president of the laymen's department declared:

"The most urgent need for Baptist churches is a teaching ministry that will offer to laymen an opportunity to assist the minister.

* * *

THE REV. MR. CHANDLER, associate minister of the Orange Baptist Church, told the delegates that the solution of world problems lies in a Christian fellowship that is being exhibited by his church is host to the Lott Carey auxiliary.

J. Ray Butler, Wilmington, N.C., responded to the welcome on behalf of the convention.

"Training for Christian Leaders" was discussed by W. R. Strassner, president of Shaw University, Raleigh, N.C.

Dr. Mordecai Johnson, president of Howard University, delivered the closing address on Friday night at the Orange High School.

Rep. Hayes Urges Christian Solution To Race Problems

WASHINGTON—(A N P)—Rep. Brooks Hayes (D., Ark.) newly elected president of the 9,500,00-member white Southern Baptist convention, said in an interview here last week that church members "have three clear duties to

perform" in seeking a Christian solution to racial problems.

"Our first duty, "Hays said, "is to keep free and unfettered the prophetic voice of the church. Attempts to silence a minister who prods the sore spots of congregation's conscience are the supreme heresy.

"Every layman who really believes his Christian profession must defend his minister from any political, social or economic pressures that would keep him from speaking out his true convictions."

The second duty he described as the marshalling and throwing of all the influence of religion on the side of "noviolent adjustment of racial tensions."

CANNOT CONDONE BEATINGS

"The whole power of the church must strike hard at any threat intimidation or physical violence The Christian conscience cannot condone beatings, bombings and the brutalities of night-riding thugs."

Finally, "imagination and Christian courage" must be displayed in correcting "specific situations where the actual practice of the community has produced injustice." Hays held that "simple justice" may yield more real progress in race relations than an appeal to the higher motive of brotherly love.

"It will take courage and conviction to discharge these three duties," he said. "If Southern Baptists meet the challenge, it will not be any social or political theory that motivates them, but a sincere desire to be disciples of Jesus Christ."

Forty-five Baptist Leaders Pledge Full Allegiance to Prexy

CHICAGO—Forty-five Baptist leaders from 33 state conventions met at the Olivet Baptist Church and enthusiastically pledged anew their support to Dr. J. H. Jackson, president of the National Baptist Convention.

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THE GROUP was enthusiastic and unanimous in approving a set of written propositions in support of its contentions. The following was adopted:

"Be it known to all concerned that we take full responsibility for the law suit brought against Dr. J. H. Jackson, president of the National Baptist Convention. We elected him by more than 5,000 votes to 16 negative votes. He did not, in any manner, seek to become president against the will, the wish and the law of our convention. We invited him and elected him to serve."

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THE GROUP stated that the charges stated in the complaint of the 10 brethren are false and that the record will prove the same. It was also brought out that five of the ten who filed the suit against Dr. Jackson have and still are, candidates for the presidency of the convention. Dr. J. H. Jackson has the esteem of all of us, said the group at Chicago, and he is the official spokesman for about five million Baptists, and will be until the National Baptist Convention changes its mind.

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THE LAST proposition states that the "United States Government wishes us to demonstrate our loyalty to the president of the National Baptist Convention. Ten thousand of us will go to Washington and camp on the doorsteps of the Federal Court Building, if need be, to express our confidence and respect for the president."

A LETTER was also sent to the U. S. Attorney for the District of Columbia, expressing the pain and horror suffered by the leaders of the convention in the filing of the false charges against Dr. Jackson. The final word to the attorney was that the United States Government ought "to leave the matter of the National Baptist Convention in the hands of the representatives, whom we have elected to lead us."

The meeting adjourned with the full support of the group pledged to Dr. Jackson against the false charges filed in the suit by the ministers of the convention.

MINISTER FINDS A WAY TO EASE SALARY BURDEN

BY ROI OTTLEY

The Rev. A. Alfred Watts, pastor of Emmanuel Baptist church, who has been cited by the Chicago Urban league for public service, is a minister in the old tradition of giving service to his community and congregation without receiving too much financial reward.

The Rev. Watts

To begin with, the Rev. Mr. Watts is a theologian. He was graduated cum laude from Drew university, Madison, N. J., and studied at the chaplain school of Harvard university, Boston.

Has Two Professions

But he belongs to that group of ministers who believe that a pastor's salary should not become a burden to the congregation.

As a consequence he found a method of earning an independent income and carrying on his duties as a minister.

After three years service as an army chaplain, he used his G. I. privileges to study chiropody at Chicago College of Chiropody and Pedic Surgery. Today, in addition to his pastoral duties, he maintains a chiropody office.

The minister was born in Portsmouth, Va., May 4, 1897, one of four children. His father, John H., was a railroad laborer. Young Watts attended elementary and high school in Norfolk, Va. Then followed many years of methodical training for the ministry.

To support himself, he worked as a hotel waiter summers and in the winters worked as a janitor. He first enrolled at Virginia Union university, Richmond, Va., where he was graduated in 1924 with a B. A. degree. He subsequently studied at Virginia Union university seminary, Bloomfield Seminary, Bloomfield, N. J., and Drew University, where in 1929 he was awarded a B. D. degree, and in 1933 a Th. D. degree.

In Chicago 20 Years

He received his first pastorate in Newport News, Va., then moved to Paterson, N. J. for 10 years. In 1937 he came to Chicago as pastor of Greater Bethesda Baptist church, and in 1952 moved to Emmanuel.

He has served as a professor of theology at Bishop college, Marshall, Tex., and the Chicago Baptist institute.

The Rev. Mr. Watts is married to the former Eythe Harper.

Dr. Davidson chairman—

State Baptists name officers, approve budget

MONTGOMERY, Ala., Dec. 4 —(AP)—The Baptist State Executive Committee, meeting here yesterday, named new officers and approved major appropriations totaling more than $667,350.

The pastor of the South Avondale Baptist Church of Birmingham, Dr. James E. Davidson, was elected chairman of the executive committee. Mr. Davidson, who succeeded Dr. A. E. Carpenter, pastor of Mobile Central Baptist Church, was secretary last year.

Elected as new vice chairman was the Rev. M. M. Hargrove, pastor of the Winfield, Ala. Baptist Church. Named as secretary was the Rev. Robert Norman, pastor of the First Baptist Church of Atmore, Ala.

Construction of a Baptist Student Center, costing an estimated $350,000, at the Troy State Teachers College, Troy, Ala., was authorized by the board yesterday. About 665 of the total 1300 students at the Troy school are Baptists, church officials said.

STRONGLY supported move to construct a new building for the state headquarters was acted on by the group. A plan either to provide more space in the present state office building or purchase a site and erect a new building was endorsed by the board.

The denomination will spend about $500,000 on the headquarters in the next three years, estimated Dr. George Bagley of Montgomery, assistant executive secretary.

Each state board employe will receive a Christmas bonus of $10 for every year they have been with the board, the group decided.

Included in the budget were these major items: Ministers' retirement, $112,300; Administration costs, $97,080; Sunday School, $66,752.50; Associational Mission Work, $55,458; Training Union, $49,037, and Women's Missionary Union, $42,227.95.

LESSER AMOUNTS were Brotherhood work, $32,646; College Campus activities, $32,524.32; City Missions, $28,140; aid to Negro schools, $21,933.32; pastoral salary supplements, $21,600; Evangelism, $18,194.50; Music, $16,319.50; work among college students, $16,319.50; Negro missions, $15,595.32; rural missions, $12,084.75.

A total of $39,412.50 was given to a group of special causes.

NEW BISHOP—In Rome last week, Monsignor Bernard Gantin of Dahomey, French West Africa, was consecrated Bishop by French-born dean of the Sacred College of Cardinals Eugene Tisserant at a ceremony at a church on the Janiculum Hill. Here Bishop Bernard Gantin is embraced by Cardinal Tisserant after his consecration.

Pope Appoints 3rd Bishop In 7 Months

ROME — Pope Pius XII has appointed a record number of 19 colored bishops, 18 of them native Africans — averaging about one a year — since he became Pope in 1939, but recently has stepped up the rate.

Pope Pius, out to establish local hierachies throughout the world without regard to race or color, has appointed three colored bishops, all Africans, within the past seven months to administer dioceses in Africa.

The most recent addition to the Roman Catholic episcopacy, becoming the 19th colored bishop in the Catholic world was Msgr. Bernard Gantin of Dahomey, French West Africa, consecrated by Dean of the College of Cardinals Eugene Tisserant.

* * *

ADDED PREVIOUSLY during the seven - month period were the Most Revs. Dieudonne Youngbare, bishop of Koupela, French West Africa, and Pierre Kimbondo, bishop of Kisantu, Belgian Congo.

Bishop Youngbare, a priest for only 12 years, was consecrated by Cardinal Pierre Marie Gerlier, archbishop of Lyons, France, on July 6, 1956, in the cathedral of Ouagadougo French West Africa.

Bishop Kimbonde, a priest since 1943, was consecrated on Nov. 18, 1956 at Kisantu. He now serves as auxiliary to the vicar apostolic of Kisantu, bishop Alphonse Verwimp, S. J.

He thus will aid in the spiritual care of 220,000 Catholics and 21,000 catechumens being prepared for baptism.

In addition to administering to this flock of Christians, the bishop also shares jurisdiction over 52 priests and other lay workers.

BISHOP YOUNGBARE'S see was newly created and embraces 1,300 square miles. The total population is approximately 360,000 inhabitants. Of this number, 13,000 are Catholics and 5,000 are being converted.

Under the bishop's charge are 10 European white fathers, 14 African priests, 5 European Missionary Sisters and 17 African Sisters.

All three men are highly trained, fervent in their faith and highly respected throughout the areas.

Bishop Youngbare was born at Koupela Feb. 16, 1917. The son of native farmers, now deceased, he received his elementary education at the mission school at Poke.

When only 11 he entered the minor seminary at Pobre. Ill-health forced him to interrupt his studies for a time, but he reentered the seminary in 1937. He was ordained a priest in 1945.

* * *

FOLLOWING HIS ordination, Father Youngbare served as parish priest, pastor, as professor at the minor seminary and as a consultor at the vicariate at the cathedral at Ouagadougou. He compiled an enviable record.

Bishop Kimbonde was born of Catholic parents in 1914. He graduated from St. John's Minor seminary at Lemfu near Kisantu, and later studied philosophy and theology at St. Robert Bellarmine Major Seminary at Mayidi, in the Kisantu area.

He was ordained a priest in 1943 and has since engaged in missionary work.

Negro Catholics Double In 25 Yrs.

WASHINGTON (NC)—A half million of the nation's 16,000,000 Negroes are Catholics, according to the annual report of the Commission for Catholic Missions Among the Colored People and Indians. The report said that 110,000 of the country's nearly 400,000 Indians are Catholics.

In the last 25 years, the number of Negro Catholics has doubled and the number of Catholic Indians has increased by one-third.

Three out of every four Negro Catholic churches are in the southern states, as are four out of five Catholic schools for Negro children. Most of these churches have congregations numbering less than 100 persons, the report said.

Indian chapels and mission schools, the report stated, are in the poorest parts of the western states and have small congregations.

Pope Takes Strong Stand Against Bias

ROME, Italy — (ANP) — Deploring racial discrimination, Pope Pius XII, Supreme Pontiff of the Roman Catholic Church, in an audience last week told representatives of the Jewish Committee that he is with them in their fight for the rights of man. He urged them to continue to battle against the forces of evil that spread hatred against racial minorities.

The Pope's remarks were contained in a 500-word message he delivered to the group in a private audience in Vatican City. In the 15-minute audience the Pontiff congratulated the American Jewish Committee on having reached a half-century of life. He praised its aims. The committee representatives in turn conveyed greetings from Chief Rabbi Isaac H. Herzog of Israel. Those meeting the Pope said they had found "a great friend" in the Pontiff.

Pope Appoints Two Negro Bishops In Four Months

Daily World Atlanta Ga. 2-14-57

BY CHARLES J. LIVINGSTON FOR ANP

CHICAGO — Since he became Pope in 1939, His Holiness Pope Pius XII has appointed a record number of 18 Negro bishops, 17 of them native Africans, at an average rate of about one a year. Recently, however, the Pontiff has been making appointments at a greater rate.

In the last four months, the Pope, whose goal is to establish local hierachies throughout the world without regard to race or color, has appointed two Negro bishops, both Africans, to administer dioceses in the Dark Continent.

LATEST ADDITIONS

The latest additions to the Roman Catholic episcopacy are The Most Revs Dieudonne Yojngbare, bishop of Koupela, French West Africa, and Pierre Kimbondo, auxiliary bishop of Kisantu, Belgian Congo.

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WHITE FATHER

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Following his ordination Father Youngbare served as parish priest, pastor, as professor at the minor seminary and as a consultor at the vicariate at the cathedral at Ouagadougou. He complied an enviable record.

Bishop Kimbondo, the newest Negro Catholic bishop, was born of Catholic parents in 1914. He graduated from St. John's Minor seminary at Lemfu near Kisantu, and later studied philosophy and theolgy at St. Robert Bellarmine Major seminary at Mayidi in the Kisantu area. He was ordained as priest in 1943 and has singe engaged in missioary work.

Youngest Bishop Is 30, Son of Deceased Chief

Courier 2-9 Pittsburgh, Pa. Sat. 2-23-57

VATICAN CITY — The youngest Catholic Bishop in the world is the son of an Eastern African chief. He is 30-year-old auxiliary Bishop Maurice Otunga of Kisumu, Kenya.

Bishop Otunga is the son of the late Chief Babukusu. Named to succeed his father, he renounced the tribal office in order to become a priest. Bishop Otunga was formerly secretary to the Apostolic delegate to East Africa. He was named Bishop last Nov. 17.

Brings Total Of Tan Bishops To Eighteen

Journal Lat. 2-16-57 P. 7 Wilmington, N.C.

BY CHARLES J. LIVINGSTON

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Appointed by Pope

18 Negro Bishops In Africa

Courier 2-12 Pittsburgh, Pa. Sat. 2-23-57

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Calls For Negro Leadership

Catholic Week

Large Audience Hears Archbishop At Pure Heart Of Mary Dedication

Fri. 2-15-57 P. 1 Birmingham, Ala.

By DEE McDONALD, Mobile Correspondent

MOBILE — "The purpose of Catholic education is to make children, and their parents, realize that they are children of God," the Most Rev. Thomas J. Toolen, D.D., archbishop-bishop of Mobile-Birmingham, told an audience of more than 500 religious and laity, who packed the new Most Pure Heart of Mary auditorium at dedicatory services last Sunday.

Admitting that the Negro has been discriminated against, he voiced confidence that racial problems in Mobile can be worked out peacefully "with God's help," and rejected reports that the situation in the city was "explosive."

* * *

"A NEW DAY is dawning for the Negro people," the Archbishop continued as he urged them to assume their share of the burden of Catholic education for their children. The need for leadership, sane leadership, was also stressed.

Most Pure Heart of Mary Parish is the largest Negro parish in the diocese. The new school will accommodate 350 children in the eight grades.

There are approximately 15,000 Catholic Negroes in the diocese with 5,000 Negro children in Catholic schools. Of these, more than 3,500 are non-Catholic children.

Dedication of the new $120,000 brick building began with a formal procession of priests and nuns, seventh and eighth grade students in blue and white uniforms, Holy Name men and Fourth Degree Knights of Peter Claver. After brief services in the church, the procession went to the school which was blessed by Archbishop Toolen, assisted by the Rev. Walter E. Mulroney, S.S.J., pastor of St. Peter Claver, and the Rev. Anthony A. Keil, S.S.J., pastor of St. Joseph's in Maysville.

A SHRINE to the Blessed Virgin Mary, erected in front of the school in memory of the Rev. Charles B. Winkler, S.S.J., a former pastor, was blessed by the Very Rev. Thomas P. McNamara, S.S.J., superior general of the Josephite Fathers.

Inside the school building, Archbishop Toolen blessed the crucifix which is centered above the entrance doors.

Catholic Week

The program inside the new auditorium opened with an address of welcome by Xavier Nicholas, eighth grade student. P. 10

Musical selections were given by the high school glee club and a choir of seventh and eighth grade students.

The Rev. Edward J. Norton, S.S.J., pastor of Most Pure Heart of Mary, served as master of ceremonies, and introduced the Rt. Rev. Leo M. Byrnes, diocesan superintendent of schools, as the first speaker.

* * *

MONSIGNOR BYRNES expressed his gratitude to the Archbishop and to the superior of the Josephite fathers for making the new modern building possible. He voiced the hope that improvement in parochial school facilities will continue as the difficulties of teaching today in crowded classrooms.

The Rev. Vincent D. Warren, a one-room house. from Boston, Mass. The Rev. Antonio, Texas, urged S.S.J., pastor of the Shrine of to "keep in mind the Holy Cross at Daphne and building is not just for Most Pure for those who will Heart of Mary, traced the development of the school from its you. We will help," "but let's all show beginning more than 50 years ago when classes were held in and cooperation." Missions

ERROR- Baptist Church material pasted on reversed side

Vatican Aides Say Pope Unlikely To Take Stand Against Integration

Courier-Journal Louisville, Ky. p. 11

Sat. 8-10-57

© New York Times News Service

Rome, Aug. 9.—The Vatican took a serious and most unsympathetic view Friday of the appeal to Pope Pius XII by the New Orleans Association of Catholic Laymen against integration in their archdiocese.

A high Vatican source said the New Orleans laymen committed "a grave error" as far as the substance of their case is concerned.

They apparently think it inconceivable that the Holy See could declare itself against integration. This can never be so, it was stated in the Vatican, because the church is "concerned with souls, and all souls are equally dear to her."

It follows, it was said, that she is completely and unalterably opposed to all forms of discrimination—in New Orleans as much as in the Union of South Africa.

The laymen compounded their doctrinal error with an error of form and offense against church discipline, the Vatican source said.

Their error of form was that they should have addressed their appeal, not to the Pope, but to the Sacred Congregation of The Council. This department of the Vatican administration is committed to the "universal discipline of the secular clergy and the Christian people."

The breach of church discipline, it was said, was that the laymen let it be publicly known that they had appealed to the Pope against their ecclesiastical superior.

The laymen's written appeal was understood to be under study by the papal secretariat of state. It will probably be submitted to the Pope Saturday.

The appeal was a request that the Most Rev. Joseph Francis Rummel, archbishop of New Orleans, take no further steps toward integration in Catholic schools and that the Pope make a solemn pronouncement that segregation of races is not morally wrong and sinful.

A high Vatican source said the Catholic laymen of New Orleans committed "a grave error" as far as the substance of their case is concerned. They apparently think it conceivable that the Holy See could declare itself against integration.

This can never be so, it was stated in the Vatican, because the church is "concerned with souls and all souls are equally dear to her." It follows she is completely and unalterably opposed to all forms of discrimination—in New Orleans as much as in the Union of South Africa.

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Their error of form is that they should have addressed their appeal not to the Pope but to the sacred congregation of the council. This department of the Vatican administration is committed to the "universal discipline of the secular clergy and the Christian people." The New Orleans Catholics' breach of church discipline is that they let it be publicly known that they had appealed to the Pope against their ecclesiastical superior.

1. That Archbishop Rummel be requested "to take no further steps" toward integration of white and Negro Catholics pending a papal pronouncement.

2. That the papacy decree that segregation is not morally wrong and sinful as the archbishop has said it is.

The letter also listed types of segregation in regions of the nation and the world outside the south.

"Strange New Doctrine"

Archbishop Rummel said he had no immediate comment. He said he would issue a statement later.

"For over two years now," the letter to Pope Pius said, "conscientious and sincere Catholics in the archdiocese of New Orleans have been confronted with the strange new doctrine, propounded by our archbishop, his excellency, Joseph Francis Rummel, that the segregation of the white and Negro races is "morally wrong and sinful."

"Indeed, this concept is both new and strange, for even the clergy and the church itself have participated and are participating in the perjetuation of this type of segregation by, among other things, sanctioning the establishment and maintenance of separate churches and schools.

"Demoralized," Appeal Says

"Despite the fact that no competent attempt has been made to offer a conclusive proof to establish the validity of the principle, nor to demonstrate a bishop's authority to define a matter of morals, Catholics have been admonished that they are bound in conscience under pain of possible sin to accept it."

As a result, the letter said, educated Catholics have become demoralized and uneducated ones scandalized.

"For the good of souls," said the letter, "something must be done and done swiftly."

The letter said some clergy had advised the laymen that the pope would not consider the question worthy of direct attention, but "we cannot be convinced that this is so."

Called Serious Obligation

Catholic consciences, the letter continued, seek to find out "whether the separation of any people or race from any other people or race is in itself 'morally wrong and sinful.'"

"We respectfully submit that, viewed in this light, the resolution of this question of world-wide significance becomes a most serious obligation of your holiness," the letter said.

Jackson G. Ricau, association executive secretary, said the letter closed with assurance the association would accept as final any papal decree.

Awaits Right Conditions

The association's letter came only a few weeks before the start of the 1957-58 parochial school year.

The archbishop, however, indicated that conditions must be right before he would order integration. There has been no indication whether the traditional segregation would be abolished when Catholic schools open next month.

Emile Wagner Jr., association president and a New Orleans lawyer, said the association was formed in the spring of 1956 and its membership numbered "some thousands." He later estimated membership at 2,000 to 3,000.

Notes Other Types

Wagner, who made the letter public, said the association had ceased operations when Archbishop Rummel last year issued a decree ordering its discontinuance.

The letter emphasized that it sought not only a ruling on the morals of segregation as it affects the southern Negro, and said that while segregation of Negroes from whites "obtains openly here, it is equally true that it obtains thruout the rest of the nation, altho great pains are taken to deny the fact in many areas."

"Besides," it said, "there are other types of segregation in this country as well as in the rest of the world: The American in Texas; the Caucasian from the Oriental on our Pacific coast; the Caucasian from the Indian in the midwest and northwest; the Christian from the Jew in the northeast; the white from the Negro in Africa, and, among others, the caste system in India."

Archbishop Rummel has been a leader in efforts to integrate. Catholics in the archdiocese of New Orleans. In October, 1955, Rummel suspended masses at St. Cecilia mission at Jesuit Bend, 12 miles south of New Orleans, after parishioners objected to a Negro priest assigned to the mission by the archbishop. The suspension is still in effect.

CALL ON POPE TO BAR SCHOOL INTEGRATION

Daily Journal Chicago Ill. p. 2 Fri. 8-9-57

New Orleans, Aug. 8 (AP) — The Association of Catholic Laymen—by-passing its archbishop — today asked Pope Pius XII to stop racial integration in the church.

In a letter that challenged the right of Archbishop Joseph F. Rummel to define a matter of morals, the group of New Orleans Roman Catholics asked:

Segregation Appeal Hit By Vatican

Constitution Sat. 8-10-57 Atlanta, Ga.

By ARNALDO CORTESI

(Copyright 1957 by The New York Times Co.)

ROME, Aug. 9—The Vatican took a serious and most unsympathetic view today of the appeal to Pope Pius XII by the New Orleans Association of Catholic Laymen against integration in their archdiocese.

Laud Nun Who Died In Rescue

CLEVELAND — (INS) — Bishop Floyd Begin of Cleveland called a Catholic nun's sacrifice in giving up her life in a vain atempt at saving a little Negro girl from drowning, "the answer to segregationists."

Bishop Begin delivered funeral services for the nun, Sister Thomas Aquinas, 45, of Philadelphia, and the girl, Anita Black, 10, of Cleveland.

Sister Thomas and the girl died in the swirling waters of the Chagrin River in surburban Bentleyville Wednesday when the sister attempted to save the girl.

Bishop Begin said, "we need no sermon today. No words could more eloquently describe the lessons of life and death which we see here today."

He praised Sister Thomas' 21-years of devotion to the Negroes and American Indians, "who have been badly neglected in our society."

Archbishop Edward F. Hoban decreed a Catholic funeral for the little girl, although she had not been baptized.

He said, "I can see the two of them walking down the corridors of Heaven hand in hand.'

CHRISTIAN SOLUTIONS OF RACE ISSUE URGED

Baptists Have Moral Duty, Says Brooks Hays

WASHINGTON, Aug. 30.—(UP) — Representative Brooks Hays (D., Ark.) said Friday the Southern Baptists have "moral imperatives" to seek a Christian solution to racial problems regardless of their personal views.

Mr. Hays, recently elected president of the 8,500,000-member Southern Baptist Convention, said every sincere Christian layman must perform three "clear duties" to deal with the integration issue.

The first duty, he said, "is to keep free and unfettered the prophetic voice of the church."

Mr. Hays said attempts to "silence" a minister who prods the sore spots of a congregation's conscience are "the supreme heresy."

"Every layman who really believes his Christian profession must help to defend his minister from any political, social or economic pressures that would keep him from speaking out his true convictions."

The second duty, he said, is to throw all of the influence of religion—and that influence is considerable in most Southern communities—on the side of a "nonviolent adjustment" of racial tensions.

"The whole power of the church must strike hard at any threat, intimidation or physical violence. The Christian conscience cannot condone beatings, bombings and the brutalities of night-riding thugs."

Finally, he said, church members must display "imagination and Christian courage" in correcting "specific situations where the actual practice of the community has produced injustice."

Pettaway Heads Boyd Baptists

LOS ANGELES, Calif. — (ANP) — Dr. C. D. Pettaway of Little Rock Ark., was elected president of the 2 million-member National Bap ist Convention of America (Boyd Baptist) during the denomination s convention here last week.

He was elected shortly after he delivered his annual address, outlining for the 10,000 delegates and visitors assembled in the Embassy Auditorium in downtown Los Angeles, the course he thought the convention should follow during the ensuing year. The address centered, also, on Dr. Pettaway's brief term as acting president. He was appointed to fill out the unexpired term of the late Dr. G. L. Prince, who was president of the convention until his recent death.

Dr. Pettaway was elected on a motion by Dr. H. W. Stewart of Greenville, S. C., who called for suspension of the rules and the election of the former convention vice president.

The conven ion also elected the Rev. D. C. Sams of Jacksonville, and Rev. B. O. Byrd of Los Angeles, first and second vice presidents.

In his annual address Dr. Pettaway stated that the Christian church must play an active part in bringing about first class citizenship for all people regardless of race. color or creed.

Bishop Calls Nun's Sacrifice Answer To Segregationists

CLEVELAND,— (INS)— Bishop Floyd Begin of Cleveland called a Catholic Nun's sacrifice in giving up her life in a vain attempt at saving a little Negro girl from drowning, "the answer to segregationists."

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Church Quits Southern Baptists

UNION, S. C.—Putnam Baptist Church has withdrawn from the Southern Baptist Association because of the organization's decision to admit Negro seminarians to previously all-white institutions beginning in 1958.

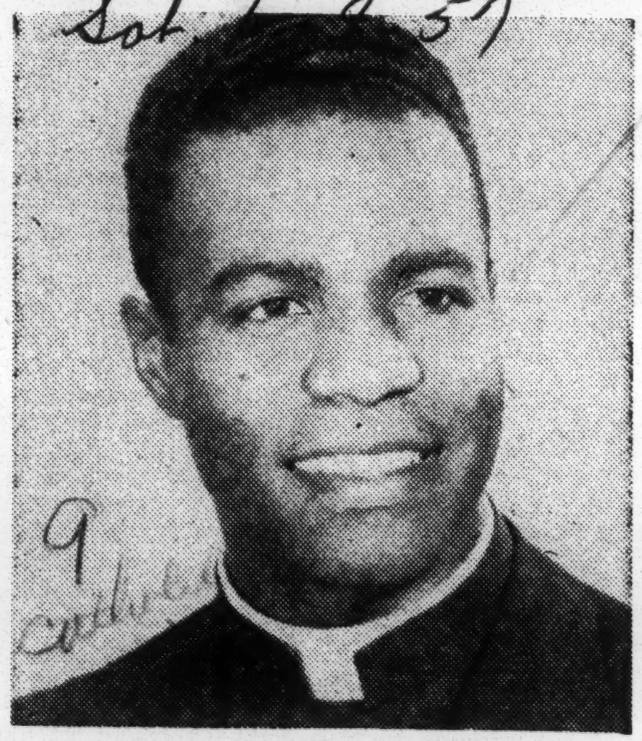
INTEGRATED CHURCH PASTORS---The Rev. Fred Tiffany (left) and the Rev. Merrel Booker exchange handshakes after being installed recently as co-pastors of the Normal Park Baptist Church on Chicago's South Side. The first church in Chicago with an integrated congregation, Normal Park welcomed Tiffany, a Michigan minister, and Rev. Booker, former pastor of the St. Timothy Community Church of Gary, Ind. (Newspress Photo).

9 1957

CATHOLIC

To Dixie Diocese Catholics to Ordain Priest in N. Orleans

Courier p. 3
Pittsburgh Pa.
Sat. 8-8-57



AUGUST LOUIS THOMPSON

NEW ORLEANS—August Louis Thompson will become the first Negro priest for the diocese of Alexandria, La., when Auxiliary Bishop L. Abel Caillouet of New Orleans, ordains him June 8 in St. Louis Cathedral here.

Two other members of the 1957 class of Notre Dame Seminary also will be ordained, Justin Paul Horil and Earl Claude Woods, both of New Orleans.

Mr. Thompson, a native of Baldwin, La., studied in the public schools of Baldwin and Franklin, La., and at Society of Divine Word seminaries—St. Augustine's in Bay St. Louis, Miss.; St. Mary, Techny, Ill., and St. Paul, Epworth, Ia. In 1954 he entered Notre Dame Seminary for the Alexandria diocese.

Two of his cousins are Holy Family nuns and another cousin is in his final year at St. Joseph minor seminary, St. Benedict, La. His parents live in Houston, Tex.

Dixie Doocese To Ordain Negro Priest

Chicago Ill.
Sat. 8-8-57

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Priest ordained by Alexandria diocese

Afro-American Baltimore, Md.
Sat. 6-8-57

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The Great Negro Saint

Courier p. 4
Pittsburgh Pa.
Sat. 8-10-57

Saint Benedict the Moor, Canonized 150 Years Ago

By THOMAS E. KISSLING

ONE-HUNDRED and 50 years ago, Pope Pius VII gave to the world a new saint—Benedict the Moor.

Born of slave parents, the humble Franciscan brother was the first Negro to be named a saint by full canonical process.

Benedict Manasseri's parents were devout Catholics, Negroes of a lowly station. Their ancestors had been brought to Sicily from Ethiopia as slaves.

■

BENEDICT COULD neither read nor write, but neither this nor his color was a barrier to his being chosen in 1578 as superior of the Friary of St. Mary in Palermo, Italy.

Born in the village of San Fratello in the diocese of Messina, Sicily in 1524, St. Benedict was the son of Diana Larcan, a freed woman. His father, Christopher Manasseri, was a slave and overseer on the farm of Vincent Manasseri — the family took its name from the owner.

Christopher was urged by his owner to bring children into the world, promising that their first-born would be freed. Benedict was their first child. There were three other children: Mark, Balthassara, and Fradela.

■

BENEDICT SPENT his early years on the Manasseri farm laboring humbly with his parents. At first he tended the flock and when he was older he helped cultivate the fields.

His mother taught him devotion to the Blessed Virgin Mary. He fasted and frequented the sacraments as often as possible. It is said that each morning he would offer himself to God and would pray constantly while he worked.

On his free days he spent much time in local churches, being devoted to the Blessed Sacrament. People called him "El Santo Moro," the holy Moor.

■

ONE DAY, while working in the fields with other laborers, a companion ridiculed his piety and made insulting remarks about his color and his parentage. Benedict suffered the insults patiently and remained silent under the scorn.

A passerby, who had overheard the remarks, stopped and said to the group: "You joke now with this big slave fellow but in a few years you will hear of his fame."

The man who spoke these prophetic words was Jerome Lanza, a rich Sicilian nobleman, who had given up wealth and honors to live a hermit's life in the neighboring hills.

■

UPON LANZA'S invitation, which was followed by prayers for guidance, Benedict gave to the poor what little he had and joined the hermitage of St. Dominica at Caronia. Fellow-hermits were not long in recognizing his many virtues and extraordinary holiness.

News of his piety and of some of the miracles he worked brought crowds to the hermitage. It had to be moved four times in an attempt to avoid the throngs seeking to approach the holy Negro.

In 1562, when Benedict was 38 years old and had been 17 years a hermit, Pope Pius IV declared that the hermits should disband and join one of the approved orders of the church.

■

BENEDICT CHOSE to enter the Order of Friars Minor as a Brother. Clothed in the brown habit and white cord of a Franciscan he spent the next three years in the Convent of St. Anna of Giuliana and the rest of his life at the Friary of St. Mary of Jesus, near Palermo.

Except for a brief period when he served as Guardian of the Friary (1578-81) and as Vicar (1581-84), Benedict worked as cook in the friary.

That God had given him the power to work miracles during his life was authenticated in the processes which brought about his beatification by Pope Benedict XIV, in 1742, and his canonization by Pope Pius VII on May 25, 1807.

■

MOST OF the miracles were cures of the sick, especially those suffering from cancer. The sign of the Cross, a touch of the hand, or a prayer was all that Benedict needed to execute God's will.

St. Benedict Manasseri's death occurred when he was 65, on April 4, 1589, after a month's illness at the friary. He had spent 21 years in the world, 17 years as a hermit, and 27 years as a Franciscan. His body remains incorrupt today at the Convent of St. Mary of Jesus, near Palermo. His feast day is observed on April 4.

In the United States, St. Benedict the Moor, has 13 churches. Seven schools, nurseries, and orphanages are named for him and committed to his protection.

Courier Sentinel
Pittsburgh, Pa.
Sat. 7-6-57
P. 4

Catholic

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ST. BENEDICT THE MOOR

Defender
Chicago, Ill.
Sat. 6-29
P. 2

9

Catholic

THREE AFRICAN CATHOLIC leaders now visiting the U. S. meet at the new National Shrine of Our Lady of Africa at the White Fathers' Seminary at Franklin, Venango County, Pa., 70 miles north of Pittsburgh. They are, left to right: Clemens Mboro, vice-governor of Equatoria Province, the Sudan; Robert P. Balfour, chief of transportation for Ghana, shaking hands with the Very Rev. Alfred Richard W. F., U. S. Provincial of the White Fathers; and Mrs. Chief Elizabeth Adekogbe, of Ibadan, Nigeria, president of the Nigerian Women's Federation. With them, right, is Witson Lule of Uganda, an engineering student at Catholic university. The three African Catholic leaders are currently visiting the U. S. as guests of the U. S. government.

73 Negro Priests Laboring in U. S. Foreign Missions

Black Diaspora
Black Catholics

BAY ST. LOUIS, Miss.—According to the St. Augustine Catholic Messenger, a monthly magazine published here, the number of Negro priests now laboring in the United States and in foreign mission fields now totals 73, and represents an increase of nearly 100 per cent over the total 17 years ago.

Chi Def 7-5-57

Quoting figures from "God's Men of Color," a book written by Father Albert S. Foley, S. J., Ph. D., and published by Farrar, Straus and Co., N. Y., the Messenger noted these facts:

Twenty-nine of the 73 are members of the Divine Word (SVD); 20, members of religious orders, and 24 are diocesan priests. The figures also show 11 of the total laobring in foreign mission fields. The Divine Word priests are dedicated to missionary work.

The magazine also states that a total of 46, or more than half of these U. S. priests, are former students of the Divine Word, St. Augustine's seminary here.

Perhaps the most illustrious alumnus of the seminary is Bishop Joseph Oliver Bowers, S. V. D., D. D., of Accra, Ghana, who was ordained a priest in 1939 and consecrated a bishop at St. Augustine's in 1953.

Hold Observance For Negro Saint

Defender Chicago, Ill. Sat. 6-29-57

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Archbishop Patrick O'Boyle, of the Washington diocese, was the celebrant at a solemn Pontifical mass on Saturday at the church of the Franciscan Monastery.

The sermon on the life of St. Benedict was preached by Rev. Delcan Bailey, professor of homiletics at Holy Name college. The choral music was sung by the Franciscan clerics of Holy Name college.

President Eisenhower was represented at the services by Edward McCabe, a legal consultant on the White House staff. Embassy representatives and members of Congress were in the audience.

HONOR GUARD

An honor guard for the archbishop was made up of members of the Catholic order of the Knights of St. John and the Washington chapter of the ladies auxiliary took part in the procession.

Benedict was born in 1524 in San Fratello, a small town in Sicily. His Negro parents were descendants of slaves brought to Sicily from Ethiopia. The father Christopher was himself a slave, while the mother, Diana was a freed woman. Not wishing to bear children into slavery, the couple decided against having any children, but Christopher's owner promised that their offspring would be born free.

Benedict grew up as a shepherd boy and was inclined to the spiritual life from early childhood. At 21, he endured the taunts of his companions over his color and station in life and then accepted the call of a hermit to put aside his plow and turn to the holy life.

FAME GROWS

For five years, he underwent severe penances and self flagellation and then organized a community of holy men in a remote barren wilderness. His fame for his good works and charity grew, but in 1562, the Holy See at Rome commanded him to dissolve the settlement and to join one of the acepted orders. Benedict went to the monastery of St. Mary of Jesus near Palermo where he became cook for the Friars.

It was said that one of his minor miracles was that he spent all of his time in prayer and fasting, but somehow, the food was always cooked and served on time. In 1578, he was made superior of the Monastery.

One day as he was praying before the altar, the Virgin Mary appeared before him and placed the babe in his arms. This was the first of the recorded miracles of St. Benedict and pictures of him always show the child in his arms. Benedict died at 65 and his grave became a shrine for pilgrims from all over Europe.

FIRST HONOR

The church first honored him in 1743 when he was declared Blessed. In 1807, after the most rigorous examination, Pope Pius VII canonized the Negro who had led a life of humility and devotion to God, and his fellow men.

At the services in Washington, Frank Ruggeri, a retired banker of Albany, N. Y., came with documents testifying to a latter day miracle of St. Benedict. Ruggeri is a native of San Fratello, the birthplace of the saint. Although, he has been in this country 40 years, he makes frequent trips back to his hometown.

STORY CONFIRMED

According to Ruggeri's story which has been confirmed by others, during World War II, San Fratello was threatened with destruction by the advancing armies. The image of a black monk appeared to the troops asking them to spare the town and the people. San Fratello was by-passed.

Whenever Ruggeri starts to tell the story, he is overcome with emotion. At the service he broke down in talking to reporters; and had to be assisted by author Ellen Terry, who writes children's books and has recently done biographies of religious people. She has completed the life of another Negro, Blessed Martin de Porres and is at work now on the life of Saint Benedict.

The book will be published this fall.

100% Increase In Negro Priests In Seven Years Noted

Catholic Week Birmingham, Ala. Sun. 7-14-57

BAY ST. LOUIS, Miss. (NC) —There has been a 100 per cent increase in the American Negro clergy since 1950, according to the June issue of St. Augustine's Messenger, published here by the Divine Word missionaries.

The tabulation was made for the magazine by Father Carlos A. Lewis, S.V.D., professor of theology at St. Augustine's Seminary here.

Sixty-two of the priests are working in the U. S. In 1950 there were only 37 U. S. Negro priests. The magazine says there are 20 living Negro Catholic bishops throughout the world, all of them appointed by His Holiness Pope Pius XII. Since the preparation of the list, two other Negro bishops have been named by the Pope.

Negro priest has 52 Ghana schools, missions

Tribune P. 7 Wed. 7-31-57. Los Angeles, Calif.

OSONSON, Ghana — An American Negro Catholic priest cares for 52 mission churches and schools by himself in this newly independent nation of West Africa.

Divine Word Father Curtis Washington, 40, hails from Coconut Grove, Fla., and has been working in the missions of Ghana since 1949.

In spite of the many churches and schools already under his supervision, Father Washington is building yet another church, to provide, he says, for the growing number of Catholics in the area.

Father Washington entered the Divine Word Fathers in 1936 at the age of 19 and was ordained in 1949. He was sent immediately to the then Gold Coast, which became the independent nation of Ghana this Spring.

New Priest For Bahamas

Courier P. 12 Pittsburgh, Pa. Sat. 7-20-57

NASSAU, Bahamas—A former student at St. John Seminary, Collegeville, Minn., has become the first colored native of the Bahamas ordained to the Catholic priesthood.

Charles L. Coakley, was ordained by Bishop Paul L. Hagarty, vicar apostolic of the Bahamas, in ceremonies here on June 20.

FATHER COAKLEY is the third clergyman to assume duties as a diocesan priest in this growing mission territory in the British West Indies, the Vicariate Apostolic of the Bahamas.

After converting to Catholicism in 1947, Father Coakley began training for the priesthood at the monastery of St. Augustine of Canterbury in Nassau. He continued his studies at the Benedictine Abbey in Collegeville.

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PONTIFF DEPLORES RACIAL INJUSTICES

He Tells U. S. Jewish Group That He Supports Its Fight for the Rights of Man

Special to The New York Times.

ROME, June 28 — Pope Pius XII told representatives of the Jewish Committee today that he was with them in their fight for the rights of man. The Pontiff deplored racial discrimination and the persecution of Jews in various parts of the world.

The Pope granted an audience in the Vatican to an overseas mission of the committee. Its members said tonight that they had found "a great friend" in the Pontiff.

Vatican sources underlined the importance of the fact that the Pope had delivered a prepared statement to the Jewish group.

No precedence of a formal pontifical address to Jewish visitors could be recalled in the eighteen years of Pius XII's pontificate.

One prelate said "a new chapter" in the Vatican's attitude toward Jewish problems had been opened. Although the state of Israel apparently was not mentioned in the Pope's speech, it was seen as significant that his visitors had come here straight from Israel.

They conveyed to the Pope a message of greetings from Chief Rabbi Isaac H. Herzog of Israel. The American delegation had seen in Israel, Premier David Ben-Gurion and other officials.

The American Jewish Committee describes itself as a "non-Zionist" organization. In asking for a papal audience long ago, it informed the Vatican that its main function was to defend the civil rights of Jews in the United States and throughout the rest of the world.

Irving M. Engel, a New York lawyer and president of the American Jewish Committee, led a delegation of ten that attended the papal audience. The Pope received them in the hall adjoining his private library in the Vatican's Apostolic Palace.

The Pontiff, who is 81 years old, walked in briskly, shook hands with each of his visitors, then read his statement in English. The audience lasted about fifteen minutes.

In his address, the Pope congratulated the American Jewish Committee on having reached a half-century of life and praised its aims. He encouraged it to battle against the forces of evil that spread hatred against racial minorities.

The papal statement ran to about 500 words, according to those who heard it. No official text was made available by the Vatican until late tonight. It was learned that the Pope's remarks probably would be published in one of the next issues of Osservatore Romano, the Vatican newspaper.

Later in the day, several members of the American Jewish group conferred for forty-five minutes with Eugene Cardinal Tisserant, Dean of the Sacred College and secretary of the Vatican's Sacred Congregation for the Eastern Church.

The delegation also called on Guseppe Pella, Italy's Vice Premier and Foreign Minister. members of the American delegation will visit Tunisia and Morocco.

Tonight, on the eve of the Feast of St. Peter and St. Paul, the Pope paid his traditional devotion at the tomb of the Prince of Apostles in St. Peters basilica. The basilica was closed to the public before the Pontiff descended from his palace into the church to pray in solitude.

First Catholic Negro Saint

Benedict The Moor Was Canonized 150 Years Ago

By THOMAS E. KISSLING

WASHINGTON, D. C. —One-hundred-and-fifty years ago May 25, Pope Pius XII gave to the world a new saint—Benedict the Moor.

Born of slave parents, the humble Franciscan brother was the first Negro to be named a saint by full canonical process.

* * *

BENEDICT Manasseri's parents were devout Catholics, Negroes of a lowly station. Their ancestors had been brought to Sicily from Ethiopia as slaves.

Benedict could neither read nor write, but neither this nor his color was a barrier to his being chosen in 1578 as superior of the Friary of St. Mary in Palermo, Italy.

* * *

BORN IN THE village of San Fratello in the diocese of Messina, Sicily in 1524, St. Benedict was the son of Diana Larcan, a freed woman. His father, Christopher Manasseri, was a slave and overseer on the farm of Vincent Manasseri —the family took its name from the owner.

Christopher was urged by his owner to bring children into the world, promising that their first-born would be freed. Benedict was their first child. There were three other children, Mark Balthassara, and Fradela.

* * *

BENEDICT spent his early years on the Manasseri farm laboring humbly with his parents. At first he tended the flock and when he was older he helped cultivate the fields.

His mother taught him devotion to the Blessed Virgin Mary. He fasted and frequented the Sacraments as often as possible. It is said that each morning he would offer himself to God and would pray constantly while he worked.

ON HIS FREE days he spent much time in local churches, being devoted to the Blessed Sacrament. People called him "El Santo Moro," the holy Moor.

One day, while working in the fields with other laborers, a companion ridiculed his piety and made insulting remarks about his color and his parentage. Benedict suffered the insults patiently and remained silent under the scorn.

* * *

A PASSERBY, who had overheard the remarks, stopped and said to the group: "you joke now with this big slave fellow but in a few years you will hear of his fame."

The man who spoke these prophetic words was Jerome Lanza, a rich Sicilian nobleman who had given up wealth and honors to live a hermit's life in the neighboring hills.

* * *

UPON LANZA'S invitation, which was followed by prayers for guidance, Benedict gave to the poor what little he had and joined the hermitage of St. Dominica at Caronia. Fellow hermits were not long in recognizing his many virtues and extraordinary holiness.

News of his piety and of some of the miracles he worked brought crowds to the hermitage. It had to be moved four times in an attempt to avoid the throngs seeking to approach the holy Negro.

* * *

IN 1562, when Benedict was 38 years old and had been 17 years a hermit, Pope Pius IV declared that the hermits should disband and join one of the approved orders of the church.

Benedict chose to enter the Order of Friars Minor as a brother. Clothed in the brown habit and white cord of a Franciscan, he spent the next three years in the Convent of St. Anna of Giuliana and the rest of his life at the Friary of St. Mary of Jesus, near Palermo.

* * *

EXCEPT FOR a brief period when he served as guardian of the Friary (1578-81) and as Vicar (1581-84), Benedict worked as cook in the friary.

That God had given him the power to work miracles during his life was authenticated in the processes which brought about his beatification by Pope Benedict XIV, in 1742 and his canonization by Pope Pius VII on May 25, 1807.

* * *

MOST OF THE miracles were cures of the sick, especially those suffering from cancer. The sign of the cross, a touch of the hand, or a prayer was all that Benedict needed to execute God's will.

St. Benedict Manasseri's death occurred when he was 65, on April 4, 1589, after a month's illness at the friary. He had spent 21 years in the world, 17 years as a hermit, and 27 years as a Franciscan. His body remains incorrupt today at the Convent of St. Mary of Jesus, near Palermo. His feast day is observed on April 4.

In the United States St. Benedict the Moor, has 13 churches. Seven schools, nurseries, and orphanges are named for him and committed to his protection.

The Washington Post

Shown yesterday at a Mass honoring the first Negro Saint, are Father John LaFarge, SJ; Edward A. McCabe, personal representative of President Eisenhower; Archbishop Patrick O'Boyle of Washington, celebrant of the Mass; A. Nikoi, third secretary of the Embassy of Ghana, and the Rev. Paschal Kinsel, OFM.

Anniversary of Negro's Sainthood Celebrated by Franciscans Here

Post + Times Herald Sun. 6-9-57 P. 12-A
Washington D.C.

The 150th anniversary of the canonization of St. Benedict the Moor, Negro Franciscan saint, was celebrated with a solemn pontifical mass yesterday at the Franciscan Monastery.

The Most Rev. Patrick A. O'Boyle, Archbishop of Washington, celebrated the mass. The Rev. Declan Bailey, O.F.M., professor of hmoiletics at Holy Name College here, preached the sermon.

St. Benedict the Moor was born of slave parents in Sicily in 1524. He labored continually for the poor and became a hermit at the age of 21. When he joined the Franciscan order he was appointed a superior because of his evident sanctity. He died in 1589, was beatified in 1743 and was declared a saint by Pope Pius VII in 1807.

President Eisenhower sent Edward A. McCabe, his assistant special counsel, as his representative to the mass. The mass also was attended by many other church, governmental and diplomatic officials.

The Rev. Damian Blaher, OFM, superior of Holy Name College, was assistant priest; the Rev. David Sweeney, OFM, and the Rev. Aurelian Scharf, OFM, were assistant deacons; the Rev. Stephen Hartdegen, OFM, chairman of the editorial board of the Confraternity of Christian Doctrine, was deacon, and the Rev. Walter Schmitz, S. S., was master of ceremonies.

The Schola Cantorum of the Franciscan House of Theology at Holy Name College sang at the mass.

Catholic women for integration

Baltimore, Md.

NEW YORK (ANP) — The National Council of Catholic Women with 9 million members is a strong influence for interracial justice in the United States, its president, Mrs. Robert H. Mahoney, told the Catholic Interracial Council here.

Through study, action and cooperation with other groups in interracial work, the NCCW has been, for a number of years, bringing its influence to bear in the interest of orderly integration, Mrs. Mahoney pointed out.

A founder of the Catholic Interracial Council of Hartford, Conn., Mrs. Mahoney is vice chairman of the Hartford Housing Authority.

CATHOLIC

Archbishop describes Texas solons as 'stupid hypocrites'

Afro-American Sat. 4-6-57
Baltimore, Md. P. 5

SAN ANTONIO, Tex. (ANP)—A top-ranking Roman Catholic Bishop last week bitterly attacked segregtaio and demanded that segregationist Texas lawmakers resign.

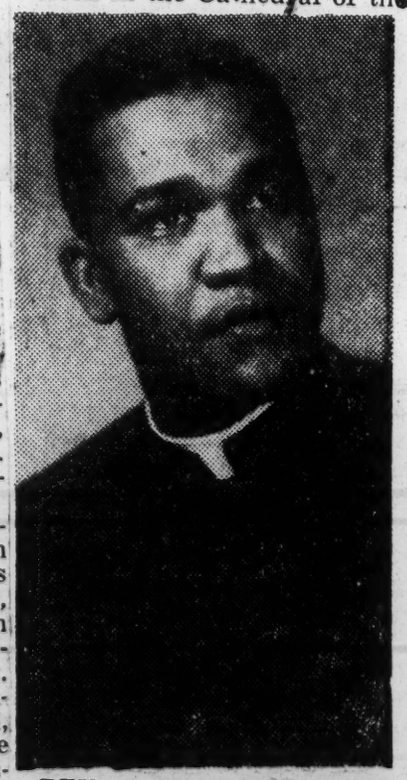
Archbishop Robert Lucey assailed pending segregation measures in the Texas legislature and blasted biased legislators as "stupid hypocrites, who were playing into the hands of communism."

The Bishop stated, "there was a time when our state legislature could afford a certain amount of stupidity and hyprocrisy. But that time is gone forever."

Rev. Robinson Ordained To Priesthood

Journal + Guide Norfolk, Va. Sat. 6-8-57

ELIZABETH CITY, N. C.—The Rev. James P. Robinson, S.S.E., was ordained to the Roman Catholic priesthood, Thursday, May 30, at nine o'clock in the Cathedral of the Immaculate Conception at Burlington, Vt.



REV. JAMES ROBINSON
Ordained

Father Robinson is a member of the Society of Saint Edmund, the Catholic community of priests that directs St. Elizabeth's Parish and Saint Catherine's Parish in Elizabeth City, N. C. His first solemn high mass will be Sunday morning, June 9, at his home parish of St. Elizabeth's in Selma, Ala.

• • •

AFTER TWO years at Xavier University in New Orleans Father Robinson went to Vermont for seven more years of study in preparation for the priesthood. He graduated from St. Michael's College magna cum laude in 1953, and then entered St. Edmund's Seminary, Burlington, Vt.

Father Hart, S.S.E., pastor of St. Catherine's in Elizabeth City, said that Father Robinson will receive his assignment later this summer. He added, however, that Father Robinson is planning a lengthy visit to Elizabeth City before taking up his permanent assignment.

Diocese Will Ordain Its 1st Negro Priest

Journal + Guide Norfolk, Va. Sat. 6-8-57

NEW ORLEANS — August Louis Thompson will become the first Negro priest for the Diocese of Alexandria, La., when Auxiliary Bishop L. Abel Cailleaut of New Orleans, ordains him June 8 in St. Louis Cathedral here.

Two other members of the 1957 class of Notre Dame Seminary, also will be ordained. They are Justin Paul Horil and Earl Claude Woods, both of New Orleans.

• • •

MR. THOMPSON, a native of Baldwin, La., studied in the public schools of Baldwin and Franklin, La., and at Society of Divine Word seminaries at St. Augustine's in Bay St. Louis, Miss., St. Mary's, Techny, Ill., and St. Paul's, Epworth, Iowa. In 1954 he entered Notre Dame Seminary for the Alexandria diocese.

Two of his cousins are Holy Family nuns, and another cousin is in his final year at St. Joseph's minor seminary, St. Benedict, La. His parents live in Houston, Tex.

Agricultural Marketing Service specialists in Washington report a steady rise in consumer income has boosted the U. S. market for farm products. Strong export demand for some products and reduced supplies of others have been contributing factors.

Canonized Negro Honored at Mass

Constitution Atlanta, Ga. Sun. 6-9-57

WASHINGTON, June 8 (UP)—A special Pontifical Mass was held at the Franciscan Monastery Saturday for St. Benedict the Moor, the first Negro ever canonized by the Catholic Church.

St. Benedict was born of slave parents in Sicily in 1524 and became a superior in the Franciscan order. Because of his work for the poor he became known as "the holy Negro."

He died April 4, 1589, and was beatified in 1743. Pope Pius VII declared him a saint in 1807.

The 150th anniversary Mass of St. Benedict's canonization was celebrated by the Most Rev. Philip M. Hannan, auxiliary bishop of the archdiocese of Washington.

Courier
Sat. 6-29-57
Pittsburgh, Pa.
P. 12

19

Catholics Meet— Three African Catholic leaders now visiting the United States meet at the new National Shrine of Our Lady of Africa at the White Fathers Seminary at Franklin, Venango County, Pa., 70 miles north of Pittsburgh. They are, left to right: Clemens Mboro, Vice Governor of Equatorial Province, the Sudan; Robert P. Balfour, chief of transportation for Ghana, shaking hands with the Very Rev. Alfred Richard, W.F., U. S. Provincial of the White Fathers, and Mrs. Chief Elizabeth Adekogbe, of Ibadan, Nigeria, president of the Nigerian Women's Federation. With them, right, is Witson Lule of Uganda, a student at Catholic University. Behind them is the Shrine of Our Lady of Africa, built on a high hill overlooking the Allegheny River and Valley.

73 Negro Priests Working In United States, Report Shows

Daily World Tues. 6-25-57 P. 4
Atlanta Ga.

BAY ST. LOUIS, Miss.—(ANP)—According to the St. Augustine Catholic Messenger, monthly magazine here, the number of Negro priests now laboring in the United States and in foreign mission fields now totals 73, and represents an increase of nearly 100 per cent over the total 17 years ago.

Quoting figures from "God's Men of Color," a book written by Father Albert S. Foley, S. J., Ph.D. and published by Farrar, Straus and Co., N. Y., the Msesenger noted these facts:

Twenty nine of the 73 are members of the Divine Word (SVD); 20 are members of religious orders and 24 are diocesan priests. The figures also show 11 of the total laboring in foreign mission fields. The Divine Word priests are dedicated to missionary work.

The magazine also states that a total of 46, or more than half of these U. S. priests, are former students of the Divine Word (St. Augustine's seminary here.

Perhaps the most illustrious alumnus of the seminary is Bishop Joseph Oliver Bowers, SVD, D. D., of Accra, Ghana, who was ordained a priest in 1939 and consecrated a bishop at St. Augustine's in 1953.

The Messenger urges those wishing detailed information about these priests to consult the book by Father Foley.

4 Negroes Among 8 Priests Ordained

Weekly Newsletter, La.
Sat. 6-29-57

Lafayette, La. -(ANP) - Eight newly ordained priests, all natives of the Diocese of Lafayette, offered first Solemn Masses in their respective home parishes.

Of special note is that 4 of the priests are Negroes. Three were ordained for the society of the Divine Word and the fourth, for the Diocese of Alexandria, La.

Father Joseph Guidry and Raymond Guidry (no relation) of Abbeville and Father Jerome LeDeux of Lake Charles were ordained at St Augustine's Seminary Bay St. Louis, Miss., for the Society of the Divine Word. They make a total of 12 Negro priests for the Divine Word missioners from the Diocese of Lafayette.

Father Louis Thompson of Baldwin was ordained in the St. Louis Cathedral in New Orleans. He is the second Negro diocesan priest from the Diocese of Lafayette. Father Louis LeDeux, a brother of newly ordained Father Jerome LeDeux, S.V.D., is the other Negro priest in the Diocese of Lafayette, and now is serving as an Air Force chaplain.

Other members of the 1957 ordination class, ordained by Bishop Maurice Schexnayder of Lafayette, included Fathers Lloyd P. Hebert of Abbeville, George Simon of Maurice, Charles Seileau of Washington, La., and Donald Theriot of Gueydan.

Catholic Decries Race Situation

Defender P. 11
Chicago, Ill.

CINCINNATI, Ohio — Lack of communication between Negroes and whites is "the most tragic element" in the whole problem of race relations, a Jesuit authority on the subject said here.

Father John LaFarge, S. J., a founder of the Catholic Interracial Council of New York, and author of "The Catholic Viewpoint on Race Relations," said in an interview here.

Sat. 6-29-57

"One of the council's basic principles is that nothing good can be accomplished in this field unless both races work together."

Sitting around a table and saying "we love you" does not solve the problem, he explained, "but becoming involved in a common task does help to transcend differences."

72 Negro Priests Serving In U. S., Foreign Missions

Call P. 3
Fri. 6-28-57
Kansas City, Mo.

BAY ST. LOUIS, Miss. — (ANP — According to the St. Augustine Catholic Messenger, monthly magazine published here, the number of Negro priests now laboring in the United States and in foreign mission fields now totals 73, and represents an increase of nearly 100 per cent over the total 17 years ago.

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Negro Catholic Membership Up

Call P. 3
Fri. 6-28-57
Kansas City, Mo.

WASHINGTON. — (ANP) — A record 530,702 American Negroes are now members of the Roman Catholic church, according to a report of the Commission for Catholic Missions among Colored People and Indians.

The figure, the commission said, represents an increase of 90 per cent during the past 25 years.

Emphasizing the speed at which Negroes are embracing the Catholic faith, the report states that they are being converted at the rate of 1,000 each month, with the largest groups coming from New York, Philadelphia, Washington, D. C., St. Louis, Detroit and Los Angeles. Last year, alone, there were 10,969 converts.

The report also listed a total of 117,281 American Indians in the faith.

In another phase of the report, 85,000 Negro children are said to be enrolled in 345 parochial schools in 65 dioceses. In all but a few of these dioceses the percentage of Negro children enrolled in such schools is higher than that of white children.

The commission also indicated an interest in the social needs of Negroes and Indians migrating to the larger cities. It called upon Catholic parishes in western and midwestern cities to take a special interest in the spiritual and economic welfare of the "steady stream" of Negroes and Indians who are leaving reservations to find employment opportunities in the cities.

Francis Cardinal Spellman, archbishop of New York, is chairman of the commission.

Colorful Ceremony Marks Consecration Of W. African Bishop

Courier Sat. 5-4-57 P.6
Pittsburgh, Pa.

Processional—West Africa's newest Bishop, the Right Rev. Bernardin Gantan, is shown as he walks down the aisle of the chapel of the Propaganda College in Vatican City during consecration ceremonies.

By RUDOLPH DUNBAR

VATICAN CITY—A unique event in Roman Catholic history in French West Africa and in the history of the Society of the African Missions, was the consecration in Rome recently, in the Chapel of Propaganda College, of an African prelate, Bishop Bernardin Gantin. Both church and state were well-represented at the consecration.

The new Bishop is a native of Dahomey, a French West African territory which in 1861 was placed in the charge of the Society of Missions founded in 1856.

Bishop Gantin, who was born in 1922, is the second son of a fervent Catholic family that bears some lineage to the Royal Family of Bahanzin in Dohemy.

■

HE STUDIED at the "Petits Clercs" school from where he was graduated to the Junior Seminary in Ouidah.

Finishing his philosophy and theology courses there, he was ordained a priest in 1951 at the age of 29. After his ordination he was attached to the staff of the Junior Seminary. At the Cathedral Church, where he often assisted, he gained prominence for his oratory.

In 1953, he was sent to St. Peter's College, Rome, for further studies. At the Propaganda College University, he obtained the Licentiate in Sacred Theology and in Canon Law, and was already working on his thesis for the Doctorate in Canon Law when he was called to participate in the priesthood.

■

THE NEW BISHOP was consecrated by Eugenio Cardinal Tisserant, the dean of the Sacred College and secretary of the Sacred Congregation for the Oriental Church.

Co-consecrators were Archbishop Sigismondi, the secretary of the Sacred Congregation for the Propogation of Faith, and Bishop Duirat of Bouake in the Ivory Coast.

Pietro Fumasoni Cardinal Biondi, prefect of the Sacred Congregation for the Propogation of Faith, and Celso Cardinal Costantini, the chancellor of the Holy Roman Church, were in the sanctuary.

There were three members of Parliament from France, the Deputy of Dahomey, a senatorial member and a chancellor. The Very Rev. Father Harrington, S. M. A., and numerous other Bishops, monsignori, the Rev. fathers and sisters of different religious orders were also present.

The appearance of the 237 students of the Propaganda College, representing over 40 different nations of the world, added colour to the occasion.

Bishop Gantin will serve as auxiliary to Archbishop Parisot of Cotonou in Dahomey.

■

THE RECTOR of the Propaganda College made this statement: "This consecration of Bishop Gantin opens a new epoch in the history of the Society of the African Missions, which celebrated its centenary last year.

"The nomination of the new Bishop marked, as it were, the grand finale of the society's centenary celebration. With His Lordship, Bishop Gantin, all the spiritual sons and daughters of the missionaries of the society, join in jubilation and are grateful for this singular favour and honor bestowed on the native clergy and on all the faithful of West Africa.

"The Most Holy Father, in his letter to the Superior General on June 16 last year, has very well expressed the wishes of our Christians who at this moment owe the inestimable gift of their faith, and in some cases, the grace of their priesthood to those missionaries be the best recompence for your society."

Now 20 Million African Catholics

Defender Chicago, Ill.
Sat. 5-11-57 P. 3

ROME — The Catholic population for the whole of Africa has passed the 20-million mark.

Figures released by the Sacred Congregation for the Propagation of the Faith show a gain of 1,050,000 Catholics under the congregation's jurisdiction in the year ended last June 30. The congregation said that counting the faithful under the Sacred Congregation for the Oriental Church and the Sacred Congregation for Extraordinary Ecclesiastical Affairs, the new totals show 20,018,531 baptized Catholics and 3,081,469 catechumens.

There are 10,818 priests ministering to the 16,598,000 baptized and 2,812,000 catechumens in the African territories under the Congregation for the Propagation of the Faith.

The congregation let it be known that 57 per cent of its increase of a million in a year was in the central strip of Africa running from the Atlantic to the Indian Oceans, and including Cameroun, French Equatorial Africa, the Belgian Congo and Ruanda-Urundi; Kenya, Uganda, Tanganyika and Nyasaland.

Holy Angel To Honor Siste

Defender Chicago, Ill.
Sat. 6-1-57

The School Sisters of St. Francis next week will receive two honors for their success in school integration in racially changing areas, and their encouragement of Negro vocations to the religious order.

Holy Angels parish 607 Oakwood blvd. will honor Sister Hortensia, school principal, for her 50 jubilee. Sister spent seven years in the Negro parish of Yazoo City, Miss., previous to 1946. In 1946, ten sisters began an expansion program at Holy Angels under her direction.

Integration of the school in a mixed Negro and white neighborhood was accomplished that year. School enrollment has since climbed from 115 to 1200.

20 SISTERS THERE

The fully expanded school is now served by a faculty of 20 sisters, including 4 Negro sisters, plus a number of lay teachers. The school has a full-time trained psychologist. Exacting curriculum and discipline are the result of close cooperation between parents and teachers.

On June 2 Sister Hortensia will accept the Thomas J. Crowe award at the Catholic Interracial Council breakfast. This award

comes to the School Sisters because of their full community integration.

Negro girls from Chicago and other parts of the country have been welcomed. The order now has 38-nonwhite sisters. Sister Daniel Marie, from Yazoo City, and Sister Philomena, both former students of Sister Hortensia, are now teaching under her direction at Holy Angels.

OTHER PARISHES

The School Sisters have carried out a similar expansion program at St. Clara and St. Martin parishes in Chicago. Negro graduates of Holy Angels are now attending the diocesan seminary and 20 different Catholic high schools.

In some cases these graduates were the first Negro students enrolling in these schools. Holy Angels graduates now attend all Catholic colleges in the Chicago area, including Stritch School of Medicine. Parish girls also have entered other religious orders.

Catholic school principals facing integration problems frequently seek the advice of Sister Hortensia.

Civic and religious leaders will join parishioners and friends of the Sisters at the Jubilee Mass and banquet Memorial Day, at 10:30 a.m. 607 Oakwood blvd.

PLANNING 50TH JUBILEE CELEBRATION of Sister Hortensia (seated third from left) are (front) Sister Daniel Marie, Sister Philomena; Sister Hortensia and Sister Georgia. Rear: Sister Juelle, Sister Paulus and Sister Kateria. All are members of the Holy Angels Catholic School faculty, Oakwood blvd., and Vincennes ave.

Rev. James P. Robinson, Born In Birmingham, Will Be Ordained May 30 For Society Of Saint Edmund

Ch Catholic Week
Birmingham, Ala. p. 9
Oct 23-24-37

WINOOSKI PARK, Vt.—Rev. James P. Robinson, SSE, will be ordained to the priesthood Thursday, May 30, at 8 in the Cathedral of the Immaculate Conception at Burlington, Vt.

Most Rev. Robert F. Joyce, bishop of Burlington, will confer the Sacrament of Holy Orders.

A graduate of St. Michael's College, magna cum laude in 1953, Brother Robinson is the son of Mrs. Gertis Robinson, 4708 St. Antoine, Detroit, Mich. Born in Birmingham, Ala., he is a graduate of Knox Academy, Selma, Ala.

* * *

HIS FIRST Solemn High Mass will be Sunday morning, June 9, at St. Eilzabeth's mission, Selma, Ala. It was at St. Elizabeth's that Brother Robinson served as one of the first councellors when the Society of St. Edmund inaugurated its Don Bosco Boys' Club.

After graduating from Knox Academy, Brother Robinson spent two years at Xavier University in New Orleans, entering the Edmundite Novitiate at Putney, Vt., in August, 1950. He was professed into the society the following year, and began his studies at St. Michael's from which he was graduated magna cum laude in 1953.

REV. J. P. ROBINSON, S.S.E.

For a year he studied at St. Mary's Seminary at Randolph, Vt., and completed his theological studies at St. Edmund's Seminary, Fairholt, Burlington, Vt. His assignment in the work of the Society of St. Edmund will be announced later this summer.

"Catholicism Grows Among Negroes"

Ch
Nashville, Tenn
Oct 11-15-37

CHICAGO, ILL.—

Over half a million Negroes are now Catholics and the number increases each year by some ten thousand. The growth of Catholicism among Negroes is featured in the December issue of EBONY, the Negro picture magazine.

Since 1947 some one hundred thousand Negroes have entered into the Catholic faith. While there are only 73 Negro priests in the U. S. at the present time there are more than 30 orders which have Negro novices and an equal number of sisterhoods.

The EBONY article points out that the greatest strides being made by the Roman Catholic Church are in Africa, where millions of dark-skinned people are uncommitted. Of the world's 24 Negro bishops, 23 are in Africa and one in Haiti.

Bishop Fulton J. Shean, who heads the American Catholic missions movement, says this about the church's efforts in Africa, "The future harmony on the organ of humanity will be played on the black keys of Africa". There are today some ten million African followers.

In the U. S. EBONY points out, there are three all-Negro orders of nuns, of which the oldest is the Oblate Sisters of Providence which maintains a high school and headquarters in Baltimore. Others include New York's Handmaids of the Most Pure Heart of Mary, and New Orlean's Sisters of the Holy Family.

According to the EBONY story, there have been three Negro popes. Saint Victor, who unified the church by fixing the present date for Easter and making Latin the official language. Saint Melchiades was the second, and both Saints Victor and Melchiades were Africans.

Saint Gelasius, born in Rome of African parents was the third Negro pope and he taught the presence of Christ in The Sacrament, and propounded the supremacy of the pope over all churches.

Of all the Negroes sanctified by Catholicism probably the most beloved is Blessed Martin de Porres who was beatified by Pope Gregory XVI in 1837.

EBONY points out that Catholics can rightly claim to have led in school desegregation in the District of Columbia and certain border states. Integration has been the official policy of 12 archdiocesan high schools and 16 private schools in Baltimore and the District of Columbia. The only non-segregated school in Mississippi is the St. Augestine Seminary in Bay St. Louis.

Two-thirds of all Negro Catholics live in Southern states with some 160,000 in Louisiana alone.

First in Catholic Carmelite order

Afro-American Sat. 1-2-57

CONCORD, N.H. — Sister Josepha, the former Shirley E. Snead of Baltimore, is the first of her race to make her perpetual vows of poverty, chastity and obedience in the Carmelite Order in the United States.

She is the daughter of Mrs. Dorothy Snead and the late Jesse Snead and a former member of St. Peter Claver Parish in Baltimore. She was valedictorian of her ('49) class at St. Frances Academy and won the school's general excellence award.

Red Hats

Time 12-57

Vatican City has always been a rookery of rumors; the highest-flying ones these days have to do with the next consistory. During recent months the Pope has been variously reported to be 1) planning to call his third consistory this winter or spring, 2) unwilling to call a consistory because of a prophecy (by Mystic Therese Neumann) that he will die after his third, 3) working on a reorganization of the Sacred College of Cardinals that would increase its membership from 70 to 90.

Chicago Ill. 12-11-57

Well-informed Vaticaners know that it is extremely unlikely that the Pope will call a consistory in the near future. Reason No. 1: the disturbed state of the world. This is a time for cardinals to stay in their sees; Poland's Cardinal Wyszynski has not yet been able to get to Rome to receive the red hat awarded him in 1953.

Reason No. 2: there are only ten vacancies in the College. Since three red hats are virtual musts at the next consistory—to Archbishops Griffin of Westminster, Koenig of Vienna and Montini of Milan—there would be only seven vacancies to fill many demands for new cardinals. Thus it would be wiser to wait till more openings occur. "There are several cardinals of advanced age," as one prelate put it delicately, "and despite the most charitable hopes, they cannot last much longer."

Another though less important reason for delay is the almost poetic complexity of Vatican policies as exemplified in the Montini-Tardini situation. Monsignors Giovanni Montini and Domenico Tardini labored long in the Vatican as equal advisers to the Pope until Pius XII appointed Montini Archbishop of Milan two years ago. At the next consistory, Montini will surely be made a cardinal, and that should normally mean a red hat also for Tardini, now pro-Secretary of State. But Tardini refuses to be a cardinal; he has all the power and honor he wants, feels that the ceremonies attendant upon the rank of a prince of the church would interfere with his work. A red hat for Montini, without one for Tardini, might be misinterpreted as papal favoritism. Result: a minor deadlock.

Meanwhile, from all over the world pressures for new red hats are building up. When a consistory is called, some major changes will almost certainly result:

¶ There will be fewer Italians. The present proportion of 21 Italian cardinals to 39 from other nationalities will be trimmed by not replacing cardinals in several Italian cities after their incumbents die.

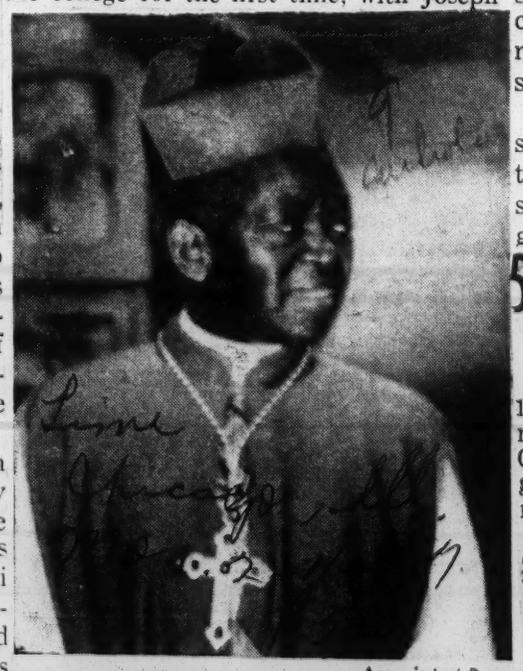
¶ Japan will almost certainly get its first cardinal in Tokyo's Archbishop Peter Tatsuo Doi. Though his archdiocese is not large (26,586 Catholics in a population of 10 million), Archbishop Tatsuo Doi has a strong claim in the fact that Peking has a cardinal, Thomas Tien, now in exile at Techny, Ill. (Cardinal Tien came to the U.S. in 1951 for treatment of a heart ailment, and this was felt by some Vatican critics to have broken the tradition that a prince of the church must remain at his post in time of danger).

¶ Manila will get a red hat as the largest diocese in the Far East (1,967,791 Catholics). The only reason Archbishop Rufino Santos was not made cardinal in 1953 was his youth (he is now 48).

¶ Africa will probably be represented in the college for the first time, with Joseph Kiwánuka, Negro Bishop of Masaka in the Uganda, as the leading candidate.

¶ Mexico is likely to become a red-hat country for the first time. Certain choice would be Mexico City's Archbishop Miguel Dario Miranda.

¶ Likeliest U.S. appointments: Boston's Archbishop Richard Cushing, Manhattan's (and TV's) Auxiliary Bishop Fulton J. Sheen, National Director of the Pontifical Society for the Propagation of the Faith.



Associated Press

UGANDA'S BISHOP KIWÁNUKA
A place among the princes?

Negro Catholics Double In 25 Yrs.

Catholic Week

Miami, Fla. 8-1

WASHINGTON (NC)—A half million of the nation's 16,000,000 Negroes are Catholics, according to the annual report of the Commission for Catholic Missions Among the Colored People and Indians. The report said that 110,000 of the country's nearly 400,000 Indians are Catholics.

Phil. 3-8-57

In the last 25 years, the number of Negro Catholics has doubled and the number of Catholic Indians has increased by one-third.

Three out of every four Negro Catholic churches are in the southern states, as are four out of five Catholic schools for Negro children. Most of these churches have congregations numbering less than 100 persons, the report said.

Indian chapels and mission schools, the report stated, are in the poorest parts of the western states and have small congregations.

530,000 Catholics

Afro-American 8-3

WASHINGTON

Some 530,000 of the nation's 16 million colored citizens are members of the Catholic Church, a Roman Catholic organization reported in a statement last week.

Baltimore Md.

It added that three of every four Catholic churches attended by colored people and one of every five Catholic schools attended by colored pupils are in the South.

Catholic laymen called upon

Baltimore, Md.

Sat. 3-30-57

COLLEGEVILLE, Minn. — "Catholics can rightly claim their share of the credit for the significant advances in race relations in the United States over the past 10 years.

"But far too few Catholic laymen were in the forefront of this struggle for freedom."

Thus spoke Lloyd Davis, executive director of the Catholic Interracial Council of Chicago, as he discussed the laymen's mission in the changing community at a panel discussion in St. Johns University here recently.

"IF AMERICA expects to retain a position of leadership in the world, she has no other choice than to embrace complete and absolute integration for her colored citizens," Mr. Davis declared.

He added that a new world is being forced in today's great social revolution, "and it can be built upon a rock of truth or upon a foundation of atheistic, godless communism.

"The choice may well be determined by the actions of the laity or their lack of action."

Citing a few instances in which the laymen lay themselves open to condemnation for leaving the bishops "out on a limb," so to speak, Mr. Davis demanded:

"Where were the laymen when Bishop Vincent Waters was exposing the virus of prejudice to the light of faith in North Carolina?

"Where were the laymen when Archbishop Joseph Ritter was moving swiftly to integrate Catholic schools in St. Louis?

"Where were the laymen when Archbishop Joseph Rummel was defying the Klan and White Citizens Councils in New Orleans?

"Where were the laymen when Bishop Gerald Bergan of Omaha was cancelling his membership in the Knights of Columbus because they excluded colored Catholics from membership?

"Our priests can teach, offer hope and provide inspiration. They cannot supply courage itself and they cannot be expected to assume those duties and obligations which fall definitely within the layman's sphere of influence."

Catholics List 530,000 Negroes

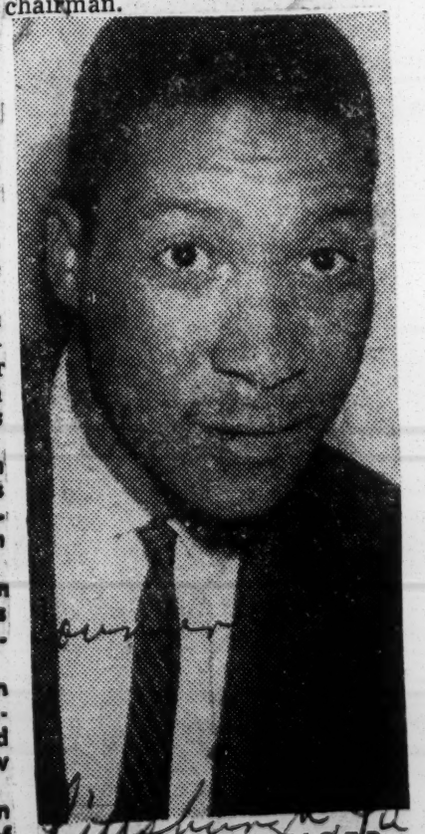
Post & Times Herald 8-1-2

Thurs. 5-23-57 Washington D.C.

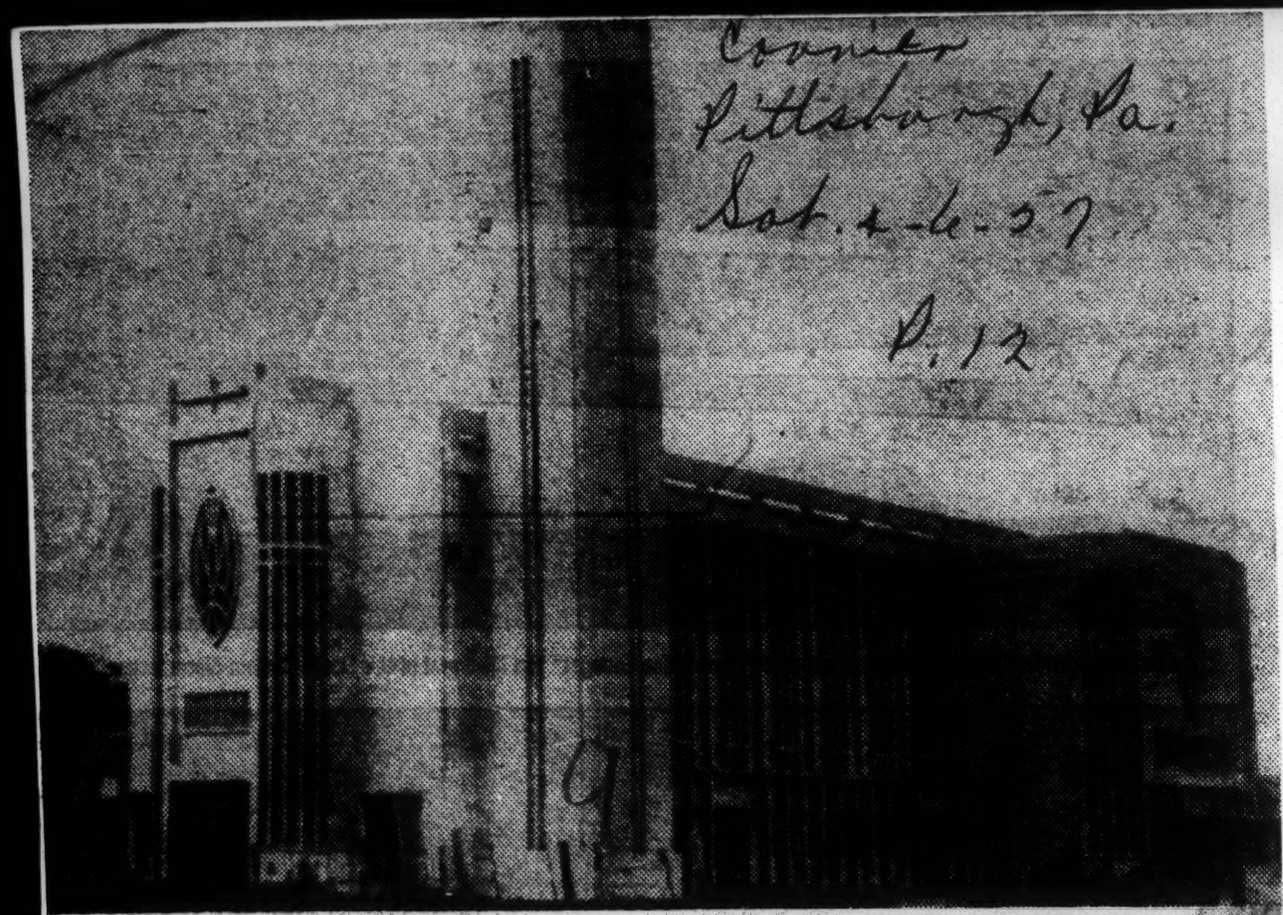
United Press

A Catholic organization reported yesterday that 530,000 of the Nation's 16 million Negroes are members of the Catholic Church. The report said three out of every four Negro Catholic Churches and four out of every five Catholic Negro schools are in the South.

It was stated also that 110,000 of the 400,000 American Indians are Catholics. The report was prepared by the Commission for Catholic Missions Among the Colored People and Indians. Francis Cardinal Spellman, Archbishop of New York, is chairman.



CATHOLIC OFFICER—
Bruce McLeod, Winston-



Courier
Pittsburgh, Pa.
Sat. 4-6-57
P. 12

Ghana Cathedral—One of the religious edifices attracting many visitors during the recent independence celebration of Ghana (Accra, Gold Coast, West Africa) was this building, the Holy Ghost Cathedral, presided over by Bishop Joseph O. Bowers. The Catholic cathedral seats 2,000.

Salem, N. C., a junior at A. and T. College, has been elected treasurer of a Catholic student organization, the National Newsmen's Club Federation for the Piedmont Province, comprising colleges and universities in North Carolina and Virginia.

Courier P. 4
Sat. 4-13-57

Race Catholics On Increase

WASHINGTON (ANP) — The number of Catholic Negroes in the United States has increased 90 per cent in the last 25 years, according to the annual report of a Catholic Bishops' organization.

Pittsburgh, Pa.

More than half a million of the nation's sixteen million Negroes are Catholic.

Old St. James Church Marks 102nd Birthday

Dispatcher Chicago, Ill. P. 4
Sat. 5-4-57

A Southside church, founded in 1855, will observe its 102nd birthday with special rites on Sunday, May 19.

Rev. Francis J. Lavin will celebrate a solemn high mass at 10 a.m. as part of the ceremony surrounding the anniversary of Old St. James church, 29th st. and Wabash ave. Rev. William D. Cogan will be the deacon and Rev. Willard Jabusch will be the subdeacon.

Rev. Timothy A. Sullivan, curate of St. Anne's parish, will preach the sermon.

Old St. James came into being in the middle of the nineteenth century when Bishop Anthony O'Regan decided to found a parish for 25 Catholic families on the Southside.

Fr. Thomas F. Kelly was first pastor of the church, which held meetings in an old frame building, known as St. Agatha's academy, at 26th st. and Calumet.

A frame church was built in 1858 at 27th and Prairie ave., for the huge sum of $3,000. During the first years of his pastorate Father Kelly had to take care of many of the Catholics on the Southside. He started the missions that grew into the parishes of St. Patrick's in South Chicago, St. Thomas the Apostle in Hyde Park and St. Anne's at 55th and Wentworth ave.

This is why Old St. James has been called, and rightfully so, "The Mother Church of the South Side".

In 1860, Father Kelly received an assistant, Father Peter Corcoran, the great-grand uncle of Father William C. Cogan, who will be the deacon at the Anniversary Mass. When the Civil War broke out, Father Kelly left Old St. James to become the chaplain of the 90th Illinois Infantry, known as the "Irish Brigade".

Camp Douglas, at 31st st. and Cottage Grove ave., was the scene of more than 250 Confederate prisoners, who were baptized by the priests of Old St. James.

Then the war ended, and Father Patrick W. Riordan, who was pastor from 1871 to 1883, to meet the demands of a growing parish, bought the land and built the church at 29th and Wabash ave. Just as the church was completed, he was appointed by Rome as coadjutor bishop to the Most Rev. J. S. Alemany of San Francisco and eventually he became the archbishop of San Francisco.

The pastorate of Father Hugh McGuire from 1883 to 1911, might well be called the "golden era of Old St. James Parish," as during these years it became one of the most flourishing parishes in the whole U. S.

When Father McGuire came to the parish Oct. 13, 1883, he immediately continued the work of Archbishop Riordan. Old St. James is one of the few consecrated churches in this archdiocese. On Sunday, May 26, 1895, the famous chimes were consecrated and were considered the finest in the country.

On Aug. 28, 1884, he opened the grammar school, then in 1887, the first high school for girls in the county, and in 1905, boys were admitted to the high school. Every classroom had its own reference library.

This was the crowning work of Father McGuire's pastorate at Old St. James, and today the church and the buildings he erected, stand as a memorial to his genus as a Catholic educator.

Today, Old St. James, under the leadership of the Very Rev. Msgr. Francis I. Lavin, appointed pastor in 1942, has seen the parish change, from its low when he came, of 50 children in the school, to 900 children, with a school, second to none, and a rapidly growing neighborhood.

James Reilly is chairman, and Raymond P. Duffy, Elmer J. Whitty, John W. McFadden, Wilbur T. Fitzgerald, Joseph O'Reilly, Philip F. Demaris, Charles C. Blish, Edward R. Tiedebohl, Fred E. Dillon, Edward J. Ryan and Charles L. Leindecker, are members of the committee in charge.

Negro Catholics On Increase In United States

Kansas City, Mo. P. 14
Sat. 5-18-57

WASHINGTON — (ANP) — The number of Catholic Negroes in the United States has increased 90 per cent in the last 25 years, according to the annual report of a Catholic bishops' organization.

More than half a million of the nation's 16 million Negroes are Catholic.

Francis Cardinal Spellman, Archbishop of New York, as chairman of the Commission for Catholic Missions. Among the Colored People and Indians, was one of the signers of the report.

A total of 530,000 Catholic Negroes live in 65 of the country's 131 dioceses, the majority located in border, northern and western states. However, three out of every four Negro Catholic churches are in the southern states, as are four out five Catholic schools for Negro children. Most of the congregations number less than 100 persons, the report stated.

It noted that except for Lafayette, New Orleans and Galveston dioceses, which minister to at least 170,000 Negroes, work in the South among Negroes "is predominantly or almost exclusively missionary in almost every instance."

Statistics show an increase of five per cent, or 21,000, in the number of Catholic Negroes during the year, "attributable to an increase of seven per cent in infant baptisms and of nine per cent in the number of coverts, a total of 10,969 of these being reported.

Catholic Indians in the country number 110,000 out of the total population of nearly 400,000 Indian chapels and mission schools, the report continued, are in the poorest parts of the western states and have small congregations.

The commission to aid missions among colored people was established in 1884. It consists of a board of directors composed of bishops, assisted by a secretary. Besides Cardinal Spellman, Archbishop Francis P. Keough of Baltimore, and Archbishop John F. O'Hara of Philadelphia make up the board.

Commission funds come from an annual collection taken up by all Catholic churches of the United States during Lent and from bequests by Catholic groups and individuals.

Rev. J. B. Tennelly, Washington, D. C., secretary of the commission, stressed that the bishops' organization is only a small part of the help Negro and Indian missions. Necessarily, most of the burden falls upon the individual bishops of the dioceses concerned, he said.

KNIGHTS OF COLUMBUS PLAN AN ACTIVE WEEK

Commercial Appeal Sect. 1 p. 16

Assembly Meets Thursday—Dinner Planned Wednesday

Memphis, Tenn

The April meeting of the Fourth Degree Assembly of Cardinal Stritch Council No. 616, Knights of Columbus, will be held Thursday night at 8 at the Catholic Club, Third and Adams. Dinner will be served in the club rooms, starting at 7 p.m.

John H. Perry, faithful navigator of the council, has several matters of interest to present to the assembly.

Rec'd 4-21-57

On Wednesday night, the council will entertain new members who were initiated in the Elfo Grisanti class on March 24, with a complimentary dinner in the Columbian Ballroom of the Catholic Club.

Invitations to the new members are now in the mails and it is hoped that the entire class will attend.

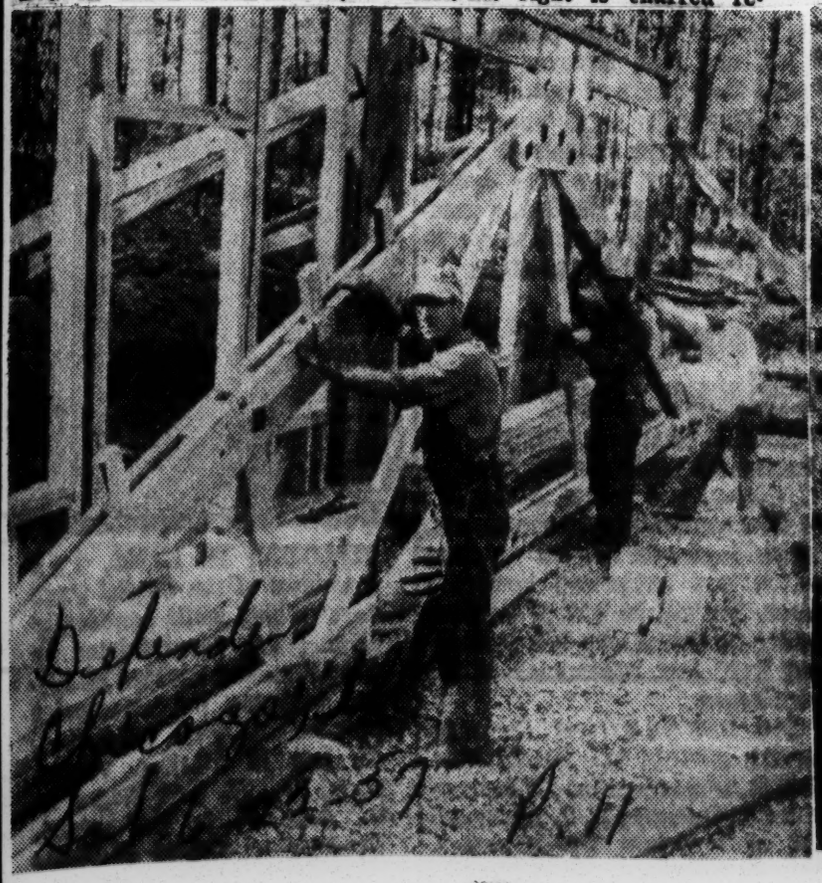
The dinner will begin at 7 p.m. and provides a means for new members to meet the council officers personally, renew acquaintances in their own class and also become better acquainted with the working details of the council.

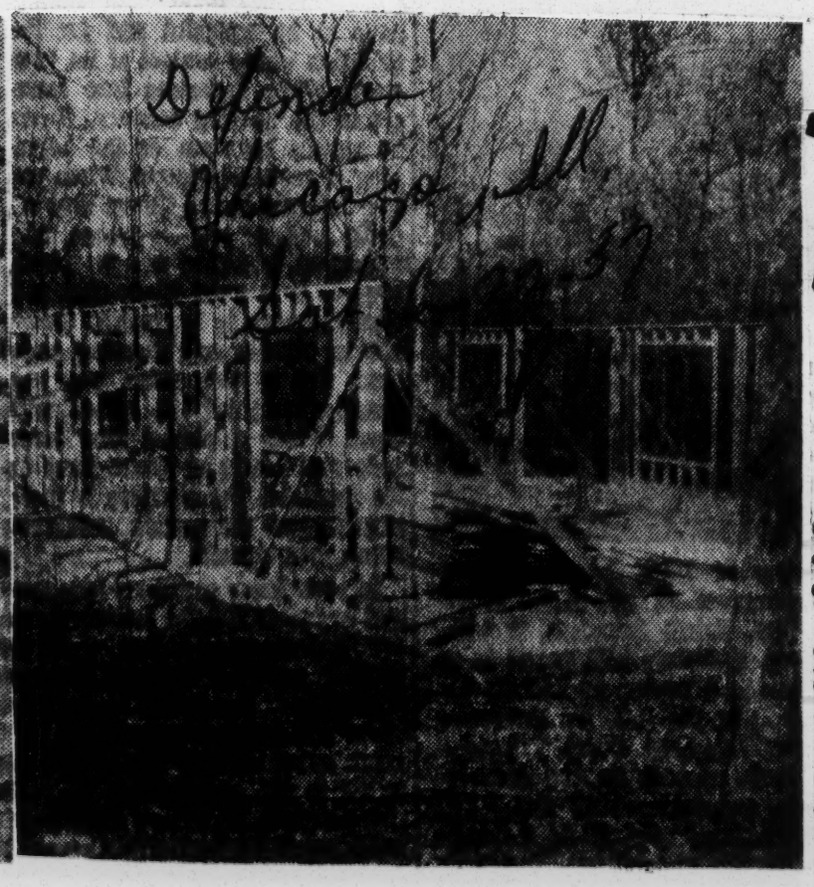
The council has selected May 15 as the date for its Cotton Carnival Ball at the Catholic Club. Joseph P. Gattas has been appointed general chairman. The affair will honor Miss Elizabeth Ann Ehrlicher, club princess.

Members desiring to make the trip to the state convention on May 4-5 at Clarksville, Tenn., should contact either Grand Knight James S. Richardson or the secretary's office for reservations on the bus.

THE STORY OF CEDINE BIBLE CAMP

ADMINISTRATION BUILDING on which arson attempt failed is shown in photo at left. At right is charred remains of the mess hall.





Seek To Repair Fire Damage

Cedine Bible camp, reputedly the largest of its type for Negroes in the country, did not open on schedule this year.

Easter Sunday two of the camps largest structures, the dining hall-kitchen and the laundry-well house were destroyed together with all their equipment by a fire of incendiary origin.

Investigating police found conclusive evidence that an attempt has been made to set fire to the administration building also. Damage done was estimated at $10,000.

Rev. Paul Zimmerman who is founder and director of the camp said he was at a loss to explain the fires because he was not aware of unfriendliness on the part of people in the area.

The camp is located on Watts Bar Lake on the northern edge of Rhea County. In describing its work, the Rev. Mr. Zimmerman said it adheres closely to program which has a high Christian level.

Every detail counts for a Christian testimony for the young campers — whether it be recreation, craft, Bible classes or mission hour.

"One thing has been continually kept uppermost in our program — the winning of young lives for Jesus Christ."

A total of 611 Negro children were registered at Cedine last

year. About half were from the Chattanooga area, where they became eligible for a trip to the camp by memorizing a certain number of Bible verses in their

REV. PAUL ZIMMERMAN

Bible classes in the schools during the scholastic year.

The man who is the guiding influence behind Cedine Bible camp has always been an ardent believer in missions—home and foreign. In 1929, while he still was a student at Moody Bible Institute in Chicago he applied for service in Africa, but was rejected because of physical reasons. He was rejected again later when he tried to enter the mission field in China.

When the door seemed closed to the foreign fields, the Rev. Zimmerman turned to home missions. He worked for a time as a city

NEW MESS HALL under construction is in photo at left.

rescue mission worker in Chicago and Aurora, Ill.

He later served churches and churchless communities by establishing Sunday Schools and churches, and oversaw the construction of several new church buildings.

His health continued to fail and on the advice of physicians the Rev. Mr. Zimmerman sought a smaller pastorate and came to Grandview.

During his years as a preacher, however, the Rev. Mr. Zimmerman met the Rev. R. M. Nottage, a Negro pastor in Detroit, and from him learned much of the Negro religious problem in America.

"He used to tell me, 'There are so many who cross the ocean to tell the Africans of Christ, but no one will tell my people here of the grace of God that saves sinners without respect of persons'," the Rev. Mr. Zimmerman repeated.

This problem coupled to his desires for mission work brought the Negro children of the area to the Rev. Mr. Zimmerman's attention. In September, 1946, while working with the Tennessee Mountain Mission of Dayton, Tenn., he began to visit the small Negro schools in Roane and Rhea counties.

He told the children Bible stories and they were encouraged to learn assigned Bible verses, for which they received prizes. The ultimate prize was one week at camp without cost to the child.

That first year 42 children recited 200 Bible verses each — and went to camp. Thirty-six of them attended a small camp on Watts Bar Lake — "Cedine," so named because of the cedar and pine trees which grow thickly in the area.

From that beginning the camp grew steadily until tents and rented acreage were too small.

In 1950 an opportunity came to purchase a 100-acre plot, and thru the aid of interested Christians in the area — and many from other states — the land was bought. It is the site occupied today.

As fast as workers, money and materials could be obtained, the camp grew. In each instance the

Carpenters are at work on a new cottage in photo at right.

buildings were erected by volunteer labor and no attempt was made at any time to accomplish anything except economy and utility.

The volunteer workers who carry on the program each June, July and August are white students from Christian colleges and Bible institutes across the land.

Their needs, those of the camp, and that of the full-time workers as well have always been met by the free-will donations of Christians from almost every state in the Union.

EXPANDING CAMP

During the last two years it has been reported that Cedine Bible Camp is the largest Negro Bible Camp in the United States.

Last October, at their annual meeting, the board of directors recommended as a 10 anniversary project, the completion of several structures and the erection of a chapel. Work presently is going on to complete the chapel by time camp opens. Its plans call for it to be a multipurpose building which will be used for worship, classes and as an activity building when the weather is bad.

Last year expenditures of the Cedine Bible Camp totaled slightly more than $25,000. This year expenses will be greater, due to the loss of the two buildings.

Four men in the Chattanooga area are members of the board of directors of the Cedine Bible Mission, Inc., company which operates the camp. Dr. H. D. Long of Chattanooga is chairman, and other area men are Harry C. Johnson sr., and W. E. Nash of Athens and Charles A. Smith of Spring City.

Missionaries for the Mission are the Rev. and Mrs. Zimmerman, the Rev. and Mrs. Thomas Florence of Spring City, Miss Velma Coy of South Pittsburg and Mr. and Mrs. Francis Neddo of Sale Creek. Mr. and Mrs. Theodore Neagele of Spring City are associate missionaries.

"We need funds, but more, we need prayer," said the Rev. Mr. Zimmerman. "If our friends will help our spiritual needs, we have faith the Lord will help us with our material needs."

CHRISTIAN ADVENT FAITH

9 1957

NEGRO GROUP SEEKS PROCEEDS OF SALE

Commercial Appeal

Suit Brought Against Owners Of Club Site

Fri. 3-29-57

Memphis Press-Scimitar

The $50,000 proceeds to be paid by the Memphis Athletic and Country Club for a 10-acre tract near White Station is sought by the Christian Advent Faith, Negro educational group here.

Their Chancery Court bill was filed for four members of the group by W. A. Fisher. The tract is on Sanderlin Road near Mendenhall Road. The bill is brought against Mrs. Ada J. Riley of 1572 Overton Park and Jacob W. Roberts of 1293 North Bellevue, as wrongful claimants to title of the tract. Also named defendant is the Central Christian Advent Mission Society, an Illinois corporation, as trustee.

The bill asks further that the Illinois corporation be removed as trustee for default of its trusteeship. The court is asked to appoint another trustee and direct that proceeds from the sale shall go to the Negro group here.

The tract was left in trust to the group by A. J. Sanderlin, Negro educator and founder of the old Sanderlin Academy and Orphans Home, according to the bill.

Sanderlin deeded the property in 1907 for "use for school purposes in the interest of education of the Negroes of the South of the Christian Advent Faith," the bill states.

Mrs. Riley and Mr. Roberts in 1946 were denied title to the tract by Chancery Court here. The court ruled title was vested in the Illinois corporation of the Faith, according to the bill.

Warren S. Wagner, president of the Athletic Club, and Eugene Bernstein, attorney, stated the Negro group's court action in no way will affect the purchase. The bill seeks court distribution of the sale proceeds in which the Athletic Club has no interest, they said.

"A thousand years from now, dear heart. . . ."

BISHOP Richard Emery's visit here for the Church of the Advent noonday services is being made additionally notable for what we are learning from him of the plight of the American Indians in his North Dakota and elsewhere—350,000 in all—and what the church is doing to help them and "relocate" them.

In "Back to Methuselah," Bernard Shaw pictured Americans of 1000 years ago as Redskins all. Not through miscegenation but because the American sun is like that. It made the Indians red and is making the American white man red, too. Add sun lamps. Post-Herald

Rarely do you see any very white people, as a matter of fact. In my audience at Fort Lauderdale, Fla., last week I had a sense of being completely among Indians, so red were all skins, male and female.

More and more of us are more and more red more and more of the time.

Memphis Mo. P. 11

9 1957

CHRISTIAN REFORMED CHURCH
REFORMED CHURCH IN AMERICA

By Reformed Church

Courier p. 4

Mixed Marriaaes OK'd!

Pittsburgh Pa.

BUCK HILL FALLS, Pa.—Apparently upholding the right of men and women of different "races" to intermarry, if they so desire, the Reformed Church in America has issued a "credo in race relations" to spark the 151st meeting of its General Synod.

6-22-57

According to the credo adopted by the delegates from 845 congregations, who represent some 400,000 people, the church "misconceives its function when it actively hinders, forestalls or denies the marriage of any two people who loving Christ love each other."

The Synod also put its stamp of approval upon a racially integrated and culturally integrated church, terming such a state as the highest demonstration of Christian faith.

■

THE CHURCH also asserted that being "in Christ" supersedes all cultural and ethnic barriers.

The Buck Hills Synod was the second in a series of meetings held here within the past few months which saw prominent Protestant groups affirm pro-integration moves.

However, observers here were generally of the opinion that this was the first time that any denomination in the United States has made a positive statement regarding mixed marriages.

Reformed Church Hits Biased Housing

World P. 5

BUCK HILL FALLS, Pa.—(ANP) A resolution representing the Reformed Church in America and its 400,000 persons last week condemned restricted covenants in housing as inconsistent with Christian integrity and set clear its position on interracial marriage.

At the 151st meeting of the denomination's General Synod, the church adopted a resolution condemning racially restricted housing covenants and cited the racially and culturally integrated church as the highest demonstration of Christian faith.

The Reformed church body approved of interracial marriages with the declaration that "being in Christ" is above all ethnic and cultural barriers.

The church credo stipulated that "the church misconceives its function when it actively hinders, forestalls or denies the marriage of any two persons who, loving Christ, love each other."

nation.

ANTI-BIAS PLEAS LOSE

Times P. 12-C

Christian Reformed Church Rejects Resolutions

New York

GRAND RAPIDS, Mich., June 17 (AP)—The Christian Reformed Church annual general synod hardly rejected resolutions condemning racial segregation, but indicated possibility of a study committee for the problem.

6-17-57

The church, which has headquarters in Grand Rapids, has more than 200,000 members in 500 congregations in the United States and Canada. The synod is its highest deliberative body.

Classis (District) Hackensack in New Jersey, a division of the church, had asked the 112 synod delegates to approve the first resolutions on racial discrimination in the 100-year history of the church.

The classis urged adoption of the resolutions, which asserted the "deprivation of equal rights and opportunities in the church and society on the basis of race or color is contarry to the will of God."

Reformed Church Race Stand Urged

World-Telegram & Sun P. 3

By the Associated Press.

GRAND RAPIDS, Mich., June 15.—The Hackensack, N. J., division of the Christian Reformed Church has asked the annual General Synod to take a stand on racial segregation.

6-15-57

New York

The request is the first in the 100-year history of the church, now meeting at Calvin College here.

According to Synod officials, the Synod generally adopts no resolutions on social and economic matters unless a specific situation calls for such action. But Dr. Lewis Smedes of Paterson, N. J., said "overtures" had been made to the Synod to adopt a series of resolutions condemning racial discrimi-

9 1957

CHURCH OF GOD

Church of God Annual Confab Nov. 18-Dec. 1

The Fourth Annual Convention of the Church of God W.H.P.W.H.O.B., will open at 10 a. m. Thursday, Nov. 28, and continue through Sunday, Dec. 1, at the Church of God, 507 N. Rhode Island street. A pre-convention program is scheduled for Wednesday night, featuring a variety of talent of the city.

Chief Bishop Wm. J. Fizer, pastor of the host church, is well-known throughout the state for his radio ministry. Founder of the church in 1953, Bishop Fizer held his first convention in 1954. The first member of the Rhode Island street church, he was later joined by Elder Isaac Freeman. He is superintendent of the Sunday school, overseer and general treasurer.

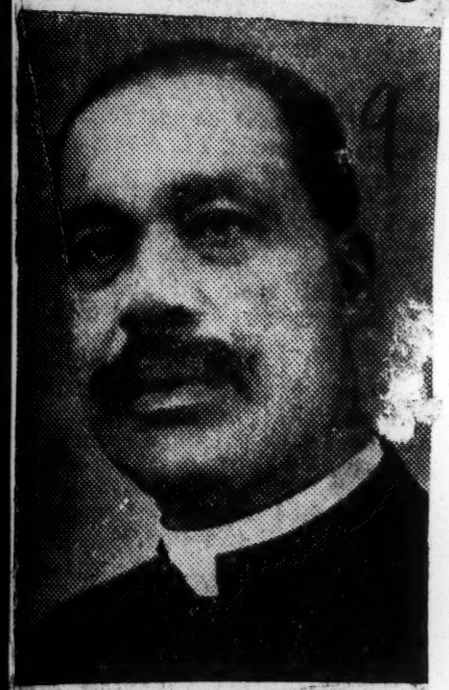
His wife, Missionary A. Fizer, serves as general secretary and president of the Training union.

Plans have already been drawn for the headquarters building at 507 N. Rhode Island, the location of the present church.

The public is invited to attend these services

Churches Of God, Holiness Convention Begins Tuesday

Daily World Atlanta, Ga. 8-18-57 P5



BISHOP K. H. BURRUS

The 34th annual session of the National Convention of the Churches of God, Holiness, will be held at the Bethlehem Church of God, located on Hunter St. near Mayson-Turner Ave., N. W., beginning Tuesday, August 20, 1957, at 8:30 p. m. Bishop K. H. Burruss, pastor of the host church, and the president of the convention, announces that delegates will be in the city from all sections of the United States, Virgin Islands, British West Indies and Panama. Each night, excepting Saturday, there will be "divine worship and gospel sermons from visiting ministers."

Morning and afternoon sessions will be devoted to the business of the convention. The combined choirs of Bethlehem Church of God will sing each night, and the 100-voice chorus of local and out-of-town delegates will sing under the direction of W. G. Valentine, W. J. and J. C. Taylor, and G. A. Burrus. The Church of God convention comes to Atlanta each year. The last session will be held on Tuesday, August 27th. Other announcements will appear in the Atlanta Daily World.

Church of God in Christ Delegates Fly to Havana

Courier Sat. 7-13-57 Pittsburgh, Pa.

MIAMI—Over 3,000 delegates from the 48 states, Canada, Haiti, the Bahamas and Cuba thronged Miami for the 22nd International Youth Congress of the Church of God in Christ.

Sessions were held at Greater Bethel AME Church.

Bishop C. H. Mason, Memphis, Tenn., founder and head of the Church of God in Christ, was on hand for the sessions, as were Bishop O. T. Jones of Philadelphia, Pa., international president, and Mother J. B. Hearns of Oklahoma City, Okla., international chairlady. Mother Coffey of Chicago, general overseer, was also among the top leaders here.

Bishop A. M. Cohen, local host, and Mother G. Gamble, Florida chairlady, held a banquet for 250 guests at the Sir John Hotel. The international banquet was held in the Fiesta Room of the Mary Elizabeth Hotel.

The Rev. Isaac Cohen, state president, and his sister, Miss Christine Cohen, gave an open air banquet at Virginia Beach for chairladies and state presidents.

The climax and highlight of the convention came on July 3 when the delegates flew to Havana for a post-congress in that city. A fleet of Pan-American Airways planes took them over.

Set 50th Annual 20-Day Services

Defender, P.11, Chicago, Ill. Sat. 11-2-57

MEMPHIS, Tenn. — (ANP)— The Church of God in Christ, one of America's largest Pentecostal groups, is moving into the final stages of planning for their 50th Golden Jubilee Holy Convocation to be held here in Memphis, Nov. 25 through Dec. 15.

gin with three days of fasting and prayer. Services continue at the meeting for 2 hours, around the clock.

The Jubilee Convocation will honor the 94year-old founder and senior Bishop of the organization, Bishop Charles H. Mason, who began his ministry as a youngster in Lexington, Miss. Bishop Mason and Mrs. Lillian Brooks Coffey, National Supervisor of the Women's Department, will preside.

The services will be under the direction of a special board of commissioners selected to assist Bishop Mason. They include: Bishop A. B. McEwen, Bishop J. S. Bailey, Bishop J. O. Paterson, Bishop O. M. Kelly, Bishop O. T. Jones, Bishop S. M. Crouch and Bishop U. E. Miller.

One of the highlights of the meeting will be the recently completed Publishing House, located on the campus of the church in Memphis.

Along with the Temple, seating 12,000, the two story publishing house, also situated on the campus are three dormitories and a

Bishop L. H. Ford, national public relations director, and chairman of the Jubilee Holy Convocation, stated that special trains will be leaving from key centers of the country to bring delegates into Memphis for the meeting.

Church of God In Christ Readies For Jubilee Convocation In Memphis

Call, Kansas City, Mo. P.5, Fri. 11-1-57

MEMPHIS, Tenn. — (ANP) — The Church of God in Christ, one of America's largest Pentecostal groups, is moving into the final stage of planning for its 50th Golden Jubilee Holy convocation to be held here in Memphis, Nov. 25 through Dec. 15.

The 20-day meeting will begin with three days of fasting and prayer. Services continue at the meeting for 24 hours, around the clock.

The Jubilee convocation will honor the 94-year-old founder and senior bishop of the organization, Bishop Charles H. Mason, who began his ministry as a youngster in Lexington, Miss. Bishop Mason and Mrs. Lillian Brooks Coffey, national supervisor of the women's department, will preside. The services will be under the direction of a special board of commissioners selected to assist Bishop Mason. They include: Bishop A. B. McEwen, Bishop J. S. Bailey; Bishop J. O. Patterson, Bishop O. M. Kelly, Bishop O. T. Jones, Bishop S. M. Crouch and Bshop U. E. Miller.

One of the highlights of the meeting will be the recently completed Publishing house, located on the campus of the church in Memphis.

Along with the temple, seating 12,000, the two-story publishing house, also situated on the campus, are three dormitories and a parsonage for Bishop Mason.

Bishop L. H. Ford, national public relations director, and chairman of the Jubilee Holy convocation, stated that special trains will be leaving from key centers of the country to bring delegates into Memphis for the meeting.

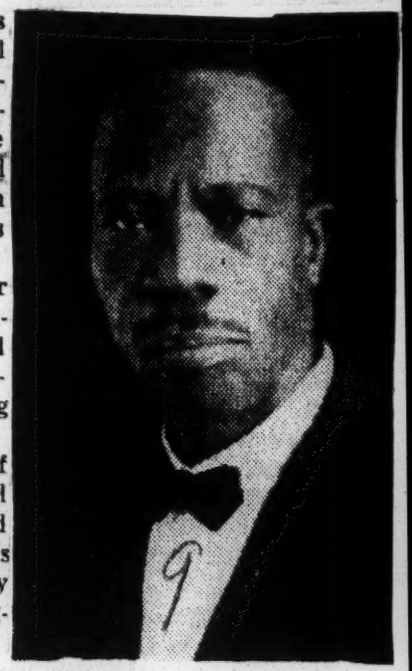
Memphis To Host Pentecostal Body

Defender, Chicago, Ill. Sat. 11-16-57

MEMPHIS, Tenn. — Delegates from all parts of the country will be converging on Memphis inspecial trains late this week to celebrate the 50th Golden Jubilee Convocation of the Church of God in Christ which will be held from Nov. 25 to Dec. 15 on the church's campus.

Final plans are being made for the 20 days and nights of preaching and praying, meditation and worshiping without stopping, beginning with three days of fasting and praying.

The marathon meeting of one of America's largest Pentecostal groups will honor its founder and senior bishop, the Rev. Charles H. Mason, who began his ministry as a young boy in Lexington, Miss.



BISHOP C. H. MASON

Along with Mrs. Brooks Coffey, National Supervisor of the Women's Department, the 94-year-old church official will preside at the annual meetings, which this year will last around the clock.

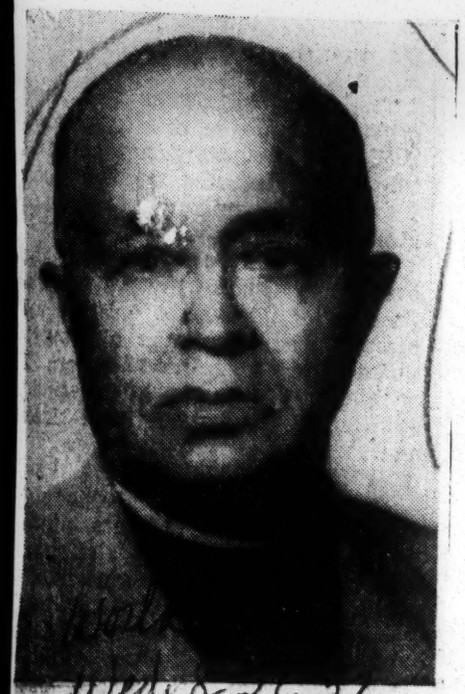
Delegates to this year's 20-day session will have a first look at the church's new two-story publishing house which was recently erected on the campus. Also situated on the site is the Temple, with a seating capacity of 12,000, three dormitories, and Bishop Mason's parsonage.

Other church leaders who have been selected to assist during the day and night sessions are Bishops A. B. McEwen, J. S. Bailey, J. O. Patterson, O. M. Kelly, O. T. Jones, S. M. Crouch and U. E. Miller.

Special days during the convocation will be Dec. 6 and 7, when special presentations will be made to Bishop Mason. Sunday, Dec. 8 will be designated as Mason's Day. Dr. Arenia C. Mallory will be present for Educational Day on Dec. 9, and Women's Day will be celebrated on Dec. 10, with Mrs. Lillian Brooks Coffey presiding.

9 1957

CHURCH AND KINGDOM OF GOD IN CHRIST CHURCH



Wed 8-21-57

BISHOP H. M. HARRIS

The 3rd and last quarterly meeting for 1957 was recently held at the Triumph The Church and Kingdom of God in Christ Church, (Avondale) with Bishop H. M. Harris presiding as County Prince. Bishop Harris is the diocese over the states of Alabama, Arkansas, Tennessee, and Missouri. P. 3

Mrs. Ida M. Shannon, reporter and one of the Mothers of the Church, reported that "The meeting was a great success and was well attended." She also reported that, "The deepening of the spiritual life was to all that they may attain the highest of Christian experience in this life as true worshippers of God."

CHURCH OF OUR LORD JESUS CHRIST WORLD WIDE

Defender p. 20. Chuy Gel

Post. 10-19-57

Post 10-19-57

FIVE BISHOPS are consecrated as leaders in the newly formed Bible Way Church of Our Lord Jesus Christ World Wide. Consecration services were in Washington, D. C. Left to right, Bishops Winfield A. Showell, Baltimore, Md., Joseph Moore, Brooklyn, N. Y., Smallwood E. Williams, Washington, D. C., presiding bishop; John S. Beane, Petersburg, Va., and McKinley Williams, Philadelphia, Pa.

Brethren to Oppose Discrimination

Post + Times

RICHMOND, June 22 (AP) Delegates to the annual conference of the Church of the Brethren were to be asked today to go on record in opposition to racial discrimination in any form.

Up for almost certain adoption at the conference here was a resolution declaring that God "has no favorite race or nation; in Christ there is neither bond nor free."

The resolution, already endorsed by a 90-member board of the Church, pledges the Brethren to work "for an integrated Church in an integrated community" and to "support orderly and peaceful means of eliminating discrimination in education, employment, housing, medical care and voting privileges."

Another major resolution calls for an end to nuclear weapon tests and urges the United States to take the initiative in securing disarmament agreements, particularly with Soviet Russia.

Delegates were to be asked to take a stand against capital punishment, which one resolution labels a violation of the Sixth Commandment.

9 1957

C.M.E.

Four Thousand Members Attend C.M.E. Conference In Detroit

DETROIT, MICH. — More than four thousand people were present at the opening session of the Southeast Missouri and Illinois annual conference at the St. John Cathedral on Woodward avenue. The president prelate is Bishop J. Arthur Hamlett, LLD., Kansas City Kansas. Dr. W. H. Amos is the host pastor of the enteraining church.

Call P.5

Embraces Largest Conference

The Southeast Missouri and Illinois conference is the largest of the 40 odd annual conferences of the Christian Methodist Episcopal church. The conference area embraces the Southeast section of Missouri including the St. Louis area, all of Illinois, Minnesota, Wisconsin, Michigan, and part of the State of Indiana.

The area contains some of the largest congregations of the nation. Among the most important churches are St. Paul, Chicago; Carter Temple, Chicago; Lane Tabernacle, St. Louis; Scruggs Memorial, St. Louis; Jamison Temple, St. Louis; St. John Cathedral, Detroit; Carter Metropolitan, Detroit; Grace Tabernacle, Detroit; Israel Metropolitan, Gary, Indiana; Pilgrim Temple, East St. Louis, Ill., and the recently purchased St. Matthew Cathedral in Milwaukee.

Kansas City

Bishop Hamlett says: "The Southeast Missouri and Illinois conference takes the lead among the annual conferences of the CME church from several viewpoints: First of all, it ranks 'first' in the number of members of the annual conferences of the entire CME church; secondly, it likewise has the largest clerical membership of any single annual conference of the entire church. In the third place, this conference has the finest church edifices of the entire church — and there are several individual churches in the Southeast Missouri and Illinois conference which have as many — and in some instances — more members than some of the annual conferences."

"We anticipate a great session here in Detroit for several reasons: I recall my first efforts here prior to the organization of a CME church here nearly forty years ago. I recall the first meeting we had in the home of one of our members who had moved to Detroit from the Southland many years ago. I recall that I had a big part in the organization and St. John has its name by reason of the present bishop having suggested it. I'll never forget our first night service over on the East Side when we organized the first CME church here," Bishop Hamlett said.

Chi. 10-4-57

Many Notable Leaders

The annual conference roll embraces several of the top notch leaders of the entire Christian Methodist Episcopal church. Among the leaders of the big Methodist conference are: Doctors E. P. Murchison, editor of The Christian Index; Jasper M. Pettigrew, S. J. Laws, T. C. Lightfoot, W. L. Liddelle, Chicago; W. H Amos, E. M. Dozier, R. V. Johnson, Detroit; Amos Ryce II., M. H. Borens, F. M. Dickey, J. C. Clay, N. H. Humphreys, B. S. Gregg, St. Louis; H. W. Evans, Gary; M. C. Crowder, Champaign, Ill.; W. J. G. McLin, Milwaukee; and numerous others.

The large number of clergymen and the outstanding laymen of the area embraced in the annual conference make the selection of the delegates to the forthcoming General Conference here at St. John Cathedral next May a matter of absorbing interest. "We can't tell just who and what in advance. As a matter of fact, we won't know until the balloting is over," said one CME leader Thursday morning. "This delegation election matter is a veritable "Jig Saw' puzzle" was the cryptic comment.

Distinguished Visitors Expected

The Southeast Missouri and Illinois Conference, being the largest of forty odd CME annual conferences, is expected to draw the largest number of visitors that have attended a single annual conference during the current quadrennium.

Among visitors expected are: Doctor J. .B. Boyd, Memphis; M. L. Breeding, Indianapolis; L. Q. Brown, Washington, D.C.; G. H. Carter, Jackson, Tenn.; F. T. Jeans, Financial Secretary; J. L. Tolbert, New Albany, Miss.; H. L. Burton, Indianapolis; Mrs. E. W. [illegible] Harris, Greenville, Texas; James A. Hamlett, Jr., Kansas

C.M.E. General Board In Session Next Week

Call Fri. 4-26-57 Kansas City, Mo.

P. 5

HOT SPRINGS, Ark. — The last annual session of the General Board of the Christian Methodist Episcopal church for the 1954-1958 quadrennium is scheduled to open here, Wednesday, May 1. The Cottrell Chapel CME church is host to the general board. The Rev. L. C. Keys will be host pastor to the big CME delegation. Bishop J. Arthur Hamlett, senior bishop of the CME church, is the general chairman of the General Board sessions.

The host bishop to the General Board is Bishop B. Julian Smith, presiding bishop of the Eighth Episcopal district, including the three annual conferences in Arkansas and the two annual conferences in Oklahoma. "We anticipate a great time during the General Board," says Bishop Smith.

"The people of Arkansas are proud to have such a galaxy of leaders in Arkansas and will discharge their duty in every possible manner." Bishop Smith has called upon CME's in Arkansas "to discharge their full duty in the entertainment of the CME leaders."

Nine CME Bishops

The College of Bishops of the CME church is composed of nine bishops. In the order of their seniority, they are as follows: Bishop J. Arthur Hamlett, Kansas City, Kas.; Bishop H. P. Porter, Louisville, Ky.; Bishop W. Y. Bell, South Boston, Va.; Bishop Luther Stewart, Hopkinsville, Ky.; Bishop Felix L. Lewis, Shreveport, La.; Bishop Bertram W. Doyle, Nashville, Tenn.; Bishop Arthur W. Womack, Indianapolis, Ind.; Bishop B. Julian, Chicago, Ill., and Bishop J. Claude Allen, Gary, Ind. These bishops preside over the first, second, third, fourth, fifth, sixth, seventh, eighth and ninth Episcopal districts, respectively.

The General Officers are: Rev. E. P. Murchison, editor of The Christian Index, Jackson, Tenn., Rev. Grover H. Carter, publishing agent, Jackson, Tenn.; Prof. F. T. Jeans, financial secretary, Jackson, Tenn.; Rev. J. B. Boyd, SPWO department, Memphis, Tenn.; Rev. L. Q. Brown, general secretary of Christian Education, Washington, D.C.; Rev. M. L. Breeding, Church Extension, Indianapolis; Rev. J. L. Tolbert, general secretary of evangelism, New Albany, Miss.; Prof. W. L. Graham, secretary of lay activities, Augusta, Ga.; Rev. H. L. Burton, editor of the Eastern Index, Indianapolis; Dr. W. S. Martin, superintendent of Collins Chapel Connectional hospital, Memphis; Mrs. E. W. F. Harris, president of Women's Connectional Missionary Council, Greenville, Texas and Prof. J. A. Hamlett, Jr., Editor of The Western Index, Kansas City, Kas.

Judiciary Court Judges

The judges of the Judiciary court are: Prof. W. Rutherford Banks, Chief Justice, Prairie View, Texas; Rev. S. J. Mashaw, Kansas City, Kas.; Rev. J. Clarence Colclough, St. Louis; Rev. D. M. Montgomery, Lexington, Miss.; Judge Irvin C. Mollison, New York, N. Y.; Rev. W. B. Burks, Minden, La.; Miles C. Stevens, Kansas City, Kas.; Rev. L. C. Jones, Augusta, Ga.

Dr. W. W. Bell, Birmingham, is honorary secretary of the CME General Conference; Prof. A. N. Willis, Memphis, is chief secretary of the General Conference.

The educational system of the CME church is composed of the heads of the institutions listed: Lane college, Jackson, Tenn. Dr. Chester A. Kirkendoll; Pane college, Augusta Ga., Dr. E. C. Calhoun; Texas college, Tyler, Texas, Dr. D. R. Glass; Miles college, Brmingham, Dr. W. A. Bell; Mississippi Industrial college, Holly Springs, Miss., E. E. Rankins adminitrative officer; Holsey-Cobb institute, E. K. Hall, principal; Collins Chapel Connectional hospital, Dr. W. S. Martin, Superintendent, Memphis; Phillips School of Theology, Dr. U. Z. McKinnon, Dean.

Wide Interest Manifested

Widespread interest is displayed by laymen and clergymen of the CME denomination in the sessions of the General Board. Rigid attention will be attached to the reports that are to be made by the nine active bishops, the general officers, the presidents of the educational institutions, and various other connectional matters. "We anticipate having a great time," says one of the leaders of the denomination.

Bishop Hamlett, for many years a leading influence in the Christian Methodist Episcopal church, says: "The achievements of the rank and file of the CME church are such as to warrant our taking pride in our work. I seriously doubt that any Methodist body in the entire world can boast of such marvelous achievements as can the rank and file of the CME church. The deeds and achievements are daring — even astounding — and yet our people are content to go along and say but little about them. We've recently purchased some of the best equipped church buildings in America — for instance the St. John church in Detroit and the Williams Institutional church in New York City — and still they are but modestly mentioned."

Informed sources state that "Two of the bishops of the CME church have already led their forces to raise the required sums to qualify for large grants by one of the major educational foundations of the nation." Reference was here made to Bishops H. P. Porter, presiding bishop of Texas, and Bertram W. Doyle, presiding bishop of the five Alabama conferences. Each of these two Episcopal districts has qualified to receive a gift of $300,000 from the General Education Board of New York City for the support of Texas college, Tyler, Texas and Miles college, Birmingham. According to Drs. D. R. Glass of Texas college and W. A. Bell of Miles college, the "CME

CME's Report $628,653 At Annual General Board Session Hot Springs

Call Kansas City, Mo. Fri. 5-10-57

P. 5

HOT SPRINGS, Ark. — Total receipts of $628,653.65 during the current year were reported at the annual session of the General Board of the CME church held here last week. The board, which met Tuesday, Wednesday and Thursday, April 30, May 1 and 2, brought CME leaders here from all over the country with delegations representing all 44 of the annual conferences in the church. All nine of the active bishops in the church were present. This was the last General Board meeting before the CME General conference to be held in 1958.

The 2,000 or more visitors were guests of the Cottrell Chapel CME church under the pastorate of the Rev. L. C. Keys. Bishop B. Julian Smith, presiding bishop of the Eighth Episcopal district, was host bishop to the general session.

Eight Boards Make Reports

The nine bishops and the annual conferences represented in their respective districts are:

Bishop J. Arthur Hamlett, senior bishop of the church, Kansas City, Kas., who presides over the Southeast Missouri and Illinois, Kansas-Missouri, Memphis-Jackson, and West Tennessee conferences.

Bishop Henry P. Porter, of Louisville, Texas, East Texas, Central Texas, Dallas-Fort Worth, and North West Texas conferences.

Bishop W. Y. Bell of South Boston, Va., North Carolina, Washington-Philadelphia, Ohio, and Middle Atlantic and New England conferences.

Bishop Luther Stewart of Hopkinsville, Ky., Kentucky, Mississippi, North Mississippi, East Mississippi, and South Mississippi conferences.

Bishop Felix L. Lewis, Shreveport, Louisiana, California, and Arizona-New Mexico conferences.

Bishop Bertram W. Doyle of Nashville, Alabama, Birmingham, North Alabama, Central Alabama, and East Alabama Conferences.

Bishop Arthur W. Womack of Indianapolis, Georgia, Central Georgia, South Georgia, and Southwest Georgia conferences.

Bishop B. Julian Smith of Chicago presiding bishop of the eighth district, including the Little Rock, Southwest Arkansas, Arkansas, Muskogee, and Oklahoma conferences, and,

Bishop J. Claude Allen of Gary, Ind., Florida, West Florida, South Carolina, and Tennessee annual conferences.

The following general boards reported: the financial board, Bishop Luther Stewart, president; Prof F. T. Jeans, financial secretary; Publishing board, Bishop Henry P. Porter, president; Rev. Grover H. Carter, publishing agent; Rev. E. P. Murchison, editor of the Christian Index; Board of Conference Claimants, Bishop Bertram W. Doyle, chairman; Rev. J. B. Boyd, general secretary; Kingdom Extension board, Bishop Felix L. Lewis, chairman; Rev. M. L. Breeding, general secretary; Board of Christian Education, Bishop B. Julian Smith, president; Rev. L. Q. Brown, general secretary.

Special attention was paid this report due to the fact that Bishop Smith served for 20 years prior to his elevation to the bishopric at the 1954 general conference at Memphis.

Other boards reporting were:

Board of Evangelism, Bishop W. Y. Bell, president; Rev. J. L. Tolbert, general secretary; Board of Lay Activities, Bishop J. Claude Allen, president; Dr. W. L. Graham, general secretary; the Woman's Missionary Council, Bishop Arthur W. Womack, chairman; Mrs. Eula W. F. Harris, president and chief executive officer; Mrs. Phyllis Bedford, vice-president; Mrs. Rossie T. Hollis, editor of the Woman's Missionary Messenger; Miss M. L. Monroe, secretary; Mrs. Ida M. Elias, corresponding secretary; Mrs. E. E. Tightower, treasurer.

Big Financial Reports

The financial reports made by the various boards at the session here were the largest in the history of the CME church. The Board of Finance made a report showing it had receipts of $628,653.65 during the current year. The net balance reported on hand at the Hot Springs session of the CME General board was $334,539.88.

The Publishing board also had phenomenal income, with total annual receipts of $46,886.74 income during 1956. With all bills to date having been met, there was reported a net cash balance of $5,338.86 on April 1, 1957.

The Board of Conference Claimants showed receipts of $90,817.41. This board reported also that there was "An Endowment Fund in the hands of the financial secretary" of $33,001.45 to be used for the Super annuated Preachers, Widows and Orphans department.

The Kingdom Extension board, under Rev M. L. Breeding, reported receipts of $22,983.89. Disbursements of major importance reported were: Gray's Temple, $4,411.50; Bishop W. Y. Bell for Missionary purposes, $4.411: Bishop J. Claude Allen for Missionary purposes, $3,136.

Education Board, $112,403.35

The Board of Education, under Rev. L. Q. Brown, reported total cash available, of $112,403.35. This was considered a splendid showing.

Rev. J. L. Tolbert, secretary of the Board of Evangelism, reported $5,296,99 for the Board of Evangelism. Mrs. E. W. Harris reported the total sum of $23,879.94 raised through that department for the missionary activities of the women of the church.

There are four CME colleges which are now seeking to enlarge their financial plans in order to profit by the recent offer made to the colleges of the Christian Methodist Episcopal church. The plan of the General Board of Education is to give aid and support to the educational efforts of the CME colleges by giving dollar for dollar to those plants which will raise $300,000.00 for support of the CME colleges.

At the Hot Springs General Board session, two schools supported by the CME church have fully met all requirements to receive the huge gifts: Miles college, Birmingham, Ala., and Texas college, Tyler, Texas.

Following are the sums reported at the General Board session here Wednesday:

Miles college, Birmingham, Ala., $300,000.

Texas college, Tyler, Texas, $300,012.

Lane college, Jackson, Tenn., $194,000.

Paine college, Augusta, Ga., $130,000.

One report is that Miles college recently received $75,000 from a special gift of a Birmingham financial genius which will greatly stepup the possibility of Miles college to receive other donations by the wealthy New York Foundation of donors to educational institutions.

"The friends and supporters of Miles college are especially proud," Dr. W. A. Bell, president of Miles observed.

"We'll do our best to be the first to raise the necessary sum to have Miles college receive the first million dollars in this fund-raising campaign," said Bishop Bertram W. Doyle, presiding bishop in Alabama. "What has been done already will greatly step-up our efforts to do our best for Miles college and the educational outlook was never so bright," Bishop Doyle said here Wednesday afternoon.

1958 General Conference Of CME's To Detroit

Call P. Kansas City, Mo.

Fm. 5-10-57

HOT SPRINGS, Ark. — The C.M.E. General Board voted here last week that the 1958 General Conference of the denomination would be held in Detroit.

The St. John Cathedral in the Motor City, of which the Rev. W. H. Amos is pastor, will be the host. Detroit was chosen as the seat of the General conference over strong opposition from churches in other parts of the country which sought to entertain the conference.

Upon learning that his church would serve as host to the conference, Dr. Amos said that he was "delighted." "This is the first time we've been so richly honored," Dr. Amos said, "and we hope all Detroit will join the members of St. John Cathedral to the end we shall discharge our duty to the big delegation in a manner befitting both the General Conference delegation and ourselves as well," the Detroit pastor said.

Call 5-10-57

Dr. E. M. Dozier, presiding elder of the Detroit district, said: "We are happy to have been selected and we shall do our best to show how pleased we are to have the conference by the fine type of entertainment we shall give. All ministers, members and friends in the Detroit area will lend Dr. Amos and the St. John congregation every possible assistance in caring for the big delegation."

Church Receipts Total $628,635

Defender Sat. 5-18-57

Chicago Ill.

HOT SPRINGS, Ark. — Hot Springs took on the leadership of the Christian Methodist Episcopal church for three days here last week when the General Boards of the CME denomination held their first annual sessions for the 1954-1958 quadrennium.

P. 20

The big delegations from the 44 annual conferences of the C. M. E. church attended the last session of the General Board during the quadrennium.

Some 2,000 visitors were guests of the Cottrell chapel C .M. E. church under the pastorate of Rev. L. C. Keys. Bishop B. Julian Smith, presiding bishop of the Eighth Episcopal district, was host Bishop to the General sessions.

High praise was given Dr. Keys and the Arkansans for the manner in which the huge number of visitors were cared.

The nine Bishops and the annual conferences represented in their respective districts are:

Bishop J. Arthur Hamlett, Senior Bishop of the church, Kansas City, Kans.; Southeast Missouri and Illinois, Kansas - Missouri, Memphis-Jackson and West Tennessee conferences; Bishop Henry P. Porter, Louisville, Ky.; Texas, East Texas, Central Texas, Dallas-Fort Worth and North West Texas Conferences; Bishop W. Y. Bell, South Boston, Va.; North Carolina, Washington-Philadelphia, Ohio, and Middle Atlantic and New England Conferences.

Bishop Luther Stewart Hopkinsville, Ky.: Kentucky, Mississippi, North Mississippi, East Mississippi, and South Mississippi conferences; Bishop Felix L. Lewis Shreveport, La: New Orleans, Louisiana, California and Arizona-New Mexico conferences: Bishop Bertram W. Doyle, Nashville, Tennessee: Alabama, Birmingham, North Alabama, Central Alabama, and East Alabama conferences; Bishop Arthur W. Womack, Indianapolis, Ind.: Georgia, Central Georgia, South Georgia and Southwest Georgia conferences.

Bishop B. Julian Smith. Chicago, Ill., presiding bishop of the Eighth District, including the Little Rock, Southwest Arkansas, Arkansas, Muskogee and Oklahoma Conferences; and Bishop J. Claude Allen, Gar, Ind.; Florida, West Florida, South Carolina and Tennessee Annual conferences.

FINANCIAL REPORTS

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REPORTS $112,403.35.

The Board of Education, under Rev. L. Q. Brown, reported cash available of $112,403.35. The church supports Miles college, Birmingham, Ala.; Texas college, Tyler, Texas; Paine college, Augusta Ga.; Lane college, Jackson Tenn.; Mississippi Industrial college, Holly Springs, Miss., and Holsey Institute, Cordele. Ga.

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1958 GENERAL CONFERENCE TO DETROIT

The 1958 session of the C.M.E. General Conference will be held at St. John CME Cathedral, Detroit.

COLLEGES RAISE MONEY

There are four CME colleges which are now seeking to enlarge their financial plans in order to profit by the recent offer made to the colleges of the Christian Methodist Episcopal church.

The plan of the General Board of Education is to give aid and support to the educational efforts of CME colleges by giving dollar for dollar to those plants which will raise $300,000 for their own support.

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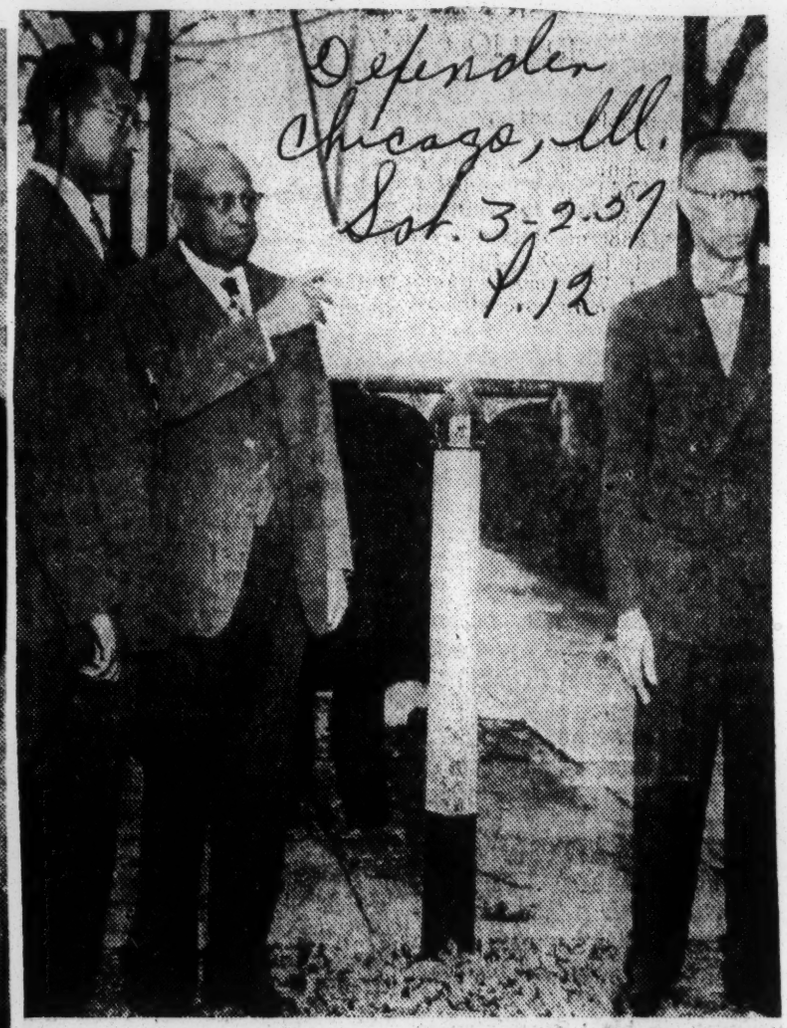
COLLEGE OF BISHOPS—The College of Bishops of the Christian Methodist Episcopal church is shown in the Seminar Room of the I. B. Tigrett Science Hall of Lane college, Jackson, Tenn. The occasion was the 75th anniversary celebration of the founding of Lane college. Seated, l. to r., Bishop F. L. Lewis, 5th Episcopal District, Bishop J. Arthur Hamlett, First Episcopal District, Bishop Luther Stewart, fourth Episcopal District. Standing, l. to r. Bishop A. W. Womack, seventh Episcopal District, Bishop J. Claude Allen, ninth Episcopal District, Bishop W. Y. Bell, third Episcopal District, and Bishop B. W. Doyle, sixth Episcopal District.



DISTINGUISHED ALUMNI — Three of Lane's outstanding alumni standing in front of the historical marker at the entrance to the administration building of Lane college. From left to right, President C. A. Kirkendoll, senior bishop of The Christian Methodist Episcopal church; J. Arthur Hamlett (also chairman of the board of trustees of Lane college for over twenty-five years), and Bishop W. Y. Bell, one of the two members of Lane's first College graduating class of 1907.

Church work is most glamorous profession say young Barons

Afro-American Sat. 3-2-57 P. 7

Baltimore, Md.

By LULA JONES GARRETT

Beautiful Dorothy Nightingale Baron dropped into the AFRO-AMERICAN office a few weeks back, drew a chair up to my desk and said "I want to talk to you about a pageant I'm planning."

"Oh, are you having a fashion show?" I asked, thinking that she was just the one to show 'em how, what with the smart ensemble she was wearing.

"No. This is a church affair," explained Mrs. Baron.

That was my first meeting with a member of the newest, and one of the youngest cleric families in Baltimore.

Later on I met the Rev. Herman A. Baron.

And thereby hangs this story. . . and the fact that the business of mission and religion is a fascinating one, and members of the younger generation who are making it their life work are an equally fascinating lot.

Here, for instance, are two young people who are finding more glamour in gospel spreading than in their former occupations which universally bear the glamour label.

For Mrs. Baron was one of the fabulous Bransford models. And the Rev. Mr. Baron a professional musician. A composer, a pianist of note, and a former arranger for NBC, he was one time with Count Basie.

Now, he just as enthusiastically composes church music. And music lovers are wending their way to the Mt. Pisgah C.M.E. Church, here, where any Sunday you might be so lucky as to hear that congregation sing a new hymn, or the pastor introduce a new composition.

* * *

AS I SAID the Rev. Mr. Baron is now pastoring a Methodist church, but the first thing one senses when talking to them is that here is a thoroughly cosmopolitan minister so far as denomination is concerned.

And how could he be otherwise? He was christened in the Catholic church, reared in a Seventh Day Adventist family, because a Baptist when he was old enough to choose, and married a girl who was an Episcopalian.

He was on the staff of the famed Abyssinia Baptist Church in New York, for several years, having been the recipient of a scholarship from the Rev. Adam C. Powell Sr.

* * *

THE REV. Mr. and Mrs. Baron were married in Abysinnia nine years ago. They met one day while she was en route to Howard University. You can imagine that their wedding ceremony was something special. "I wrote the processional and recessional marches for our wedding. The traditional ones had become so trite" The Rev. Mr. Baron said.

Now their family numbers four. They have a daughter, Linda, who is six. "Chips" (Herman, 3rd) is five. With the children of nursery and school age, Mrs. Baron is filling empty hours with substitute teaching in the city school system.

Though born in America, Rev. Mr. Baron is of West Indian extraction, and spent his early years in the islands. His father, Mr. Baron Sr. and Mrs. Agnes Baron, his mother, met in this country, but later returned to their native home, Linies, Dominico.

In addition to church work, the Rev. Mr. Baron is doing here the same things he did in New York... throwing himself into civic and community services. This week he was elected to the board of the Baltimore NAACP. His special love however, is work with youth; his second, civil liberties.

As for you. . . for a refreshing view of enthusiastic young missionaries. . . a dynamic congregation on the growth, and a music treat in the nonce, drop into Mt. Pisgah C.M.E. Church, here and meet the young Barons.

REV. MR. AND MRS. HERMAN A. BARON

INTERNATIONAL BOARD OF MISSIONS.—The board of the direct Missions of the Churches of Christ held its meeting in Louisville, Ky., in December. This board supervises 25 missions in America and foreign fields. The board is planning for a $200,000 college building in Louisville. Pictured are members of the board. Seated, reading from left to right are: Isabella Maxey of Japan; Maude Maxey, Home Missions; Jane Kinnett Hill of Japan; Exie Fultz of Korea; and Jean Wentz of Mexico. Standing, reading from left to right are: Harold Dunson, Klamichi Mountains, America; Ray Mings of Japan; Caroll Fulford of South Africa; Dick Sash of Okinawa; A. G. Nelson, Home Missions; R. Tibbs Maxey, Home Missions; Ray Zack, American Indians; Robert Morris of Burma; Robert Kenan of South Africa; Cornelias Daniels, Home Missions; Robert Chambers of Japan; and Max Randall of South Africa. Elder A. G. Nelson is the pastor of the East Side Church of Christ at 2539 Benton Blvd. He is a staff member of the college of the Scriptures of Louisville; and serves on the Ministers advisory council of the Seminary.

5,000 women at C. of C. meet

Afro-American Baltimore Md.

DETROIT, Mich. — More than 5000 women, representing congregations from 48 states, attended the annual session of the International Women's Convention of the Church of Christ, here last week.

The convention was presided over by Mrs. Lillian Brooks Coffey, supervisor of the women's department and president of the convention.

* * *

CHRIST WITHIN, the only hope for international peace, understanding and fellowship, was the general theme of the meeting.

Discussing women's problems during the forum hour were Mrs. Bertha M. Polk of Texas, Mrs. Fannie Beck of Mississippi, Mrs. Gussie Gamble of Florida, Mrs. Annie L. Bailey of Maryland and Mrs. Sadye Payton of New York. Dr. Arenia C. Mallory of Lexington, Miss., presided.

Church Of Our Lord Jesus Christ Increases Membership

NEW YORK. — (ANP) — Establishment of the Berea Church of Christ, Los Angeles and Refuge Church of Christ, Atlanta, Ga. raises Church of Our Lord Jesus Christ total church membership to 177, Bishop Lawson, senior bishop and founder announced this week.

Dedication services of Berea church were preached by Bishop Lawson, Rev. John Cannon, product of Lincoln and Howard universities, is pastor.

Bishop Lawson also preached dedication services at Refuge church in Atlanta. The building housing new Refuge church was a Jewish synagogue, located in a racially changing area. Rev. Frank S. Solomon, formerly of Richmond, Va. is pastor.

The Church of Our Lord Jesus Christ has churches throughout the country plus four in Africa, six in Trinidad, six in Jamaica, one in the Dominican Republic, England, and the isle of St. Kitts, off Barbados officials stated.

Churches of Christ say number growing

Afro-American Baltimore Md.

NEW YORK — Establishment of the Berea Church of Christ, Los Angeles, and Refuge Church of Christ, Atlanta, raises Church of our Lord Jesus Christ total church membership to 177, Bishop R. C. Lawson, senior prelate and founder, announced last week.

Dedication services of Berea Church of Christ, 21st St. and Griffith Avenues, Los Angeles, were preached by Bishop Lawson, May 29. The Rev. John Cannon, product of Lincoln and Howard Universities, is pastor.

God In Christ Convo Delegates In Bklyn.

Amsterdam News Sept. 7-6-57

New York

Guests to the 7th annual International Sunday School Convention of the Churches of God in Christ began trekking into Brooklyn this week from several states. P. 24

A good many of the small number of persons now entering the city motored here from such far away states as Michigan, Indiana, Kansas and Alabama.

The convention, which is the first of its kind to be held in Brooklyn, will be held at Washington Temple, Bergen St. and Bedford Ave., on Wednesday, July 17. The 7-day meet will close on July 23.

The convention is expected to attract about 25,000 people to the borough of churches, many of whom will come from the United States, Canada, the Virgin Islands Puerto Rico, other parts of the West Indies and British Guiana.

Among the top dignitaries who are to attend the convention are Bishop C. C. Patrick of the International Sunday School, Bishop O. M. Kelly, State Overseer of Eastern New York; Mrs. Frances Allen, superintendent of the New York State Sunday School, and Mrs. Madie Payton, state supervisor of the Women's Department of New York East.

Lost voice regained in prayer

Afro-American

PHILADELPHIA

"Thank you, Jesus."

After a two-year enforced silence, Mrs. Patsy Hawkins said aloud these words of heavenly praise, on last Sunday as-founding the congregation at the Refuge Church of Christ, 4008 Locust St.

Mrs. Hawkins found her voice at the altar as special prayers were being said for her by Dr. McKinley Williams on the eve of the national Apostolic convention at his church. P. 1

Dr. Williams takes no credit for Mrs. Hawkins' remarkable recovery. He says simply "Our prayers were answered. God healed her."

Ind. 9-21-57

BECAUSE of her inability to speak, Mrs. Hawkins had undergone two operations at Lankenau Hospital. The last was a nerve operation performed on Aug. 8, 1956.

Medical authorities said that they noticed partial recovery about two months later. The patient could utter a few words but couldn't put her thoughts into sentences and could not talk coherently.

They therefore had urged her to attend the Temple Speech Therapy Unit.

Doctors who examined her as late as a month ago expressed the opinion that she would not be able to attain complete recovery of speech without special therapy.

But today, Mrs. Hawkins speaks clearly, distinctly, and enthusiastically, having had no such therapy. Her answers are a little hesitant because having been silent for so long, her faculties for carrying on a running conversation are limited.

Mrs. Hawkins, estranged from her husband, lives with sisters and brothers and her 10-year-old son, Turner Hawkins, at 4224 Otter St.

During her months of enforced silence, she was a frequent visitor to the neighborhood store of Mrs. Mary Stukes of 935 N. 42nd St. Mrs. Stukes sings in the chorus of the Refuge Church of Christ.

Having known Mrs. Hawkins before she was stricken, Mrs. Stukes was moved to tears each time the young woman came and had to make signs to make herself understood.

* * *

"SHE HAD changed so much in appearance and actions that it grieved my heart," Mrs. Stukes reports. "I asked the Lord to help me be of some help to her.

Afro American

"When Pat came into the store seeming so helpless and unhappy, she'd motion for me to read the Bible to her. I'd read the Bible and then we'd both burst into tears.

"I kept telling her that the Lord was able to bring her out of this misfortune. I had been sick too; our pastor had prayed for me and the Lord had healed me.

"I kept asking Pat to go to church with me sometime. She was attending another church and since she could not respond to what I was saying, it was difficult to make her understand why I wanted her to come to my church.

"Finally, I asked her wouldn't you do anything to get your speech back?" She nodded and I told her just to be obedient. I told her to be ready for church at 11:45 Sunday morning.

"We moved the hands on the clock to 11:45 to be sure she understood. She was at my house ready on time. So we went to church."

When Dr. Williams called for those who wanted special prayer, Mrs. Hawkins went to the altar. The minister prayed, then continued the rest of the service.

After his sermon, he extended an invitation to those who wanted to be baptized. Mrs. Hawkins again went up front.

As is customary, Dr. Williams asked the names and addresses of the candidates. Unable to answer, Mrs. Hawkins pointed appealingly to her friend, Mrs. Stukes.

After Mrs. Stukes explained the situation, Dr. Williams prayed and that instant, Mrs.

Hawkins spoke up clearly "Thank you, Jesus."

"And since then," says Mrs. Stukes, "Pat has been talking more this last week than I've ever heard her talk before."

Mrs. Hawkins is no chatterbox, but she likes to talk about this thrilling experience. Still accustomed to using sign language, she points to heaven, then says gratefully "It came from up there."

UPON leaving church that Sunday night, she spied her son riding his bicycle.

With mother - like concern, she called out "Junior, be careful. Don't go across the street."

Hearing his mother's voice for the first time in two years, the startled youngster dropped his bike and bounded up to throw his arms around her neck.

Churchwomen Set 7th Annual Meet

Defender Chicago Ill. Sat. 3-30-57

CHICAGO—The Seventh Annual Women's International convention of the Church of God in Christ, Inc., will be held in Detroit at the State Temple, 3500 Elmwood st., May 7-12, with Bishop J. S. Bailey and Bishop C. L. Anderson host bishops; the entertaining State Supervisors Mrs. Birdie Whitehead, Mrs. Carra Gardner, Mrs. Captolia Tomlinson and Mrs. Mary E. Johnson and the state staff officers with Mrs. Annie L. Bailey, chairman of Steering committee.

Officials stated that this promises to be one of the outstanding conventions of all times, having as its theme: "Christ, within, the hope for International peace, understanding and fellowship."

P. 5

HEADS DEPARTMENT

"Mother Coffeyy," as she is affectionately called by the entire 'brotherhood,' and the Women's Department, maintain a beautiful Rest Home for aged and retired missionaries in one of Detroit's wealthiest settlements; several Mission Stations in Africa; an Orphanage and school in Haiti and many other homes throughout the nation.

Prefacing the convention is the Annual Pre-Convention Musical featuring local and national talent. Convention music will be furnished by various choirs of the state of Michigan and the Women's National Choir under the direction of Anna Broy Crockett of Chicago.

A Workshop will be conducted each morning where systematically arranged courses in child evangelism, personal evangelism, theology, missions, music and other subjects will be taught under the coaching of the Workshop Dean, Mrs. Cora Berry of Los Angeles.

THREE SESSIONS DAILY

Three daily sessions constitute the convention program — 8:45 a. m. devotions and Workshop; 1:00 p. m. Departmental Programs and 8:00 p. m. Evangelistic services. A radio breakfast broadcast will be conducted by Mother Coffey with Miss Dorothy Wemster, missionary to Haiti, in charge of the program.

The social activities will include a visit to Windsor, Canada; a sightseeing tour in Greenwich Village and daily dinners in Detroit dining places, including the Temple's beautiful new dining room.

Mrs. Mattie McGlothen of Richmon, Calif., is chairman of National Hospitality committee; Dr. Arenia Mallory Davis is chairman of the program committee; Mrs. Mary A. Davis and Mrs. Jennie Lou Hunter, both of Chicago, are secretary and treasurer, respectively, of the convention.

President Coffey states that the meeting is open to the public as thousands of women from the 48 states of the United States and abroad meet to discuss the only solution for better homes, better communities and for a better world. All sessions will be held at the Temple.

Church of God Convention to Detroit May 7

Dispatch P. 1 Fri. 3-29-57 Oklahoma City

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Hope for International Peace

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Makes Plans For 50th Church Of God Meeting

P. 4 Cal

MEMPHIS, Tenn. —More than 25,000 persons are expected to attend the 50th Holy convocation of the Church of God in Christ, slated to be held in Memphis November 25 through December 15, according to Bishop L. H. Ford, chairman of the anniversary meeting.

To take care of the huge crowd expected, which will be many more than can be accommodated in the 10,000 seat Mason Temple auditorium, arrangements have already been made to create a tent, under supervision of Bishop L. H. Paige, of Los Angeles, Calif. and Evangelist Beaton Herndon, also of Los Angeles, assisted by the Board of Foreign Bishops. A brust arbor will also be created with services conducted by Elder Utah Smith, of New Orleans. La.

Bishop F. D. Washington, Brooklyn, N. Y., pastor of Washington Temple and assistant chairman of the Golden jubilee, has already started plans to bring his entire choir of national recording fame to Memphis to appear at the convocation. Other choirs are expected to appear at the meeting.

A special train is expected to bring in the Washington Temple choir, as well as delegates from Iowa, New York, and Illinois, according to Bishop Ford.

At Memphis, Bishop A. B. McEwen and Bishop J. C. Patterson, host bishops are making local arrangements for the holy convocation with civic, religious and educational leaders. A meeting to lay groundwork plans with a Memphis committee and the Negro Chamber of Commerce has been scheduled for April 9 at Pentecostal Church of God In Christ.

CHURCH OF GOD IN CHRIST SETS 50TH HOLY COMMUNION

Tri-State Courier Chicago Ill. Sat. 4-20-57

Memphis, Tenn., April 15 — (Special) — Final plans for the gigantic 50th Holy Convocation of the Church of God in Christ were unfolded at the special April call meeting of church officials and executives at Mason Temple, 958 S. Mason St., last week.

The 20-day and night meeting, starting November 25 with three days of fasting and prayer, is intended to attract a record breaking 25,000 church goers from across the United States and foreign countries and will be held at Mason Temple in Memphis.

Invitations are being extended to leading religious, educational and political figures of the nation to attend the meeting by a committee headed by Bishop Samuel Crouch, of Los Angeles, Calif., and others.

Bishop L. H. Ford, of Chicago, chairman of the Jubilee Holy Convocation, in-along with a committee, introduced plans for the publication of a special Anniversary Program Book to include the program of the meeting along with a comprehensive history of the church. Plans were also introduced for the publication of a Golden Anniversary edition of the Holy Bible, honoring the founder and Senior Bishop of the Church of God in Christ, Bishop Charles Harrison Mason.

The November meeting will climax the 62-history making years of the development of the Church of God in Christ, which had its inception in a small former cotton gin in Lexington, Miss. According to the latest official National Council of Churches report, the Church of God in Christ is the largest pentecostal of holiness denomination and ranked in the upper fourth of the 255 religious denominations, in terms of membership, in the United States.

Advocate Tri-State Courier Chicago Ill. Sat. 4-20-57

In its early stages, the Church of God in Christ, as a holiness and pentecostal group, was the victim of much persecution. In some parts of the U. S. today, the group is still the victim of local ostracism. Nevertheless the Church of God in Christ is fastly becoming a major economic stronghold, owning property worth millions; and also a source of constant pride to its members.

Aside from the more than 3,000 churches throughout the United States, the denomination also claims churches in Alaska, Canada, Cuba, South Africa, Haiti, Jamicia, Liberia, Hawaii, and England. Presently, the church has under construction an ultra-modern printing and publishing house in Memphis, with tentative dedication scheduled for January, 1958.

For the 50th Convocation, Bishop A. B. McEwen and Bishop J. O. Patterson, of Memphis, are host Bishops. Mrs. Lilliam Brooks Coffey is general supervisor of Women's Department; Bishop W. G. Shipman, Detroit, Mich., is national chairman of Elder's Council; and Bishop U. E. Miller, Detroit, Mich., general secretary.

CHURCH OF GOD PRELATES MEET IN MEMPHIS. — Five newly-elected bishops of the Church of God in Christ, a world-wide organization, met in Memphis, Tenn., recently for a celebration in their honor. Posing at organization headquarters are left to right: Bishops J. E. Watley, head of the big three district of Texas and prelate of England and the British Isles; G. B. Pickens, presiding prelate of Cuba; Cain Scott of the Northern Illinois; J. O. Mason of Costa Rica, and W. D. C. Williams, head of the Southern Indiana. Bishops Watley, Pickens, Scott and Mason are Chicagoans. Bishop Williams is a native of Evanston, Ill.—ANP Photo.

Washington Churchmen

Post + Times Herald

Pastor Visions 'Church for All'

Sat. 2-9-57

By Kenneth Dole
Staff Reporter

Washington, D.C.

The Rev. Jefferson P. Rogers, a man who appears to put his whole self into every syllable, every emphatic movement of his head, every gesture, represents that rare combination, the poet-intellectual. P. 2-B

The shelves of his basement study support works by the heaviest thinkers — Reinhold Niebuhr (20 books); Paul Tillich (9), Emil Brunner (8), and Albert Schweitzer (3). His conversation contains occasional references to these great minds of modern Protestantism.

"I believe along with Paul Tillich," he says, "that Protestantism is in danger. To meet that danger we must know what the living cross means—to promote a feeling knowledge of the Holy Spirit, from which we get our power to do what history demands."

'For All People'

His hope, he says, is that his church — Plymouth Congregational, 17th and P sts. nw.—will increasingly "find identification" with the Holy Spirit and be "a church for all people irrespective of race or cultural background."

He is convinced "the day of the race church is over."

His deacons are spearheading a drive to get white people in the church, he reports. With his own members migrating to the outer sections of the District, he believes this "integration-in-reverse" movement will help the church to continue serving the community.

Four white persons have already expressed interest in joining, he says. A white Army sergeant called him to ask how he should study to become a member.

Being a Christian is bigger than being a Negro, he says; so his sermons don't dwell on race. "The moment a minister preaches race he isn't preaching Jesus Christ," he declares. "You have to be a Christian first, and understand the power resident in this."

Scholarly Cleric

The scholarly cleric (a paradoxical phrase for a man with the seeming vigor and swing of an athlete) got his love of books from his mother, a school teacher. She was so "sensitive" and "academic" that he "never understood how she could happen in Quincy, Fla." She "fashioned my potentiality more than anyone else," he believes. She introduced him to Dumas, her favorite writer, and always besought him to read.

He got his assurance and candor (and physical frame) from his grandmother, a "domineering" matriarch whom he came to view as "a true representative of the acquisitive society." With a school teacher's pay she bought and sold land and "always had 10 lots at once."

Tall and large, with the face and figure of members of the Bantu tribe, she was impressive physically as well as mentally. She had her husband, a carpenter and "self-styled architect" (the son of a slave owner), erect a 24-room house, the top floor of which she rented out. When envious white people asked to buy it she refused to sell, and they burned it to the ground.

Jefferson's father, a cigar maker, died when he was 11 and his mother when he was 18; so his grandmother financed his education at Florida Agricultural and Mechanical College. She smiled with pride when he received his AB, a piece of sheepskin that he subsequently low-rated.

Found Inspiration

More important than the degree was his meeting, at Week of Prayer services, the Rev. Dr. Benjamin E. Mays, President of Morehouse College, Atlanta. The educator's "integrity, poise and understanding of human problems simply overwhelmed me," he recalls, "but I did not capitulate completely." He expressed his feeling in a poem:

"Just as there is continguity in all
Else, there must be spiritual continguity
Linking person to person, mind to mind,
Zeal to zeal, insight to insight,
Man to man, and man to God!
"How else, Benjamin Mays, could I
Find in you an echo for all that I
Could ever hope to be? How else
Could I declare an affinity between
Us as real as the ring on my finger?
How else? . . ."

Dr. Mays urged him in two letters to study for the ministry; Jefferson didn't reply. The next letter told him he had been awarded a scholarship to Howard University. The young man gave in.

The scholarship got him started; then he found a part-time waiter's job at Parchey's Restaurant. Three years later, in 1943, he graduated with the degree of master of religious education.

The fourth person to enter his life decisively was a serene and pretty girl he met at a YMCA-YWCA summer conference at Talladega (Ala.) College, Mary Grace Harris from Shreveport, La., had graduated from Dillard University, New Orleans, with a magna cum laude in social studies. At the conference seminar, "she was the one girl who entered into the discussion." He "admired her acumen." He took her address and she took his.

Wanted Letter Back

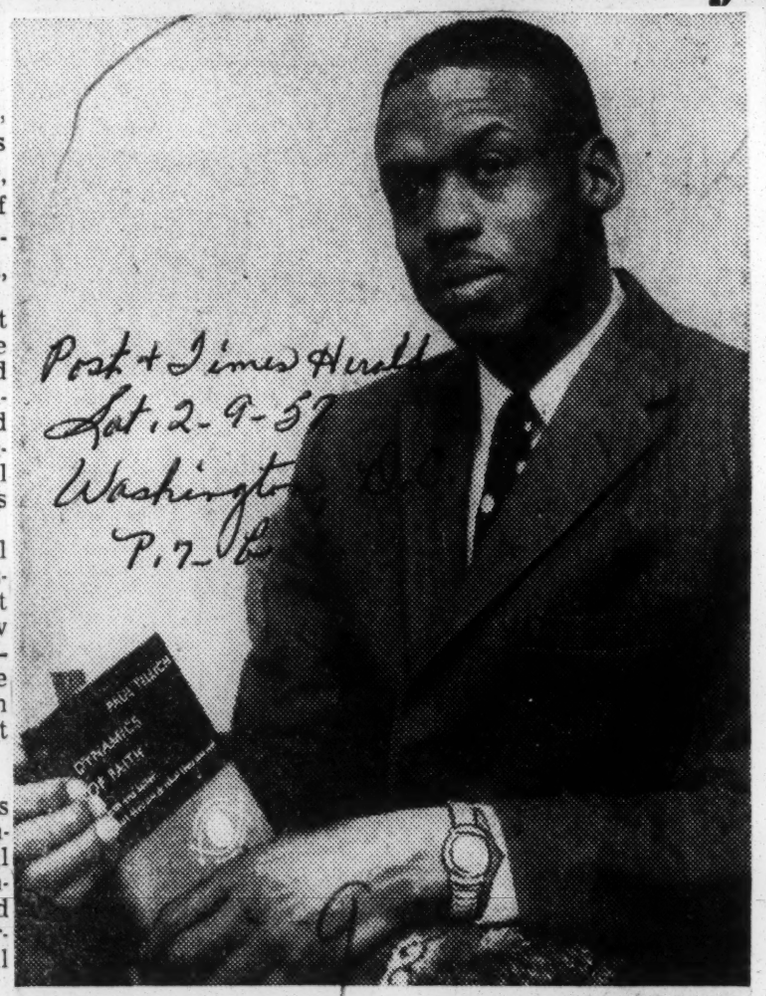
In his very first letter to her, after he returned to Washington, he proposed. Then he realized his brashness. He was so embarrassed that he got up at 5 a.m., went to the mailbov and unsuccessfully pleaded with the mail pickup man to let him have his letter back.

After a three-year courtship by correspondence, they were married—the third time they met. They have three children, Anita, 11; Alain Burghardt, 7, and Weldon Douglass, 4. The boys are namesakes of famed Negroes.

After Howard, Mr. Rogers became director of Christian education at an AME church in Philadelphia. From 1945 to 1947 he studied at Yale Divinity School, during part of this period serving as pastor of Bethel AME Church, New Haven.

Following graduation, he became Associate Secretary for Race Relations of the Evangelical and Reformed Church, with headquarters in Cleveland.

From this post he came to Plymouth Church in 1954.



Post + Times Herald
Sat. 2-9-57
Washington D.C.
P. 7-B

By Frank Hoy, Staff Photographer

THE REV. JEFFERSON P. ROGERS
. . . pastor of Plymouth Congregational Church

Churches Endorse Pilgrimage

Defender
Chicago, Ill.
Sat. 5-18-57

ELMHURST, Ill. — The Illinois Conference of the Congregational Christian church, at its annual meeting here, endorsed the Prayer Pilgrimage for Freedom.

The ministers and lay delegates, representing the 320 churches of the denomination in Illinois, called upon the President of the United States, the members of Congress, the governor of Illinois, the mayors of all municipalities and all law enforcement officers "to take seriously the laws of our land and to do their full duty to immediately bring about their enforcement so that our nation may vindicate the democratic ideals and principles upon which it was founded."

The Conference also called upon the members of Congress to enact into law in the present session the pending civil rights bills. The resolutions were introduced by Dr. Charles Wesley Burton, pastor of the South Congregational Church of Chicago.

Two Churches to Merge Into 8th Largest Group

Star Tues. 6-25-57 P. 20-a

Washington, D.C.

By LESLIER NANNES
Star Staff Correspondent

CLEVELAND, June 25.—The Congregational Christian Churches and the Evangelical and Reformed Church continued today with their plans to unite despite a suit filed last week that was aimed at stopping a merger of the two denominations.

More than 900 delegates and officials of the Protestant churches will seal negotiations in a ceremony tonight at Municipal Auditorium. The negotiations have been in progress since 1940.

Although four Congregational Christian Churches have filed a law suit against its General Council that might block the merger, council officials said it was "apparent" that a "declaratory judgment" and not an injunction was being sought. While they have not been served with any complaint, officials asserted that there would be nothing in the suit to prevent the unification now of the two churches.

Out of the union will come the United Church of Christ. The Congregational Christian Churches will contribute 1,342,045 members and 5,561 churches and the Evangelical and Reformed Church 800,000 members and 2,750 congregations. With its 2,142,045 members and 8,311 churches, the United Church of Christ will become the eighth largest Protestant denomination in the United States.

The United General Synod will begin tonight with the opening of the Bible. Each denomination will then report its actions authorizing the union.

The ceremony will be led by Dr. Fred Hoskins for the Congregational Christian Churches and by Dr. James E. Wagner, president of the Evangelical and Reformed Church.

The merger will mark an historic departure in church union in the United States. It is the first time in the history of American churches that major denominations of differing forms of government and sociological backgrounds have come together

9 1957

COMMUNITY CHURCHES

INTERRACIAL COMMUNITY CHURCHES OF NEW ENGLAND

Bridgeport Gets Mixed Church

Defender Sat. 5-4-57 P3

Chicago Ill.

BRIDGEPORT, Conn.—The People Community church, one of the first interfaith and interracial Community Churches of New England, will hold its first service Sunday May 5 at the First Hungarian Reform church, Bridgeport.

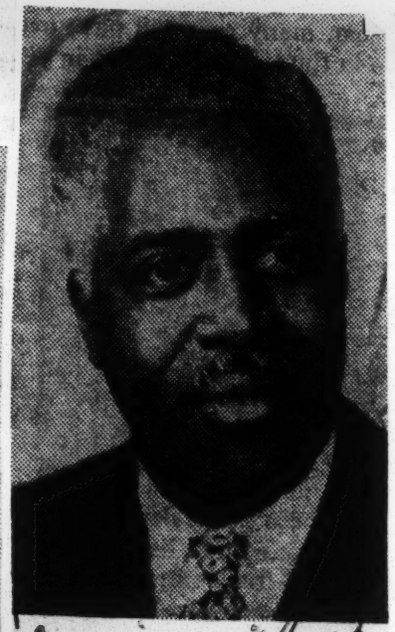
The founder and pastor, the Rev. Charles W. Hall, will lead in the service.

Negro, Jewish and white families are among the charter members and the new church has the support of some of the leading business men and industrialists of New England. The church will affiliate with the International Council of Community Churches and the Council of Liberal Churches.

The Reverend Hall is a graduate of Adrian college, Adrian, Mich. and studied at the University of Chicago, Harvard and the New School of Social Research in New York. He was ordained in the CME Church and was elected vice president of the National CME Youth.

Rev. Hall served CME churches in Chicago and the William Institutional church in New York as associate minister in charge of counseling. Two years ago he became pastor of the Shiloh Baptist church in Bridgeport. Hall is also a writer and author of the book, "Inside Fairfield State Hospital."

REV. CHARLES W. HALL



Courier 4/12 Pittsburgh Pa.

Workshop

Rev. Merrel D. Booker of St. Timothy's Community Church, Gary, Ind., is conducting a workshop on the subject, "Problems of Racial Integration in the North," at the Youth Institute of the Midwest Universalist Institute, Bridgman, Mich.

DUTCH REFORM CHURCH

9 1957

Dutch Churches Fight Bill On Segregation

Advertiser 7,28

Wed. 4-10-57

DURBAN, April 9 (A)—The Dutch Reformed Church, largest in South Africa, has joined the Anglican, Roman Catholic, Methodist, Presbyterian, Baptist and other churches in opposing a bill in Parliament to bar native Africans from churches attended by Europeans.

Ohio Denominat'n To Desegregate

Butler County American
Sat. 5-25-57 p.1

Youngstown—The Ohio Disciples of Christ, meeting in a four-day convention here, Saturday adopted a resolution calling for desegreation of congregations in their church on the state and national level.

Hamilton, Ohio

The church, which has 250 white and 50 Negro congregations in Ohio, met in a joint convention of Negroes and whites for the first time this year.

Pronouncing the joint convention of 600 delegates a success ,a resolution was adopted stating it is unnecessary "to maintain separate congregations for the Negro and white churches in either the state or nation."

"We are confident that it would strengthen our Christian witness if our movements are joined," the resolution read.

The Disciples of Christ, designation for the white branch of the church, elected the Rev. Herman Patton of Wilmington as president.

The Negro congregations, known as the Christian Missionary Convention, elected the Rev. H. Earl Jackson of Youngstown as president.

RACE DISCRIMINATION DEPLORED BY CHURCH

Commercial Appeal

Disciples Of Christ See Practice As Sinful

Sat.

CLEVELAND, Ohio. Oct. 12.—(UP)—Delegates to the international convention of the Disciples of Christ resolved Saturday racial discrimination is sinful and that the churches must "move from principle to practice" in eliminating it.

Then the convention delegates joined the 85 churches of Little Rock, Ark., in a special period of prayer for a solution "to the crisis that has gripped that city."

Sun. 10-13-57

The resolution contends "agreement of the sinfulness of racial discrimination and forced segregation both within the church and without is not enough."

"Churches are now faced with the fact that their responsibility is one of moving from principle to practice within their own lo- said.

The convention of Disciples opened Friday night. More than 12,000 persons were expected to take part in Sunday's communion service, an annual event of the convention.

Disciples Of Christ For Integration

Informer!
Houston, Texas
Sat. 11-2-57

HOUSTON — In a resolution, received here belatedly, the Disciples of Christ, in their convention at Cleveland (O.) early in the month, went all out for integration both in the church and in individual communities in which the church operates.

Among the means suggested for putting the resolution in effect was:

1. **Prominently and repeatedly stating the faith of the church in equality.**
2. **Taking a Christian stand in the matter.**

Informer

For individual as well as church action of members of the Disciples of Christ, it provided

1. **Employment of multiracial staffs wherever it is just.** P.8 Sat. 11-2-57
2. **Work toward elimination of racial barriers in the community and in the church.**
3. **Review the policies of one's self and church to see if one is in accord with these principles.**
4. **Cooperate with other churches to end racial discrimination in housing and public facilities.**
5. **Make it clear that neither the Christian nor the church can condone or support any activity of individuals or groups to initiate or perpetuate racial discrimination, or to incite communities to violence and hatred.**

Afro American
p.10
Baltimore, Md.
Sat. 9-7-57

DISCIPLES OF CHRIST are these ladies, shown in Baltimore last week where they attended National Christian Missionary Convention. Left to right, Mrs. Rosa Bracy Haynes, Memphis, Tenn., one of the founders of the convention 40 years ago; Mrs. James D. Wyker, Indianapolis, minister-at-large, Department of Social Work; and Mrs. Rosa Page Welch, Chicago, national ambassador of goodwill and chairman, Social Action Commission.

Minister Blasts Churches For Silence On Segregation

Advertiser Thurs. 5-9-57
Montgomery, Ala.

HOT SPRINGS, Ark., May 8 (AP)—Some churches which "yell violently" about gambling and liquor issues maintain a "deafening" silence on racial matters, the president of the Arkansas Christian Churches told about 500 delegates at the opening of a state convention here.

P.8-F

The Rev. William L. Miller Jr. of Rogers said:

"Let us with the boldness of a Peter and John tell our representatives and Senators . . . that God hath made of one blood all nations of the earth."

He delivered the keynote address to representatives of some 75 congregations.

"There are religious bodies in Arkansas," the Rev. Mr. Miller said, "that will yell violently in protest on matters such as gambling, the liquor traffic and separation of church and state, but whose silence is deafening on the segregation question. We must not be afraid. . . ."

The minister said he was making a call to "pioneers in the area of brotherhood in Arkansas."

Simply passing resolutions is not enough, the Rev. Mr. Miller said, and personal action for the cause of brotherhood is necessary.

The board of managers of the Arkansas Christian Missionary Society announced it would recommend passage of resolutions dealing with "public education, Christian unity and racial discrimination."

The convention will consider the resolutions Wednesday and Thursday.

The Christian Churches, also known as the Disciples of Christ, have 122 congregations in Arkansas.

Christian Church Group Protests Bias Legislation

Eagle 5-9-57
Tulsa, Okla.

Atty. John Rogers, Disciples' President, Addresses Body

Thurs. 5-9-57

John Rogers

HOT SPRINGS, Ark.—(Special to Eagle)—A resolution protesting the enactment of "segregation legislation" was introduced at the Arkansas Christian churches convention Tuesday. Included in the resolution was commendation for the state legislators who voted against the moves in the 1957 general state assembly.

An earlier activity featured a proposal to merge all existing state organizations of the Christian churches (Disciples of Christ into one administrative body and another attack on segregation.

Atty. John Rogers, president of the International Convention of the Disciples, dean of the University of Tulsa Law school, past president of the Tulsa Chamber of Commerce, and the Tulsa Council of Social Agencies, and long-time member of the Oklahoma Board of Regents, addressed the convening body.

Eagle p. 6

He commented on a recent poll which indicated that 81 per cent of Americans believe that religion has the answer to the world's problem. "This may be true" said Mr. Rogers, "but 81 per cent of Americans do not turn to religion for their answers. Many professed Christians turn churches into mutual admiration societies with no concern for service to humanity, for answers to their worries."

Set '57 Ecumenical Institute

Defender p12
Chicago, Ill.
Sat. 6-8-57

"Frontiers of World Christianity" will be the subject for the 1957 Chicago Ecumenical Institute for Ministers and Laymen which will be held simultaneously at Northwestern university and the University of Chicago Aug. 12 to 16

The leaders of the institute will include eight dignitaries from the World Council of Churches: Dr. Kathleen Bliss England; Bishop A. W. Howells W. Africa; Bishop J. E. Lesslie Newbigin India; Dr. Ernest A. Payne England; Dr. Martin Niemoeller Germany; Dr. J. Russell Chandran, India; Dr. Elfan Rees, Wales; and the Rev. Hans-Ruedi Weber, Switzerland.

The Federated Theological Faculty will serve as host at the University of Chicago and Garrett Biblical Institute and Seabury - Western Theological Seminary will be co-hosts in Evanston.

The Chicago institute is one of five being held this summer in the U. S. to stimulate and strengthen local church interest in the ecumenical movement It is being sponsored by Bethany Biblical Seminary Chicago Lutheran Seminary, Evangelical Theological Seminary, Chicago Lutheran cal Seminary Garrett Biblical Incal Seminary, McCormick Theological Seminary and the Church Federation of Greater Chicago.

An Ecumenical Workship Service will be held on Wednesday evening Aug. 14 at 8 p.m. at the Chicago Temple. Bishop Newbigin will be the speaker.

9 1957

ST. PHILIP'S TOPS EPISCOPAL UNITS

Wed. 1-9-57

Harlem Church Leads Trinity by 7 Members—National Total Now 3,114,623

New York

St. Philip's Church in Harlem has taken over undisputed lead as the nation's largest Protestant Episcopal Church.

Statistics made available yesterday put the Harlem church ahead of historic Trinity at Broadway and Wall Street by the slim margin of seven communicant members. The figures will appear in the 1957 Episcopal Church Annual, to be published on Friday by Morehouse-Gorham Company, 14 East Forty-first Street.

According to the annual, the communicant membership of St. Philip's now stands at 3,904 and that of Trinity at 3,897. A year ago St. Philip's listed 3,871 and Trinity 3,910. Two years ago: St. Philip's 3,849 and Trinity 3,996.

Since 1952 the Harlem church has led all congregations that worship under one roof. In that year it bested St. Bartholomew's at Park Avenue and Fifty-first Street.

But Trinity's membership rolls include communicants in six parish chapels scattered over the city.

St. Philip's, 213 West 134th Street, is a predominantly Negro church with a handful of white communicants. Its rector is the Rev. Dr. Shelton Hale Bishop, who recently announced his retirement, effective June 16.

The annual also will report a record high for the denomination in baptized members of 3,114,623. This is an increase of 3.35 per cent over the previous year.

Other increases: the number of priests went up 4.11 per cent to 7,884, candidates for holy orders rocketed by 10.49 per cent to 748 and lay readers increased by 10.92 per cent to a total of 10,587.

An analysis of the various dioceses over the country will show the greatest percentage of growth in South Florida, 10.22; Olympia, Washington State, 9.99; northern Michigan, 9.41; eastern Oregon, 8.65; Dallas, 8.47, and Arizona, 8.34.

The New York diocese showed neither gain nor loss, New Jersey went up 4.13 per cent and Long Island 3.02 per cent.

Losses were recorded in the dioceses of South Dakota, Tennessee and Alabama, and Easton, Harrisburg and Bethlehem, Pa.

Harlem Church Boasts Largest Negro Episcopal Membership

Dispatch Thu. 1-18-57 P.1

NEW YORK — (ANP) — The largest congregation in the Protestant Episcopal church is a predominantly Negro church, located deep in New York's Harlem district.

Oklahoma City Okla.

It is St. Philip's church, which has taken over the national lead from historic Trinity church, located at Broadway and Wall Sts. and frequented by some of the demonination's wealthiest churchgoers.

According to figures released by the 1957 Episcopal Church Annual, St. Philip's tops Trinity by only seven members, but since 1952 has led all congregations that worship under one roof. In 1952 it bested St. Bartholomews', located at Park Avenue and Fifty-first Street St. Philip's margin is larger, too, when it is considered that Trinity's membership rolls include communicants in six parish chapels scattered over the city.

Annual figures show St. Philip's membership now at 3,904, as compared to Trinity's 3,897. A year ago St. Philip's membership stood at 3,871 and Trinity's at 3,910. Two years ago: St. Philip's 3,849 and Trinity 3,996.

St. Philip's membership includes a handful of white communicants. The rector is the Rev. Shelton Hale Bishop, D. D., who recently announced his retirement, effective June 16.

The Annual also showed the denomination's total membership at a new high at 3,114,623. This represents an increase of 3.35 per cent over the previous year.

Dioceses showing the greatest gains were in South Florida, Olympia, Wash., northern Michigan, Dallas and Arizona.

Largest Church

Courier Sun

NEW YORK — Harlem's St. Philip's Church is the nation's largest Protestant Episcopal Church, just a step ahead of historic Trinity at Broadway and Wall St. Figures put the church at 213 W. 134th St. before Trinity by a margin of seven communicant members. St. Philip's now stands at 3,904 and Trinity at 3,897. The Rev. Shelton Hale Bishop is rector of St. Philip's.

Bethlehem Pa.

a fro American Sat 1-19-57 Balti P.13

50 YEARS OF SERVICE—The Rev. Dr. E. Sydnor Thomas, left, receives plaque from —Judge Herbert Millen of Municipal Court in Philadelphia at farewell banquet as he concludes rectorship of nearly 50 years at Barnabas' Episcopal Church, Germantown, Pa., recently. Sharing honors with the Rev. Dr. E. Sydnor are his wife, Mrs. Thomas, and his daughter, Mrs. Regina Jones.

Race violence deplored by Episcopalians

News P.1 Fri. 1-25-57 Birm. Ala.

A strongly-worded resolution against the use of violence and terrorism in the light of recent bombings in Alabama was passed yesterday by delegates to the 126th annual diocesan convention of the Episcopal Church.

The resolution was submitted by the committee on social Christian relations during the final session of the meeting. A resolution was presented the first day by the Rev. Francis Wakefield and referred to the committee headed by Thomas R. Bell.

THE RESOLUTION approved yesterday, after some discussion from the floor, said, "we deplore and condemn all lawless acts and call upon the people of our church to give their wholehearted support to the law enforcement authorities in our state and its communities in their efforts to maintain law and order."

Although the word racial was not used in connection with the resolution, which was offered as a substitute to the earlier one, submitted by Mr. Wakefield, it was apparent from the resolution and the discsusion on the floor that this was implied.

News P. 9

THE RESOLUTION said "all such acts of violence and terrorism are directly opposite to the spirit and principals of Christian brotherhood and love, and are violations of the laws of our state and of its several communities."

The churches' division of college work was asked to appoint a committee to look into the possibilities of obtaining an Episcopal chaplain for the University of Alabama Medical Center.

This committee will establish the chaplaincy at the Medical Center if it is deemed financially feasible.

Next year's convention will be held at Christ Episcopal Church at Tuscaloosa.

Integration issue ducked by Episcopalians

afro american Sat. 2-16-57 Baltimore Md.

BALTIMORE

The 173rd annual convention of the Episcopal Church, Diocese of Maryland, failed to discuss a program for integration in its organizations and institutions as it had resolved to do in last year's convention. P.20

At the 1956 convention, the delegates by resolution directed Christian Social Relations Commission to study ways and means of integrating its four schools, a hospital, an aged home, and its five homes and schools for needy or wayward girls.

It was expected that a strong resolution urging the end of segregation in Eposcopal institutions in the state would come when the commission was called on to report Tuesday.

But when the commission was called, it answered present "by title," and submitted its written report to the convention.

The written report contained two sentences on integration: "Integration has been approached by your commission with offers to help in the establishment of interracial work-shops. More will be done in the ensuing year in this field."

The report on integration dealt only with a second resolution adopted by the 1956 convention asking that "each parish and mission in the Diocese take steps establishing and participating in workshops in interracial relations."

The convention, without discussion, accepted the commission's report.

* * *

THE 1956 convention had adopted a resolution providing that Bishop Noble C. Powell direct the commission "to study the subject of integration."

It spelled out its program

generally in the resolution, and further resolved that "a report on the accomplishments" on integration be made at this year's meeting.

The objectives generally set up in the resolution adopted last year were these:

"WHEREAS the tenets of the Christian faith profess that all regardless of race or color should derive the same and equal benefits, opportunities and privileges; and

WHEREAS the Diocese of Maryland has not fully met the aforementioned in Diocesan - sponsored organizations and institutions....

"...Be it resolved that a report on the accomplishments of the aforementioned program be made to the 1957 Convention of the Diocese" by the commission.

* * *

THE EXPECTED resolution from the commission would have asked the convention to eliminate segregation in all organizations sponsored by the Diocese of Maryland.

The Rev. Charles Wood, rector of the St. Johns - Huntington Episcopal Church, Greenmount and Old York Road, is chairman of the commission on Christian Social Relations.

On the last day of the convention, Mr. Wood told the AFRO: "I do not believe there is anything that we can say has been done specifically" on the integration program.

"But we have a long list of speakers and workshops," he added.

He said that his commission had set up workshops with parishes in Virginia and Washington, D.C.

"We are pooling our sources," he said, adding that "we are moving and will continue to move."

THE REV. VAN S. BIRD, vicar of the Chapel of the Holy Trinity, Lafayette and Wheeler Avenues, was also a member of the commission.

He told the AFRO that the commission met monthly during the last year, and expressed belief that some progress is being made toward integration in the Diocese of Maryland.

In a signed article in the January issue of the Maryland Churchman, the organ of the Bishop of the Diocese, Mr. Bird pointed up integration as a challenge to the church.

"The Christian conscience can never rest until the full enjoyment of life and the opportunities to develop our God given personalities are possible for all men," he wrote.

He continued that it is not only "a matter of conscience, but it is a duty laid upon us to work for the creation of such a social climate."

THE DIOCESE of Maryland supports the following institutions in Baltimore:

The Church Home and Hospital, Broadway and Fairmount Ave.; Uplands Home for Church Women, 4501 Old Frederick Rd.; the Girls' Friendly Society, 417 N. Charles St.;

St. Paul's House, 309 Cathedral St.; and St. Paul's Girls' School.

The Diocese of Maryland also supports the following institutions in the immediate Baltimore area:

The Hannah More Academy, Reisterstown; the Boys' School of St. Paul's Parish, Brooklandville; the St. James School near Hagerstown, and St. Gabriel's Home, Catonsville.

THIS YEAR'S convention was held at the Cathedral Church of the Incarnation, University Parkway and St. Paul St., Feb. 5-6.

It was attended by 156 clergy and 119 lay delegates from parishes throughout the Diocese of Maryland which covers the Western Shore of the State.

The Rev. Noble C. Powell, bishop of the Diocese for 15 years, presided at the convention and delivered the major address.

* * *

IN HIS address Tuesday night, Bishop Powell made strong general statements on "the critical situation we face today in the realm of race relationships."

AMEs cut '57 budget

Afro-American
Sat. 2-2-57

NASHVILLE, Tenn.—With 16 bishops present, African Methodist Episcopal General and Educational boards in session here, trimmed their 1957 budget to $2,533,760.

This is a cut of $666,240.

Biggest cuts were $300,000 for educational institutions; $112,500 from pensions and $68,750 from administration.

This year the general church has assessed each member $4 for all church purposes.

At the past six-month budget estimate of $800,000, the church raised something over $600,000.

This was a seasonal lag, according to reports.

* * *

HERETOFORE, EACH member was assessed $1 in so-called dollar money—plus a number of other collections and contributions levied in the various departments and episcopal districts.

At one time each conference paid the bishops $100 or more for travel and expenses.

The $4 assessment is the only collection for churches permitted under the new program.

In addition, all general monies raised, even public collections in churches and conferences, will be forwarded to the general church treasurer.

* * *

BISHOPS MAY no longer collect or disburse funds or accept fees.

Their travel and all other expenses will come from the denominational treasurer.

New laws regulating financial operations are printed in the new AME discipline.

"The church is determined to make the new system work," one spokesman said.

"The reforms made will enable the church to raise more money than ever before, and to account for it," it was said.

This was the answer to Executive Secretary (Dr.) Sherman E. Greene's assertion that the 25 per cent cut in school funds would imperil their standing. The debate lasted four hours.

* * *

BISHOP R. R. WRIGHT JR. of Mississippi said "You have checked the bishops too much . . ."

Bishop F. Madison Reid, South Carolina, said, "You'd better let us raise some money. We can't run these schools on the money you give us."

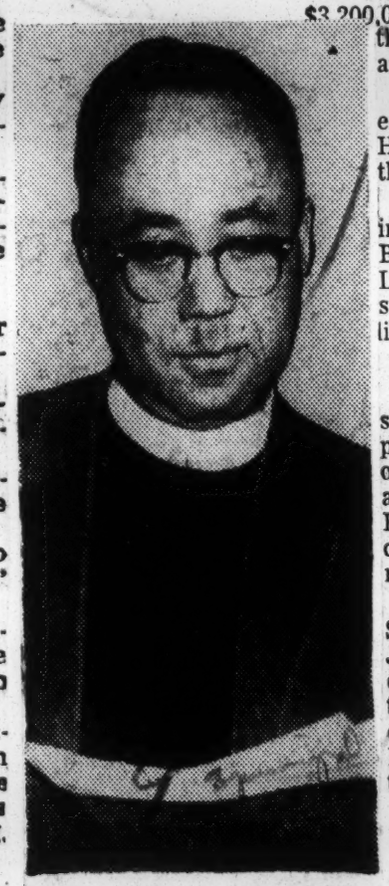
Bishop E. C. Hatcher, Ohio, said, "Let's face it. The church can't pay bigger money now. Why put it in the budget?"

Bishop D. Ward Nichols, Florida, was elected board president, Wednesday.

Sixteen bishops attending accepted a resolution of the Rev. A. J. Carey, Chicago, on civil rights and integration to be issued subsequently.

The table of recommended budget cuts is printed below:

	Original Budget	Rec'm'ended Reduction	Rec'm'ended Budget
I. Episcopal Fund	325,000.00	None	323,000.00
II. Administration Fund	275,000.00	68,750.00	206,250.00
III. Min. Salary Fund	200,000.00	None	200,000.00
IV. Publication Fund	38,000.00	9,500.00	28,500.00
V. Conf. Benev. Fund	85,000.00	40,500.00	44,500.00
VI. Inter-Den. Coop. F.	20,000	5,000.00	15,000.00
VII. Epis. Dist. Proj. F.	50,000.00	12,500.00	37,500.00
VIII. Evangelism Fun	15,000.00	8,000.00	7,000.00
IX. Historiographer F.	12,000.00	5,000.00	7,000.00
X. Sect., AME Ch. F.	12,000.00	None	12,000.00
XI. Pension Fund	450,000.00	112,500.00	337,500.00
XII. Mission Fund	100,000.00	25,000.00	75,000.00
XIII. Church Ext. F.	100,000.00	25,000.00	75,000.00
XVI. Women's Mis. F.	100,000.00	25,000.00	75,000.00
XV. Religious Edu. F.	56,500.00	14,115.00	42,385.00
XVI. Ed. Insti. Fund	1,300,000.00	300,000.00	1,000,000.00
XVII. Reserve	61,500.00	15,375.00	46,125.00
	$3,200,000.00	$666,240.00	$2,533,760.00



REV. JOHN M. BURGESS

Archdeacon is installed

Afro-American
Sat. 3-16-57

BOSTON, — The Rev. John M. Burgess, formerly canon of the Washington Cathedral and chaplain of Howard University, was installed as archdeacon of Boston in St. Paul's Cathedral by the Rt. Rev. Frederick C. Lawrence, suffragan bishop of the Episcopal Diocese of Massachusetts.

Bishop Lawrence was assisted by the Very Rev. Charles H. Buck Jr., dean of the cathedral.

Thomas Redfern, seminarian in charge of St. Peter's Church, Boston, read the lesson. Bishop Lawrence preached a short sermon outlining the responsibilities of the archdeaconry.

* * *

FOLLOWING the installation service, Archdeacon Burgess presided at the annual meeting of the archdeaconry of Boston and the Episcopal City Mission. Reports were presented by charitable institutions and the mission churches.

The Rev. John Harmon of St. John's Church, Roxbury, and John Prescott of Lynn, who is completing 25 years of service to the Episcopal Diocese, were elected new members of the Episcopal City Mission's executive committee.

Urges Fight Against Bias

CHICAGO.—The wife of Canon Theodore D. Wedel of the Washington Episcopal Cathedral, who is also president of the United Church Women, a department of the National Council of Churches, urged women to put on a fearless and tireless fight against bad housing, poor schools and racial and religious discrimination in a speech before her department's board of managers just before sessions of the Council of Churches' general board met here.

9 1957

EPISCOPAL

Crusade—And a Bishop

Newsweek p. 96

To most observers "revolutionary" is hardly the word for the Protestant Episcopal Church. The Anglican Communion of which the church is a part, traditionally has expressed its faith quietly. In the Republic of Haiti, however, the Episcopal Church for years has vigorously fought the case for the country's roughly 3 to 4 million underprivileged people—the 95 per cent who are of African stock and predominantly peasant.

The man forever busy at the job of carrying on this revolution flew into New York last week to help open an exhibition of Haitian primitive art at the Parish House of St. James's Church, perhaps the city's most conservative Episcopal church. He is the Right Rev. C. Alfred Voegeli, bishop of the Missionary District of Haiti since 1943, and enthusiastic collector of the brilliant native paintings. Several of the pictures in the exhibition were from his own and other private collections, some were borrowed from the Art Center in Port-au-Prince, and about 70 more were on sale at anywhere from $12.50 to $960 for the benefit of the church's work in Haiti.

The show, organized by the Rev. William Chase, an assistant minister at St. James's, was a happy adjunct to the 1957 missionary effort of American Episcopalians, whose overseas target this year is Haiti. Each year, over and above its general funding of missions, the church gives a bonus to two or three missions with the money received in children's Lenten mite boxes. (The churches count the money slowly, and no one yet knows Haiti's share. Last year Liberia got more than $200,000.)

Haitian primitive painting enjoys a fine reputation in the U.S. In Haiti the elite 5 per cent of the population (mostly of mixed French and Negro ancestry) generally consider primitive painting decadent and quite undesirable. In fact, the elite have the same snobbish attitude toward all things Negro.

New York art critics, unsurprisingly, welcomed St. James's show, describing it as full of charm, or poetic power. Bishop Voegeli took a larger view of the Haitians' work. "What has happened in the field of art," says the 52-year-old native of New Jersey, "is a parable of what the church has tried to do in Haiti in other fields."

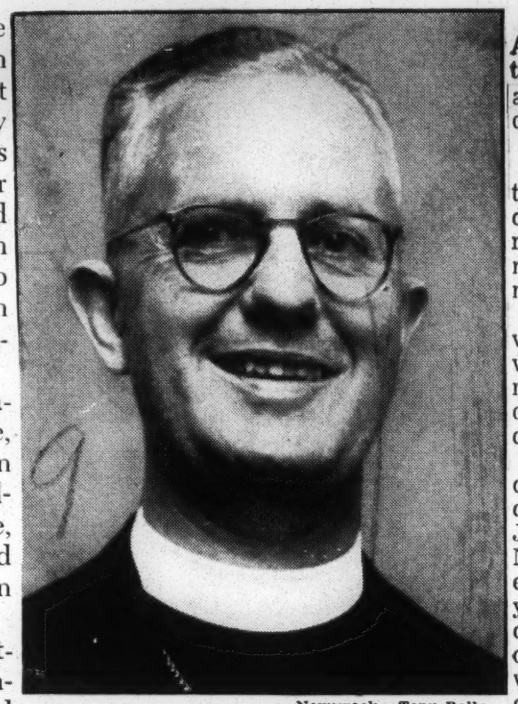
Undoubtedly the Episcopal Church's most spectacular contribution to native morale has been its art patronage. In 1944, when Haitian primitives were first "discovered," Bishop Voegeli instantly gave his encouragement. When it was suggested that the painters do murals for Holy Trinity Cathedral, the bishop urged that the artists be allowed to approach each subject in terms meaningful to them, as though the event shown in the mural had happened "in Port-au-Prince yesterday."

Thatch: This is the way the now famous murals were done. For instance, "The Marriage at Cana," by Wilson Bigaud, takes place under a palm shelter; "The Ascension," by Castera Bazile, occurs over rows of thatched huts; and Rigaud Benoit depicts "The Nativity" in a village square.

It did not matter that many of the artists were regularly practicing their ancestral voodoo. Bigaud was at one period working concurrently on murals in the cathedral and decorations in his neighborhood voodoo shrine. Another of the painters, Philamé Obin, used to pray on his knees before starting work on his Christian panels and sing religious songs throughout the painting day. Still, he never renounced his voodoo connections.

Bishop Voegeli, who has vast respect for Haitian culture and tradition, feels that voodoo helps express the people's African heritage. "In order to achieve the redemption of the Haitian people," he says, "a sense of the dignity of the individual must be given to them. A respect for their Haitian-African culture gives an appreciation of this dignity."

Mite: The Episcopal Church sent its first missionary to Haiti in 1861. Under the bishop today there are twenty ministers, eighteen native and two white, and an estimated church membership of 58,000. The church runs 40 small "mountain schools," and is fast developing St. Peter's College, open to all faiths and races, on property recently acquired on the main square of Port-au-Prince. Provided enough money comes from the mite boxes (and such sources as the sale of paintings at St. James's), new buildings will be put up and more grades added to St. Peter's, making it the equivalent of a secondary school plus the first two years of college. Bishop Voegeli has already made plans to use the surplus money (if any). "After the college buildings are finished," he says cheerfully, "there are some more mountain schools that we could build."



Newsweek—Tony Rollo

The Rt. Rev. Voegeli: Art for a cause

Approval likely—

Episcopal session asked to condemn terror wave

News Wed. 1-23-57

Birm., Ala.

BY CLAUDE KEATHLEY
News religious editor

Delegates to the 126th annual Episcopal Diocesan convention here today were asked to consider a resolution condemning acts of violence and terror.

Late in the opening day business session Bishop C. C. J. Carpenter called for resolutions to be considered by the various committees this afternoon.

Earlier story, Page 29

Thomas R. Bell, chairman of the committee on Christian social relations, presented the resolutions on acts of violence and terror. It is expected that the committee this afternoon will make a favorable report on this resolution.

THE RESOLUTION took note of numerous cross burnings, bombings and other acts of violence in Alabama in recent months and called these acts of violence not only violation of the laws of our state and a danger to the lives of all citizens and called such acts opposed to the spirit and principal of Christian brotherhood and love.

The resolution also called on Alabama Episcopalians to give their wholehearted support to all efforts to maintain law and order.

DELEGATES ALSO heard this morning William A. Rose, diocesan convention treasurer, report that every parish and mission had paid all 1956 assessment in full.

St. John's Church of Monroeville was admitted into the convention as a fully organized mission on the recommendation of the diocesan executive council.

Two invitations from Alabama churches to entertain the 1958 convention were presented. St. John's Episcopal Church of Montgomery which was to have entertained the convention this year extended an invitation as did the Christ Episcopal Church of Tuscaloosa. The invitations were referred to the committee on dispatch of business.

This afternoon the various committees of the convention were to meet to consider resolutions and other matters. Reports from these committees will be made at the business session tomorrow morning.

Tonight at 8 p.m., Paul Rausch, an organizer of aid to the Japanese since World War II will address the convention at All-Saint's Episcopal Church, the site of the convention.

Episcopal Priest Appointed To Interracial Church

Call p. 7
Fri. 6-28-57
Kansas City

TOLEDO, O.— (ANP) — The Rev. Ellsworth Jackson has resigned as rector of All Saints' Episcopal church here to become associate rector of The Church of Incarnation in Cleveland.

He will assume his new duties Aug. 1 for the mixed congregation.

The Rev. Mr. Jackson has been at All Saints' for more than 10 years and fulfilled an ambition in seeing the church attain parish status last January at the general convention of the Ohio Diocese in Cleveland.

At the same time, the Rev. Mr. Jackson was named canon to Trinity Cathedral in Cleveland, a high distinction among the Episcopal clergy.

A graduate of Lincoln university, Oxford, Pa.; Lincoln Seminary and Bishop Payne Seminary, Petersburg, Va., he was ordained a deacon in 1942 and a priest in 1943.

Before coming to the Ohio Diocese in 1945 to serve as a civilian chaplain at a Cleveland public housing project, the Rev. Mr. Jackson was priest-in-charge at Epiphany Mission, Spartanburg, S.D., and St. Phillips Mission, Greenville, S.C. and at St. Mark's church, Palinfield, N. J.. and St. Albans church, New Brunswick, New Jersey.

He is married and is the father of a 12-year-old daughter.

$73.60 Collection Causes Row In Strife-Torn Melish Church

Post + Times Herald Nov. 7-8-57
Washington D.C.

By Dan Gural

NEW YORK, July 7 (UP)—A 10-year-old Brooklyn church dispute turned into a battle over the offering today when one of the warring factions refused to surrender the collection plates to the new minister.

P. 3-A

The $73.60 collected from 212 persons in the less than half-filled Protestant Episcopal Church of the Holy Trinity later was handed to the new minister, who took the money under protest and turned it over to charity.

The central figure in the marathon fight over the church pulpit, the Rev. William Howard Melish, attended the two morning services in a gray business suit as a member of the congregation.

Melish, 47-year-old rector who thinks it is "irrational" for Christians to refuse to have anything to do with Communists, has been fighting for the pulpit formerly held by his father since January, 1956.

At that time, after nine years of controversy over his politics, he was ordered by the Bishop of Long Island to quit his pulpit and turn it over to a supply priest.

Last week, a court ruled that the Rev. Dr. Herman S. Sidener was the rightful pastor. Melish has appealed. Pending the outcome of the appeal, he has agreed to remain out of the pulpit but not out of the church.

Sidener, in his sermon on "Life's Great Partnership," expressed his appreciation to "those who have been so kind" and urged the congregation to bury its animosities.

He had appointed a group led by Lewis Reynolds to pass the collection plates. But he was taken aback to see Cameron Beadle, a pro-Melish church leader, and seven other men passing the plates instead. Alex Munsell, treasurer of the pro-Melish forces, approached Sidener with a cloth bag containing the $73.60. Sidener refused to accept the money. But Archdeacon Saunders walked up to Sidener and recommended that he take the collection.

Sidener then took the money and Reynolds said it would be contributed to charities of Long Island.

International News

The Rev. William H. Melish and his wife, Mary Jane, are shown yesterday as they attended services in the Protestant Episcopal Church of the Holy Trinity in Brooklyn Heights, N. Y., where he had been assistant minister.

Episcopalian Racial Stand Re-Affirmed

P. 14-A

Herald

SEWANEE, Tenn. — (AP) — The Rt. Rev. Henry Knox Sherrill, presiding bishop of the Episcopal Church, says the church firmly believes the Supreme Court's integration ruling is "just, right and necessary, judged in the light of Christian principles."

Sherril's comments came as the denominations House of Bishops ended its 105th annual conference, held this year in conjunction with the 100th anniversary of the Episcopal-owned and operated University of the South.

Thurs 9-19-57

Sherrill said the decision of the House of Bishops not to issue a pastoral letter on racial integration "reflects no division of opinion among the bishops."

"We have stated our position and we maintain that position. But it is a quite complicated and very delicate question and we feel it would not be wise to pop off something drummed up at 3 a.m. Our pastors like to preach in their own way, anyway, instead of pastoral letters being sent out," he added. Sherrill said a strong statement on integration will be issued at the church's General Convention in Miami next year.

The bishop continued that "integration in the church is an eventuality — it will come."

Sherill said the "unanimity of Christian sentiment among the various churches of all denominations in the South on the racial question is quite remarkable."

BISHOP INSTITUTES ST. PHILIP'S RECTOR

Times

Donegan Calls on Dr. Weston to Champion Humanity in Episcopal Post

P. 21 C

The Right Rev. Horace W. B. Donegan yesterday instituted the Rev. Dr. Moran Weston as priest and rector of St. Philip's Church, the largest Protestant Episcopal church in the country.

St. Philip's, located at 214 West 134th Street, has 4,000 members. Twelve hundred parishioners filled the church to overflowing.

New York

Bishop Donegan read the letter of institution and invested Dr. Weston with "full power" to perform his duties as the sixth rector of the 139-year-old church. The senior warden, Henry K. Craft, presented to him "the keys of the church" as a symbol of his office.

Dr. Weston has acted as rector since June 17 when the Rev. Dr. Shelton Hale Bishop retired. Dr. Bishop, who had served for twenty-four years, is now a volunteer missionary priest in Honolulu.

Bishop Donegan, in a sermon, enumerated the four-fold duties of the rector as priestly, pastoral, prophetic and administrative.

Mon. 9-23-57

"The altar must be the center of his life," the Bishop said. "As a pastor he must have the compassion, concern and understanding of a good shepherd."

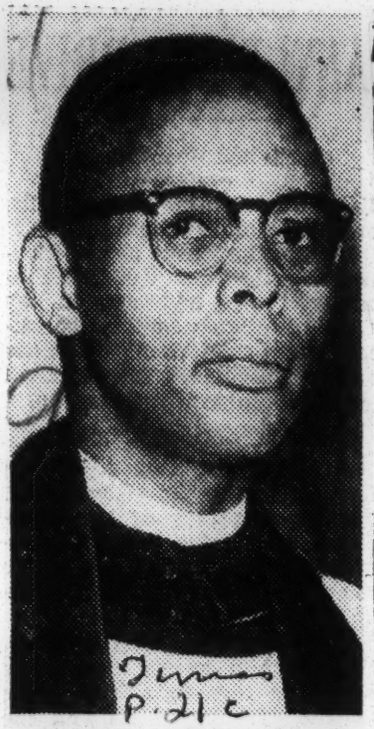
Asserting that a rector must be " special pleader for special causes" in his prophetic role, Bishop Donegan urged Dr. Weston to speak out against "the dehumanization of life, the indignity of racial discrimination and the struggle that divides classes."

Regarding the administrative role the Bishop said that "no church is more democratic than the Episcopal Church" and that "a rector, like a Bishop, is a constitutional officer."

St. Philip's dates from 1697 when Trinity Church was founded and welcomed a group of Negro worshipers. In 1818 St. Philip's became the tenth Protestant Episcopal parish of New York City.

Dr. Weston earned the degrees of Bachelor of Arts and Doctor of Philosophy at Columbia University. He also holds a Bachelor of Divinity degree from Union Theological Seminary.

Dr. Weston's 83-year-old father, the Rev. Milton M. Weston of St. Luke's Church, Tarboro, N. C., attended the ceremony at St. Philip's yesterday. The new rector's grandfather was also an Episcopalian priest.



Times P. 21 C

ASSUMES RECTORSHIP: The Rev. M. Moran Watson, who was instituted yesterday at St. Philip's Protestant Episcopal Church.

Mon. 9-23-57

Episcopal Bishop Says Church Believes Integration Is Necessary

Constitution Atlanta Ga.

Wed. 9-18-57 p. 2

SEWANEE, Tenn., Sept. 17 (AP)—The Rt. Rev. Henry Knox Sherrill, presiding bishop of the Episcopal Church, said today the church firmly believes the Supreme Court's integration ruling is "just, right and necessary, judged in the light of Christian principles."

Sherrill said the decision of the House of Bishops not to issue a pastoral letter on racial integration "reflects no division of opinion among the bishops."

"We have stated our position and we maintain that position. But it is a quite complicated and very delicate question and we feel it would not be wise to pop off something drummed up at 3 a.m. Our pastors like to preach in their own way, anyway, instead of pastoral letters being sent out," he added. Sherrill said a strong statement on integration would be issued at the church's general convention in Miami next year.

Rev. M. M. Weston named St. Philips Church rector

afro american Sat. 5-11-57 p.17

Baltimore, Md.

NEW YORK — Dr. M. Moran Weston has been named by the Vestry of St. Philips Church to succeed the Rev. Shelton H. Bishop as rector of St. Philips Church, effective on June 16.

The Rev. Mr. Bishop is retiring on Trinity Sunday (June 16) after 34 years at St. Philips, one of the oldest and largest parishes in the country. He will become a missionary priest in Hawaii.

Dr. Weston is presently serving on the staff of the Cathedral Church of St. John the Divine as Sunday associate.

* * *

HE IS ALSO executive secretary of the Division of Christian Citizenship of the National Council of the Protestant Episcopal Church, a unit of the National Department of Christian Social Relations.

The rector - elect formerly served on St. Philips staff for three years, first as its business manager and later as a curate.

A member of a family of church people and school teachers, his grandfather was a priest of the Episcopal Church as is his father, the Rev. Milton M. Weston, rector of St. Lukes Church, Tarboro, N.C.

* * *

DR. WESTON holds a B.A. degree from Columbia University, a B.D. from Union Theological Seminary, NYC, and a Ph.D. also from Columbia University.

He represents the church on the Department of the Church and Economic Life and on the Denominational Staff Council of the National Council of Churches.

* * *

AMONG ORGANIZATIONS to which he belongs are the Interdenominational Ministers' Meeting of Greater New York, Protestant Council of the City of New York, Institute of Religion and the Academy of Political and Social Science.

He is married to the former Miss Miriam Drake and they have one daughter.

REV. M. MORAN WESTON
Named rector

New Rector Is Elected By St. Philip's Church

Amsterdam p.24

The Rev. W. Moran Weston

Times Sun. 5-5-57

The vestry of St. Philip's Protestant Episcopal Church, 214 West 134th Street, announced yesterday the election of the Rev. M. Moran Weston as rector. St. Philip's is the largest Episcopal church in the country.

New York

Mr. Weston will succeed the Rev. Shelton Hale Bishop, who has served the church for thirty-four years. Father Bishop will retire June 16 to become a missionary priest in Hawaii.

The rector-elect is executive secretary of the division of Christian citizenship of the National Council of the Protestant Episcopal Church. He formerly served on the staff of St. Philip's as business manager and later as curate. Mr. Weston's grandfather was an Episcopalian priest, as is his father, the Rev. Milton M. Weston, rector of St. Luke's Church, Tarboro, N. C.

Auto Wreck Proves Fatal

Courier Pittsburgh Pa. Sat 5-18-57

Death Ends 53-Year Career of Fr. Logan

PHILADELPHIA, Pa.—Death ended the active and colorful career of Father John Richard Logan Sr., pastor emeritus of St. Simon The Cyrenian Episcopal Church, 22nd and Reed Sts., on May 6, closing out 53 years of service in the Episcopal ministry.

Father Logan

• Father Logan, one of Philadelphia's most beloved personalities, at the age of 80, failed to rally after being injured in an automobile collision less than a month ago.

He retired as rector of St. Simon last December after serving the congregation for 48 years. He was succeeded by his son, the Rev. John R. Jr., who had been his assistant for 18 years.

■

THE LATTER is one of two sons who also entered the Episcopal ministry, the other, the Rev. Thomas W. S. Logan, rector of Calvary Episcopal Church, N. 41st St.

• Thousands viewed the remains at St. Simon Church on Friday, with Requiem Mass held at 12 noon Saturday.

The late rector, a native of Danville, Va., is survived by his widow, Mrs. Mary Harbison Logan, and six other children, Raymond Nathaniel, Leonard D., Wendell McDuffy, George Herbert, Doris Marie and Phyllis Anita. Another daughter, Marion Elizabeth, is deceased.

■

FATHER LOGAN SR. was a graduate of Biddle University (now Johnson C. Smith), in 1900, and taught in the parochial schools of Asheville and Morganton, N. C.

He was graduated from the Bishop Payne Divinity School, Petersburg, Va., in 1905. In the same year he was elevated to the priesthood.

On July 1, 1907, he accepted the rectorate of St. Philip's Church, Charles Town, W. Va., shortly after his marriage to the former Miss Harbison of Lincolnton, N. C., where he had served as priest-in-charge of three parishes.

The late rector came to St. Simon The Cyrenian in Philadelphia in May, 1909, that had only a membership of 181 and worshiping in a small frame building.

■

THE CHURCH has grown to a membership of nearly 2,000.

Active in civic work and serving as a board member of Mercy-Dougless Hospital, Armstrong Association, Rho Chapter of Alpha Phi Alpha, and a worker for the Community Chest for many years, he has received numerous public and ecclesiastical citations.

Testimonial planned for Rev. Shelton H. Bishop

Afro-American Sat. 5.25.57

Baltimore, Md.

NEW YORK—On the eve of Bishop, S.T.D., retiring rector a testimonial luncheon to be tendered to the Rev. Shelton Hale of St. Philips Church, a resolution honoring him was passed at the 176th convention of the Dioces of New York at the Cathedral of St. John the Divine Tuesday.

p.5

The Rt. Rev. Horace W. B. Donegan, bishop of New York, presided. The presentation was made by the Very Rev. James A. Pike, dean of the Cathedral.

As a tribute to Father Bishop's 34 years of ministry at St. Philips Church, over 1,000 persons will assemble in the Grand Ballroom of the Waldorf-Astoria Hotel on Saturday noon, June 1.

AS A further tribute, more than one hundred clergymen, social and community leaders are sponsoring this luncheon with Bishop Donegan as the honorary chairman.

Upon Father Bishop's retirement on Trinity Sunday, June 16, he will assume his new post as a missionary priest in Hawaii under the direct supervision of The Rt. Rev. Harry Harry Sherbourne Kennedy, D.D., bishop of Honolulu. Father Bishop expects to report for duty about July 15.

REV. SHELTON H. BISHOP

Inducted—Colorful ceremonies marked induction services for the Rev. Marcus Gilbert James (center) as he became the first Negro vicar of an all-white parish in London.

Brooklyn Church Closed In Battle Over Melish

By The United Press

New York, July 21.—A strife-torn Brooklyn Protestant Episcopal church was shut down today at the end of a service attended by a police squad called in to prevent violence. The bishop of Long Island ordered the closing to end the 10-year use of the church as a "battleground."

"You can't make a good omelet out of rotten eggs," declared the substitute pastor of the church, who was knocked down by an angry parishioner last Sunday.

"If men can't get along as individuals, how can they get along as groups? If Christian people . . . can't get along, then the whole world can't get along."

Drop Pennies In Plate

The substitute, the Rev. Herman S. Sidener, announced the closing of the 110-year-old Church of the Holy Trinity at the end of a service at which his opponents dropped only pennies in the collection plates.

The man he replaced, the Rev. William Howard Melish, sat in stunned silence through the proceedings. Mr. Melish, a former chairman of the National Council of Soviet-American Friendship, has been rebuked by church officials for his pro-Communist views.

The red sandstone English Gothic buildings then were closed, locked, and wired with burglar alarms. They will remain closed until the final outcome of an appeal by Mr. Melish to be restored to the pulpit from which he was ousted for his leftist sympathies.

Closing Surprises Melish

Mr. Melish and his supporters were taken by surprise by the closing of the church and by the harsh words spoken from the pulpit by Mr. Sidener in a sermon titled, "What Religion Does and Demands."

"The loyal priest follows his bishop," Mr. Sidener said. "This is the rule of order. The opposite means anarchy. The final mark of a healthy parish is loyalty."

Mr. Melish sipped coffee with his followers in the church gymnasium after the service, but he had little to say.

Melish Takes Communion

He and his wife took communion from Mr. Sidener, but there was little show of friendship between the two men as there was two weeks ago, when Mr. Sidener took over the pulpit from Mr. Melish under a court order.

It was a pro-Melish parisioner who knocked Mr. Sidener down at a coffee hour after church last Sunday. Sidener said he was so bruised by the encounter he has been unable to kneel to pray since.

The bishop of Long Island, the Rt. Rev. James P. de Wolfe, finally stepped in after pro-Melish forces held a discussion meeting at the church Friday night at which the former head of the left-wing American Youth Congress spoke. Mr. Sidener had forbidden the meeting.

Policemen Keep Vigil

Today, while 13 plain-clothes policemen kept vigil in the church at the request of church officials, Mr. Sidener read a letter from Bishop de Wolfe, authorizing him to close the building.

"I am moved to this conclusion because it is my responsibility as a bishop to see that nothing disturbs the peace of the church, and I cannot tolerate the church edifice being used as a battleground," Bishop de Wolfe wrote.

He said all the church buildings should be closed, except the parish rectory, which Mr. Melish and his family are occupying under court order until his appeal has been decided.

After the service, work began on installing burglar alarms, to prevent Mr. Melish and his followers from entering the church and conducting their own services.

In January, 1956, he broke into the church, from which he had been barred, and conducted a sermon simultaneously with a replacement sent by the bishop. The replacement finally gave up and left.

'Father Divine changed the wind so the fire swept back'

Afro American Sat. 2-16-57

Baltimore, MD.

PHILADELPHIA

Father Divine is credited with "changing the wind so that the fire swept back the other way," thus saving his mission evangelical home from severe damage in a recent five-alarm fire.

The Jan. 16th blaze gutted a four-story building at 509-11 S. Broad St., forcing some 200 persons in nearby properties to flee into sub-freezing temperatures.

Some dozen tenants of Father Divine's Fraternity Peace Mission Evangelical Home at 507 S. Broad St. were evacuated because of the imminent danger.

The raging fire gutted the Merit Metalcraft Company, and its upstairs Willing Apartments, then spread to destroy the Thornton - Fuller automobile agency.

But the Peace Mission which is on the other side of the building where the fire broke out, escaped with only water damage.

Grateful tenants of the Peace Mission gave Father Divine full credit for this "protection" during a devotional service the next night at the Circle Mission Church Home where Father Divine lives at 764 Broad St.

As reported in the New Day, the Father Divine publication, they likened this deed to the miracles recorded in the Bible:

(Mr. C. W., Crusader, speaks as follows:)

Peace, FATHER dear. Peace, MOTHER dear. Truly, tonight, I really feel like praising FATHER. I feel very good and lifted in the vibrations.

Ofttimes I am reminded of the Children of Israel in their journeys in the wilderness and how God performed all the many miracles and wonders to show them that He was God:

HE DID such things as turning water into blood; opening up the sea to allow the children to go through on dry land; bringing great plagues upon the people;

Slaying the firstborn of all the Egyptians; bringing water out of the Rock and many other wonders, to let the people know that He was God and that He would be glorified!

And today or yesterday I saw the wonders of FATHER DIVINE in this day and time!

I'm speaking of the fire. It was so close to one of our Evangelical homes. When I first went toward the scene of the fire, the flames were seeping all toward 507, that is, our building, and the smoke was so blinding that the people in the block had to run out, including myself.

And then I came home and went back within 10 or 15 minutes, and I said to myself, I said, "FATHER, I thank YOU to save 507."

Sat. 2-16-57

Of course, even when I was saying it, the flames were leaping so high and everything looked so bad, I couldn't see possibly how FATHER could do it!

Another brother was with me and I began to berate the firemen, and I said, "Well, look, they are letting the fire get out of hand! They don't seem to be trying to stop the fire!"

And the flames were just going up, and all of a sudden FATHER changed the wind and the fire swept back the other way from 507! I mean, these are things I witnessed with my own eyes.

And the Spirit said to me, 'Now still yourself and watch the wonders of the LORD!"

By that time the brother and I were separated and I walked around the block and stood and watched the firemen fighting the fire and then I saw a brother in the building.

I was right across the street from it, and I saw a brother in the building. I said, "That's a brother in the building even with all this fire going on!"

I said, "Boy, he must be mighty brave!" I said to myself, "He must be mighty brave to be in there with all that fire and smoke!"

* * *

SO THEN the Spirit just took me right on across the street right by the firemen, police and everybody and I walked right in the building without anyone saying anything.

And I was blessed to go up on the roof with the firemen while they were fighting the fire, and I could see the roof right—as far as from here down on the floor. That was, the other building — burning like everything!

As fast as they would put the fire out on this side, it would burst up on that side. And it's amazing, 507 didn't even get the paint on the walls scorched!

Now, I feel, if we want to have something to praise FATHER for, really, at the present time, if you go down there today and look at that building that is this close to 507 —it's a hollow shell gutted with fire, and 507, I dare say, has $5 worth of visible damage! (Lord applause resounds).

I've heard a lot of testimonies of the children testifying of the different wonders that FATHER had done for them and I believed it, but FATHER blessed me to be witness of HIS Wonders.

And that's greater than just believing, I imagine, to me. I saw it with my own eyes! So I thank FATHER for that blessing, and I thank him to bless us all!

BISHOP C. M. GRACE

Courier Pittsburgh, Pa. Sat. 5-11-57

'Evaporated'?—It was six years ago when the above photo was made during the sixth anniversary of Father Divine's standing, and his virtuous bride ("The 'Lamb," seated, left). At the 11th anniversary held in Philadelphia, April 29 - 30. Father Divine was missing from the festivities, his voice beamed to the followers from across the nation and overseas, via a tape-recorded message.—Sykes Photo.

At 11th Wedding Fete

Courier P. 2

Father Divine Is 'Missing'

Pittsburgh, Pa.

Sat. 5-11-57

By BOB QUEEN

(Philadelphia Courier Editor)

PHILADELPHIA—For the first time since 1946 there was one major personality missing at the 11th anniversary of the marriage of Father Divine and the former Edna Rose (Sweet Angel) Ritchie of Montreal, Canada—Father Divine himself! The only manifestation of his presence noted by this writer was a tape-recorded address which the operator had difficulty getting into operation at the April 30 banquet, First St. and Westminster Ave., Unity Mission Church.

• Father Divine's absence from the various banquet tables during the two-day celebration only served to deepen the mystery pro or con on the widely circulated rumor that he is either dead or too ill to carry on as the spiritual head of the kingdom.

For two glorious days, followers from as far as California and from areas outside the country celebrated the annual marriage feasting.

They, along with this writer, saw only Mother Divine who handled the program and offered words in between the various confessions and guest speakers. It was only Mother Divine who rode in the sleek black Chrysler sedan from one feast site to the other—Father Divine was represented only by an empty chair.

■

IN THE CROWDED lobby of the Lorraine Hotel on Monday night, I met a former acquaintance, a follower from Newark, N. J., at one time a waitress in a private club in the North Jersey city. I asked her pointedly if she had seen Father Divine during the celebration.

"No, only Mother Divine is here in person, but Father's spirit is all about us." She added, "You better put the right thing in the paper."

J. Austin Norris

Courier P. 14

OUTSIDE THE Unity Mission Church at 41st and Westminster Ave. on Tuesday, I asked a follower-usher if he knew when Father Divine was going to appear and address the assemblage.

His answer was, "None of us know. We just live in beautiful anticipation."

Sat. 5-11-57

In the second-floor banquet room at the time, the followers were giving exaltation to Mother Divine in song and verbal testimonials. One of the songs carried the lyrics, "We see his smiling face, He lets us know he is near."

As the copious portions of meats, fowl, fish and desserts passed up and down the banquet tables, Mother Divine occasionally thrashed her arms about in spiritual ecstasy — she swayed with the rhythmic beat of the music with a sort of permanent smile fastened on her attractive face.

The most rousing response came when the hall, packed to standing room only, heard a brief address by Atty. Austin Norris who has, for years, been the legal advisor of the Divine move-

ment. Waving his arms and with a delivery more in the tempo of an evangelistic oration than a speech before a jury, Norris said, in part:

• **"Father has given you dignity. You know that with the right hand of Father about you, nothing can happen to you." Picking up the chant of Father Divine, Norris wound up his talk with "Aren't you glad!" The followers responded with an en masse shout, "So glad — it's wonderful."**

It was just after Norris' speech that Mother Divine spoke a few words and advised the followers that they would now hear from Father "in his own words."

A tape-recorded service opening with singing, slipped off the turntable and it was some eight minutes before the operator made the adjustment. The sound of Father's voice caused a rustle of emotionalism, but subdued—only to become aroused when the recorded voice shouted: "Aren't you glad!"

■

ON FRIDAY morning, May 3, I sought information at the Divine headquarters, Broad and Catharine Sts., as to why Father was not present at the highly important and significant anniversary. A young lady who identified herself as one of Father's secretaries came downstairs and pointed out that it was not unusual for Father to be absent from some of the banquets, and added that he was "detained on other business."

There could be no interview arranged at this time, she said, nor could she say when such an interview could be set up. She said, "I saw him this morning." I asked her if he was well, and she said that he was.

Three weeks prior to the 11th anniversary, I called the Divine headquarters to seek an interview with Father Divine on a "spiritual matter" and was told, "There is no need to talk directly with Father as long as you have faith in him." I was asked what motivated my desire to seek an interview. I related that I was an avid reader of the New Day, Divine's official organ, and I was advised to continue to read the publication—that Father will project himself to me, and my spiritual need would be fulfilled.

Father Devine Believed Dead

News + Observer

GREENSBORO, May 25 (AP)—Sweet Daddy Grace, the man who bought Father Divine's holdings a few years ago, said today that one of the best places to look for the Father "might be in a grave."

Raleigh, N.C. 5-26-57

For some time now, rumors have circulated to the effect that the New York leader of a large religious cult is dead.

If he's alive, no one has seen him for the past several years, Daddy Grace noted in an interview at his East Market Street Church—the House of Prayer.

"They're using someone else for his voice and the person stays in a room away from the audience," Sweet Daddy said.

"No one is going to give you any information about him dying; they just don't want it to get out," he said.

Evangelist J. J. Bailey, also in Greensboro in connection with the House of Prayer, also said it was his information, "from persons close to Father Divine's work," that the leader of thousands of Negroes died about two years ago.

"Somebody should do some checking," he said, "They might find out something that's really news."

Father Divine Reported Dead

Herald, Miami, Fla.

GREENSBORO, N.C. — (AP) — Evangelist Daddy Grace said here Saturday that in his opinion Father Divine is dead.

Grace, who purchased Father Divine's holdings several years ago, said that if Father Divine is alive, no one has seen him for several years.

Sun. 5-26-57

Daddy Grace said that members of Father Divine's cult "are using someone else for his voice and the person stays in a room away from the audience. No one is going to give you any information about him dying; they just don't want it to get out."

Father Divine Is Still Alive

News + Observer

PHILADELPHIA, June 3 (AP)—Father Divine, Negro religious leader, granted a brief reception to a local reporter in the wake of widespread reports he was dead.

Raleigh, N.C. 6-3-57

During the few minutes he spent with the short, stocky minister, said Burton A. Chardak, writing in the Philadelphia Bulletin's Sunday editions, he was not allowed to interview Father Divine, nor to take pictures. The reception took place Friday.

Mother Divine, Canadian-born wife of Father Divine and 14 women secretaries were present, Chardak reported. He said Father Divine stood up, shook hands with him, and said "hello," when he entered the room, a second-floor dining room at the cult's Philadelphia headquarters.

Lexington 6-4-57

Chardak observed that Father Divine looked somewhat thinner in the face than when he made his last public appearance. The meeting was arranged, the reporter said, by Father Divine's chief secretary and his attorney.

The most recent report of Father Divine's death was made this week by Bishop C. M. (Daddy) Grace, leader of another cult, in North Carolina.

The Grace statement was widely reported with various speculation on its truthfulness.

MOTHER DIVINE

FATHER DIVINE

Won't talk about the dead—Grace

Afro-American Balt. Md. Sat. 6-8-57

By EDWARD PEEKS

WASHINGTON

"I don't talk about the dead. The dead can't harm you. A lot of people are dead, but they haven't been buried yet. See?"

The speaker was Bishop C. M. (Daddy) Grace in the Grace Family Home, No. 11 Logan Cir., NW, on Memorial Day, when asked about his statement that Father Divine is dead.

Daddy Grace was quoted last week as telling an audience in Greensboro, N.C.:

Sat. 6-1-57

"In my opinion, Father Divine is dead and has been for several years."

He was further quoted as saying the Divine group at headquarters in Philadelphia "is using somebody else's voice" on tape at feasts and gatherings to conceal the death of the leader called God by his followers.

* * *

DADDY GRACE spoke Thursday over his dinner in the family dining room. He returned here from his Southern tour for a Memorial Day meeting at the House of Prayer, 1700 block Seventh St., NW.

An elaborate reception began for Daddy in the dining room. He was surrounded by nearly a dozen young girls and misses, half of them in blue and white uniforms. They helped him conduct the interview.

"Put it down like Daddy Grace says," a girl in a gray blouse urged the reporter.

"Dont twist it around," another said.

Daddy turned to them and winked, his gray hair flowing about his shoulders. "These newspaper people are a mess."

"Sweet Daddy Grace, it's the truth," the girls choroused.

* * *

THE TEASING look dissolved on Daddy's bronze-colored face. "If you don't believe in me, you are dead. If you can't see my good works, you are blind.

"One love doesn't equal to two men. One love got into one man only. One man loves everybody. There can't be two, and only one is real. I am from Jerusalem."

Asked if he and Father Divine were close friends at one time, Daddy Grace replied, "You don't buy property from your enemy. You buy it to help one. I bought his, and not too long ago I bought Prophet Jones' property in Detroit."

He said the purchase of Father Divine's heaven in New York was made in 1938.

Afro-American

FINALLY, Daddy stood up from the table and looked expectantly from one face to another, then said, 'Wheeee! The squab certainly was good."

"Doesn't Daddy Grace look good in his new brown suit?" a miss spoke.

"Oh, my, Sweet Daddy Grace," the girls cooed.

Daddy stood akimbo, looking at the reporter. "They are pretty girls. I'm not ashamed of a one of them."

Sat. 6-8-57

HE WAS seated again at the table when several men and women came in and put folding money before him.

One woman put two 10's on the table as she greeted Sweet Daddy then took a seat on the floor at his feet, beside the woman that came in with her.

They identified themselves to the reporter as Mrs. Catherine Eccles, 300 block Second St., SW, and Mrs. Mary Brisbane, Philadelphia. Also present was Mrs. Juanita Dunlap of New York.

Elder James Long of Philadelphia and Elder Otis Smith, Vineland, N.J., each put a dollar on the table upon entering.

* * *

DADDY gave all in the room a toothpick and then a banana from which each took a bite, including the reporter.

Sweet Daddy stood again, turning his empty pockets wrong side out as he looked at the reporter. "People say I got money. See?

"I don't ask for money and never did. I have been a millionaire since I was born. I'm a millionaire without a dime."

Daddy Grace went on to the House of Prayer, where he was received with shouting and singing and a 20-piece brass band.

A panel pasted with dollar bills was part of the display rolled beneath the sign that read in crepe above the rostrum: "Welcome, Sweet Daddy Grace."

Asks Father Divine to 'destroy' Faubus

Afro-American P. 1
Baltimore, Md.

PHILADELPHIA

Father Divine does not condone "the evil that Governor Faubus has done," but neither does he approve of cursing him.

Sat. 10-26-57

As reported in "The New Day," this was Father Divine's answer to a seaman who asked Father Divine to "destroy" Gov. Orval Faubus who had defied the U.S. government by using the National Guard to prevent school integration at Little Rock, Ark.

* * *

THE APPEAL to Father Divine came from an American seaman who used the address USNSN General Alexander M Patch, c/o Fleet Post Office, NYC. It was postmarked from Germany.

His letter declared, "Dear Father Divine: I have been one of your admirers since I was 10 years old when I read in the newspaper how you cursed that evil old Jude Smith in Sayville, L.I., and caused him to die within three days.

"Father, I certainly wish that you would destroy Gov. Orval Faubus of Arkansas.

"He has dared to defy you and the Constitution of the United States. Who does he think he is? His timely removal from office would make the other southern Governors realize that by defying you and your righteous government, they are inviting all sorts of disasters upon themselves, their loved ones and their States."

Father Divine answered:

"I do not in any wise condone the evil that Governor Faubus has done, but I do not wish to see you lose your blessings by desiring to curse one for whom you should pray.

"I do not have to personally think of anyone to curse him or bless him; for I have set before all humanity this day a blessing and a cursing and as they react toward me, they are cursed or they are blessed.

"I DID not have to personally speak to Jude Smith; but I knew, because of his prejudice and the violence of his hatred, that which he wished to come to me would come to him first.

Sat. 10-26-57

"Therefore, when he thought he was sentencing ME, I knew he had passed sentence on his own life. For I was innocent and he had sought to oppress, destroy and deprive me of my inalienable rights."

Back to Governor Faubus, Father Divine advised the seaman:

"If you, being a seaman, saw a man floundering in the ocean, even though you did not know who he was you would undoubtedly risk your own life to save him.

"If it happened that you had rescued Governor Faubus, whom you did not know, you would not push him back into the water.

"Then do not ask ME to destroy a man whom you do not know, but whose every thought and intent of his heart is known to ME.

"I have come to save all humanity, if they will be saved. I have come to teach the world righteousness and to eradicate all prejudice, hatred and strife from the world.

"Nevertheless, I have set before all mankind a blessing and a curse.

"Those who rise against Democracy and oppose Righteousness, whether it be a man, as Governor Faubus, or a nation, as Russia, they shall go down unless they repent as Saul did and turn from their sins that they may live."

REFERRING TO the Scriptures which declare "Bless, bless and curse not," Father Divine continued:

"Even though this Government (Eisenhower) was patient in dealing with the situation, when action became necessary and Gov. Faubus refused to do what was just and right without Federal interference, the action was swift and decisive.

"For this is according to the will and way of God. For the Scripture plainly declares 'Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.'"

Father Divine told the seaman that "I understand your grave concern over the unChristian actions of Governor Faubus.

"Those of you who travel to other countries feel the scorn and contempt of those who are prejudiced against this nation and seek to ridicule America.

"The vicious use such countries are making of such news has not been overestimated. The damage to American prestige cannot be calculated."

Father Divine, Thin and Quiet, Faces TV Lens

Courier p. 2
Pittsburgh Pa.
Sat. 6-15-57

PHILADELPHIA, Pa. — Unquestionably ill and practically unaware of what was taking place Father Divine could only prove that he was alive on a TV newscast last week — nothing more.

His appearance on the John Fracenda TV newscast, bore out the original Courier story that all was not well within the kingdom and the assertion that Divine was either "dead or too ill" to actively head his widespread domain.

Seated during the interview, Divine failed to respond after three attempts by Mother Divine to draw some remarks from him. Three times she asked an apparently non-communicative Father Divine if he had anything to say. There was no response — only a stare into emptiness.

The TV appearance supported the story by a lone daily newspaper reporter who was granted an interview last week, reporting the head of the great movement as being "thinner" than when he made his last public appearance. It was presumably the same ailing Divine who was "shown" on the balcony of the Divine Headquarters on South Broad St., May 12.

Atty. Austin Norris, Divine's legal adviser, stated that there would be no further interviews, that Father has shown himself and nothing else was necessary to prove that he is alive.

she and Father Divine appeared on a national news telecast from the Divine headquarters at 764 S. Broad St.

The appearance of the Rev. Mr. Divine on the news film is believed to have resulted from widespread reports that he was dead and that Mother Divine had taken over as head of the organization.

* * *

DURING THE entire interview, Father Divine remained seated behind a desk. His sole action was a small gesture which was meant to be a wave to his followers.

He did not speak, even when Mother Divine completed her statement and turned to him and said: "Now we will hear from Father."

Newspapermen who viewed the program expressed the opinion that the cult leader, whose exact age is unknown, appears to be very ill.

"He appeared hardly to be consicious of what was going on," one declared. "He (Divine) is alive, but he appears to be a very sick individual."

* * *

IN ADDITION to the TV appearance, Father Divine appeared during the week end before approximately 300 of his followers.

The showing was brief. He appeared from the balcony of his S. Broad St. headquarters. He waved, but did not speak.

The report that Father Divine was dead stems from a statement made, last week, by Bishop C. M. (Daddy) Grace.

He told a group of followers at a meeting in South Carolina: "Father Divine is dead."

Evangelist Says Divine Is Dead

Post & Times Herald
Mon. 5-27-57

GREENSBORO, N. C., May 25 (AP) — Evangelist Daddy Grace said here today that in his opinion Father Divine is dead.

Grace, who purchased Divine's holdings several years ago, said that if Father Divine is alive, no one has seen him for several years.

Daddy Grace said that members of Divine's cult "are using someone else for his voice and the person stays in a room away from the audience. No one is going to give you any information about him dying; they just don't want it to get out."

Mother does all talking in Divine TV appearance

Afro-American P. 1
Sat. 6-15-57

PHILADELPHIA

"Father is in good health." This is what Mother Divine said Wednesday p.m. when

Father Divine Proves He's Still Living

World-Telegram & Sun P. 8
Mon. 6-3-57

By the United Press.

PHILADELPHIA, June 3.— Father Divine is alive.

Apparently to disprove recent rumors that he had died, the Negro cult leader appeared to his followers yesterday on a balcony at the Circle Mission in downtown Philadelphia.

He greeted a crowd of his followers gathered on the street below a second-floor balcony.

Mother Divine and six secretaries stood with him.

FATHER DIVINE IS STILL ALIVE.— Father M. J. Divine who is considered "God" by his followers and therefore ageless and immortal, is still "very much alive," it was learned Wednesday of this week when he appeared on a television newscast to prove that he is not dead. Rumors had been circulated throughout the East that the cult leader was dead. Father Divine appeared on the CBS network with Mother Divine. Father uttered not a word but Mother Divine read a statement from him. The above picture shows Father Divine at a younger age and happier time when he and Mother Divine were married, 11 years ago. They are shown here celebrating in one of their "heavens." When Father Divine failed to speak to his television audience, it was speculated that he is ill and unable to talk or that because of his increasing age it was deemed wisest that he not speak. It is reported that Mother Divine is now running the Divine "kingdom."

Father's Voice Fades

Afro-American

PHILADELPHIA

Father Divine can no longer qualify as "The Voice."

Whereas in previous years, he was noted for being loquacious (a great talker), within the last few months, he unexplainably has permitted Mother Divine to do practically all of the talking.

During the couple's appearance on a national telecast last Wednesday, it was Mother Divine who did the talking.

She proclaimed then that "Father is in good health," but his appearance and action belied these words.

He remained seated behind a desk throughout the TV interview. He waved feebly and when spoken to, uttered a few words incoherently.

The question of Father Divine's health was spotlighted recently by Bishop C. M. (Daddy) Grace who told his followers that "Father Divine is dead."

The TV appearance, a public greeting from his balcony at their home, 764 S. Broad St. and a couple of silent 'interviews' with newspaper reporters disproved this report.

* * *

BUT IN recent months, Father Divine has limited his activities, allowing Mother Divine to preside and speak at most public affairs.

It is obvious that he has slowed down physically.

According to the New Day, the official Divine publication, Father Divine made an address of more than 6,600 words at a public meeting on March 15, 1934 at 406 Gates Ave., Brooklyn, N.Y.

Back in 1945, his average message at the Holy Communion Table contained upwards of 2,000 words.

In 1956, his October 18 sermon at the Holy Communion Table contained 1,150 words.

This was shortly after his Oct. 8 audience with Prophet Jones who begged for and received Father Divine's assurance of protection and blessing in his future endeavors.

* * *

BUT LET'S look at the record for 1957:

Father Divine's last appearance before a large gathering was on March 12 at the annual business meeting of the Unity Mission and its network of churches in the auditorium of the church at 907 N. 41st St.

His remarks consisted of 710 words.

On March 30, he delivered a "Precious Words of Wisdom" devotional sermon in his private study. It contained only 72 words.

Another "Words of Inspiration" sermon in his private study on April 5. It cost him 244 words.

On March 16, he made an appearance at the Holy Communion Table when members of Delta Kappa Rho sorority and their sponsor, William Roberts, were guests.

But Mother Divine did the talking, emphasizing that all the Peace Mission Movement churches were bought for "spot cash, and do not have any mortgages or other encumbrances; the taxes are paid promptly when due."

"I say that to say this: Father has made us an independent people."

THEN AS she closed by extending an open invitation to the guests, Father taxed himself to exclaim "So glad."

On April 10, joint devotional services for the Rosebuds, Junior Rosebuds and Crusaders in the auditorium of the S. Broad St. building. There were lengthy testimonies of praise, acknowledged by Mother Divine in Father Divine's absence.

Highlight of the service occurred when Mother Divine read a message handed her by one of the secretaries to the effect that "Father Divine sends his love and the right hand of fellowship to all the true and faithful."

Mother Divinie began playing the more prominent role in presiding at banquets, devotional services, and auditorium gatherings as of April 7.

Since that time, she has held the reins at at least two public affairs per week.

Father Divine was heard only by tape recording at their April 30th wedding anniversary banquet at Unity Mission Church, 41st and Westminster Ave. His recorded greeting to the audience contained only 46 words.

On May 9, Father is reported to have interviewed a pilgrim visited the S. Broad St. building.

* * *

MOTHER DIVINE presided at the banquet table while Father remained in his study "busy with his never ending duties." In bidding the group farewell, Father Divine uttered 7 words.

Enroute to the coast, the group stopped in Chicago and telephoned back. Mother Divine took the call and "relayed their message to Father."

The couple greeted guests at the May 12 Mother's Day celebration for Mother Divine. It was she who read the telegrams of congratulation during the luncheon.

Afterwards, the two took their guests out onto the balcony. Father "waved his personal blessings to the crowd and disappeared from sight."

To dispel the reports of Father Divine's death, an "interview" was granted on June 1 to a reporter of a Philadelphia daily paper. Father said only "Hello" to the visitor.

Last week's front page of the "New Day" carried a headline "Read the Truth About Father Divine."

The story is based on a May 28 telephone conversation between a NYC newspaperman who was granted permission to visit Father Divine the following day. In the telephone conversation, Father spoke 75 words.

The article ends with the note that when the reporter arrived "he had the exceptional privilege of meeting both Father and Mother Divine and shaking hands with Father."

It doesn't say what, if any conversation went on between them.

Under these circumstances, Father Divine can hardly qualify as "The Voice" he used to be.

Father Divine Ignores Daddy Grace

Afro-American

PHILADELPHIA

Father Divine had a visitor on Friday, June 14. The guest mentioned "Daddy" Grace but Father Divine did not.

It was "Daddy" Grace's announcement to his followers that Father Divine was dead which attracted national attention and was followed by a TV appearance of Father and Mother Divine on June 9.

The June 14 visitor who saw Father Divine in his private office study at 764 S. Broad St. is identified in "The New Day" as Dr. Robert T. Browne, president, Perceptor of Hermetic Society of World Services.

* * *

AFTER Dr. Browne brought up the subject of Daddy Grace's report, and a Divine secretary explained that Father Divine did nothing to repudiate the report, but that "Father's spirit took care of it," Father Divine's only comment was:

"Well, it is wonderful."

As Dr. Browne seated himself upon his arrival, he commented "I missed the (Divine wedding) anniversary. Very sorry.

"They told me about the broadcast the other day in answer to the announcement that Daddy Grace put out.

Father: "Yes."

Dr. Browne: "I questioned that article. I don't know what he's driving at. Jealousy, I imagine, etc. I am certainly glad to see you. I'm sorry I missed the broadcast. I just learned about it. Are you going to have another telecast? If so, I would be glad to see it."

Mother (with a smile): "You never know what tomorrow is going to bring."

Then Father changed the subject by asking the visitor "Are you traveling alone?"

LATER, the guest was given a copy of the New Day which contained the information concerning the TV broadcast. Expressing his appreciation, Dr. Browne continued:

When I saw this remark by Daddy Grace, I clipped it. I thought at first I would write to FATHER DIVINE and tell HIM how I felt about it; and I said, "No, FATHER knows about this thing and can take care of it very well!"

I missed the broadcast. I would have had great joy to have seen it because I wanted something to be done to repudiate that jealousy!"

It showed that the man — what do they call him? Daddy Grace? — is not a true spiritual man. He could not do that if he was.

"I said that at the time. No man who is spiritually inclined could take an attitude like that. He is not in touch with the Spirit or else he would know!

Before I ever saw FATHER DIVINE, when HE was in Sayville, N.J., I could just read about HIM and I knew then, HE was bona fide.

Every time I heard remarks about HIM—I fought many a battle without ever seeing HIM! The Spirit prevails in the world —that we know. FATHER DIVINE is Genuine-

I know this. Why couldn't this man, Daddy Grace, know this if he were real?

Anyhow, the response of the people in having YOU make this telecast, shows that they also believe in YOU!

Secretary: As FATHER has often said, steel will attract steel!

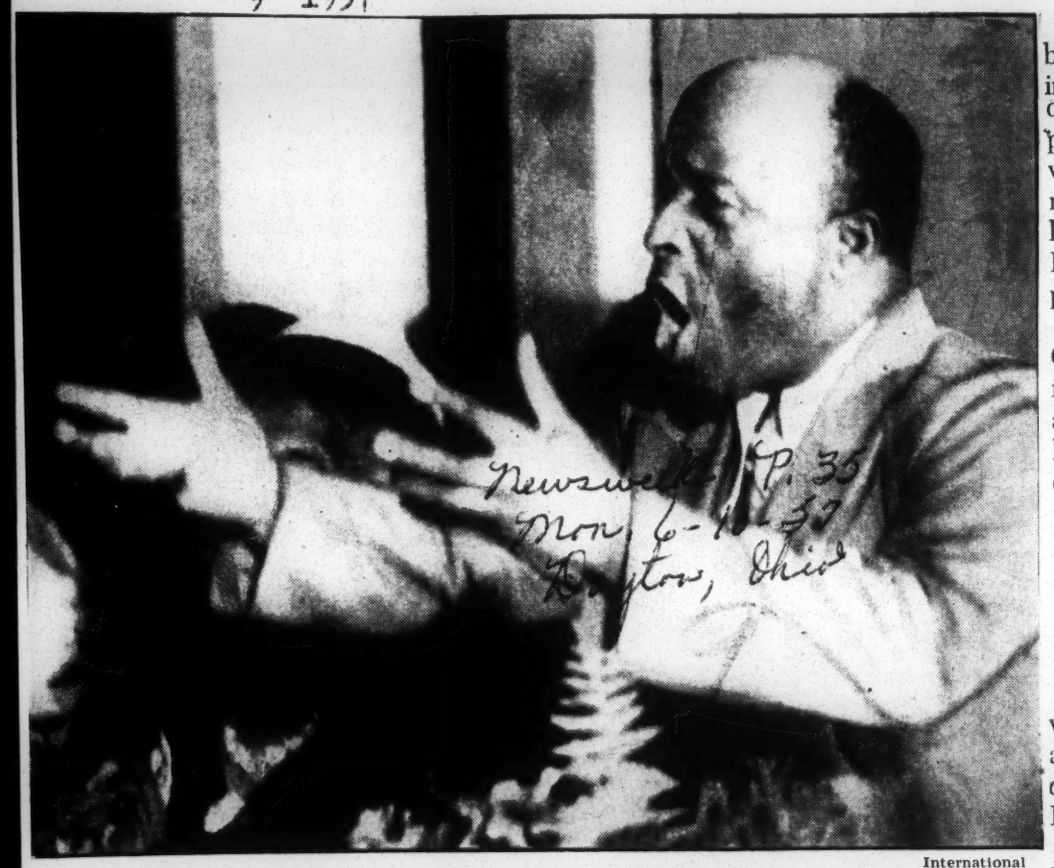
Dr. Browne: That's right. If it is not steel it won't attract. That shows the real situation."

Another Secretary: The thing of it is, FATHER did not do anything to Personally correct or repudiate it, or anything like that. It was simply that the **people** took it up. FATHER'S Spirit took care of it.

Dr. Browne: Yes, because they know. HE is GENUINE!

FATHER: "Well, it is Wonderful."

9 1957



International

Father ('I be God') Divine: Alive and beamingly healthy?

A 'Mortal' Mystery

Newsweek p. 35

Most of his life had been a mystery to most people—despite the fact that he was a public figure of reverberating proportions. Last week he posed the ultimate mystery: Was Father Divine, the most famous Negro cultist of his day, alive or dead? 6-10-57

Alive, said his followers, but they for years have devoutly testified that he—as "God"—could never die. Most likely dead, said Bishop Charles M. Grace, the rival Negro evangelist who is usually known as Daddy Grace. No one, Daddy Grace declared, had seen Father Divine for at least two years.

In Philadelphia, where the Divine cult has maintained headquarters now for sixteen years, policemen were willing to bet that the Father was dead.

In the '30s and '40s, the name of Father Divine was familiar to almost every American ear; the stories of his cream-colored autos (a Rolls-Royce and a Duesenberg), the $20,000-a-year income on which he never filed a tax return, his 26 secretaries (both white and Negro, with names like "Bunch of Love" and "Gladness Darling"), his scores of missions (called "Heavens"), and thousands of converts, all were almost daily fare for every newspaper reader. For a while his phrase "Peace—it's wonderful" was almost a national slogan.

In the Beginning: Despite his fame, facts about him were hard to come by. His real name was George Baker, but even the place and date of his birth were mysteries (probably around 1880 on a rice plantation on the Savannah River).

He first began to get attention in 1914, when he was evangelizing the town of Valdosta, Ga., under the title of "The Messenger." "I be God," he told overflow crowds of Negro workers, mostly women. "You be God. Drop your yoke of bondage." The women took him seriously: They quit their jobs as cooks in the white people's houses and refused to cook dinner for their husbands and children. The town was in an uproar, and he was ordered out of Georgia.

By 1933, at the depths of the depression, Father Divine had moved to Harlem, and here his career became nothing less than sensational. He set up a system of boarding houses for his followers (and financed by his rich converts) that returned a substantial profit with room rents at $1 a week; he became the biggest single lodging-house keeper in Harlem. Meanwhile, other disciples were establishing "Heavens" in Newark, Jersey City, Bridgeport, Baltimore, Montreal, Detroit, Chicago, and Los Angeles.

FATHER DIVINE

The small (he stood only 4 feet 6), bald, impeccably clad figure of the flashing, inexorable "God" became a familiar one riding at the head of his own street parades (with plenty of pretty girls) waving with hope and cheer at the miserable, depression-stricken sidewalk loungers. (The depression was real in Harlem; at one time 50 per cent of the population was on relief.)

His banquets became world famous: Open to all, and free, they offered steaming platters of spareribs, roast duck, fricasseed chicken, lamb stew, boiled beef, liver and bacon, fried sausage, all sorts of vegetables and desserts.

In the End: A superb businessman (at one time he was operating at least 50 retail businesses in Harlem alone), Father Divine always held to religious cultism as his main trade. At the peak of his career he claimed 2 million converts (impartial observers said 500,000 was closer); he was a national figure and a political power; he sent cablegrams of advice to such figures as Adolf Hitler, Pope Pius XI, and Franklin D. Roosevelt.

Father Divine left Harlem—and New York—in 1941 rather than pay a $4,500 court judgment against him, and moved to Philadelphia.

By now the war was on, the depression over. His move got no notice at all—he did not make page one again until 1946, when, after the death of his first wife, he married a 21-year-old white girl from Vancouver, Edna Rose Ritchings.

At the weekend, as speculation mounted, the cult headquarters decided to act. For the inspection of a Philadelphia newspaperman, who swore that he could not have been mistaken, Father Divine was produced, alive and beaming.

She's now presiding at all feasts

Afro-American Baltimore, Md. Sat. 6-8-57

PHILADELPHIA

Father Divine may not be dead as Bishop C. M. (Daddy) Grace contends, but observers around his central "heaven" here have noticed two important facts:

1. Father Divine was strangely absent from recent public feasts and other affairs;

2. Mother Divine, to all intents and purposes, is now running the show.

Interest in Father Divine's whereabouts was stirred anew last week by Daddy Grace's blunt announcement that the diminutive cult leader was dead.

* * *

"YES, HE'S dead," says Bishop Grace. "Those people up in Philadelphia are using someone else for his voice and the person stays in a room away from the audience."

Attaches around Father Divine's home here, while poohpoohing Daddy Grace's statement, are careful not to flatly contradict it.

Said Divine's secretary when queried on Grace's charge:

"We don't really need to make any comment because such a statement is ridiculous and unfounded.

"As far as Daddy Grace is concerned, we have never had any contact whatsoever with him, even by correspondence. So we would be in no position to say."

* * *

TONGUES continue to wag and conjectures as to Divine's whereabouts fill the Philadelphia air.

Adding to the mystery was Divine's failure to appear at his 11th wedding anniversary celebrated here on April 29-30. At the April 30 banquet held at Unity Mission Church, Mother Divine presided at the head of the table, while Father Divine was heard only by tape recording.

Mother Divine has been officiating at all of the church's affairs for the past six months, one Divine follower told the AFRO.

* * *

NO ONE HAS seen the cult leader, during the past six months.

"We don't hear a thing but that he's dead," declared Patrolman Roger Mancinci, whose beat circles Father Divine's Quaker City headquarters.

"I'll bet my last dime he's dead but I can't prove it. He hasn't been seen by anybody for a year," asserted a plainclothes officer, who previously had been interested in the Divine movement.

His followers have to keep him alive or their religion goes down the drain. Apparently they have all signed a pact to keep him alive," he concluded.

IN HIS recorded message at his 11th wedding anniversary feast, Father Divine purportedly said:

"Peace Everyone. My spirit is my presence — operatively, cooperatively and democratically, and performs all of its duties according to the plan and the purpose of the Almighty — makes the way possible to guide everyone into all possibilities. I thank you."

The May 11th issue of the New Day which carried this speech also carried a picture of the Divine couple with this notation:

"The above is a recent photo of Father and Mother Divine. This is an enlarged facsimile of their pictures as they appeared on commemorative lapel buttons to which were attached different colored pennant-shaped ribbons." The buttons were distributed as momentos at the anniversary services.

Since that time, Mother Divine has presided at most public affairs and has greeted guests on various occasions. While she had been widely quoted in the New Day since then, Father Divine has been quoted directly only once.

That was as of May 9 when Father Divine is reported as having interviewed a pilgrimage of California followers.

The New Day account of the proceedings is as follows:

As FATHER was busy with HIS never-ending duties in the Office, MOTHER condescended to serve the Banquet Table at this time to all those who were shortly to leave for California and other parts west.

During the course of the Service the many adoring children gave forth praise in testimonies of love and adoration to and for their Beloved SAVIOR and HIS Spotless Virgin BRIDE, telling Them of the wonderful time they had while here.

They also gave thanks for the lovely trips to Woodmont, the Mount of the House of the LORD, and for the beautiful weather FATHER provided throughout the entire Eleventh Anniversary Celebration.

Toward the close of the Services our Beloved MOTHER, upon receiving a Message from the Office, suddenly arose, and with a sweet smile said:

PEACE, FATHER; PEACE, EVERYONE: As the time is swiftly passing and we will soon be having to get in the cars to go to the airport, we thank FATHER to dismiss the Table at this time; and all of the guests that are leaving on the plane may make their way up to the interviewing lobby!

(What a shout of joy went up as the prospective travelers made their way up to the interviewing lobby! Those who were leaving by bus were also permitted to come.

As the group was so large and all could not crowd in at one time, they went in by groups.

Here is a part of the wonderful interviewing session—as much as the transcriber could hear because of the press of the throng!)

One Child: Oh, Peace, FATHER Dear! Thank YOU, GOD ALMIGHTY, for letting us come in before we leave, Darling.

Another Child: Yes, Beloved FATHER, this is what we wanted to visualize on the plane—YOUR Beautiful Holy Face!

Another Child: Oh, thank YOU, FATHER and MOTHER for the wonderful time YOU gave us while we were here. Everything was so beautiful!

FATHER: So glad!

Another Child: We love YOUR Beautiful Body, LORD!

Another Child: Thank YOU, FATHER Darling, to go with us on the trip back to California, even as YOU were with us coming here!

FATHER: Keep the Faith! Take MY Spirit along with you and realize that I AM right with you all the time even as I AM now, and nothing can hurt nor harm you if you dwell in the Conscious Recognition of MY Ever and Omnipresence!

Children: Yes, thank YOU, FATHER! Oh, YOU are so beautiful LORD!

Another Child: I have my International Peace Card and carry it with me all the time, and I know I have YOUR Protection, LORD!

FATHER: So glad.

Another Child: FATHER, we're just going to take all this love back to California with us and pour it out on everyone THERE! We thank YOU and MOTHER for all YOUR Limitless Blessings YOU have given us!

FATHER: Okey, Just take this Peace and Happiness and Joy along with you and I will be with YOU now, henceforth and forever more! Peace, and many Blessings!

Children: Peace, FATHER Dear! Peace, MOTHER Dear!

(The joyful happy throng then were escorted to the International Airport where they took off into the sunlight, still waving their greetings and some waving International Peace cards at the windows of the plane.

Later in the evening the phone rang, and it was a call from Chicago where they had landed for a few minutes. How thrilled they were when MOTHER finally came to the phone.

And as Miss Happy Word spoke to MOTHER of how they encountered a slight storm but none of the passengers were disturbed, MOTHER said She was relaying their Message to FATHER there in the Office and that FATHER SAID IT was because they had received HIS Peace before they left!

What sounds of joy went up from the throng as Miss Happy Word conveyed FATHER'S Words to those standing around her at the phone! and MOTHER'S greeting of Peace, they once more took off for California.

A story in the May 25th edition of the New Day gives a report of a May 12 Mother's Day celebration for Mother Divine.

It said that both Father and Mother were present.

Excerpts from the story follow:

Sunday was a beautiful sunny day and a private party was being given for Mother Divine by Father and the staff.

A shout of joy went up as Father entered the office with Mother and Their guests. The room was filled with flowers. One huge vase of red and white carnations read, "To Mother from Father" on the pink ribbon and a large basket full of white flowers said, "To Father and Mother" on its ribbon.

Both the guests and the staff looked chic in party attire, but father and mother were stunning, dressed in identical colors.

Mother wore a pale grey Chantilly rose design lace frock over blue-grey silk taffeta. Father's suit was hand tailored in blue-grey tropical worsted material.

During luncheon Mother read telegrams and special personal greetings and both Father and Mother greeted several followers from out of town who wanted to receive a blessing for the west and other points.

After luncheon Father and Mother showed Their guests the view of Broad Street from the wrought iron facaded balcony and as They came into view to hundreds of followers and onlookers below, a cheer of joy went up from the throng.

Traffic was jammed until Father waved His Personal blessing to the crowd and disappeared from sight.

In recent weeks, many personal letters addressed to Father Divine have been printed in the New Day with answers signed by Father Divine.

Grace vs. Divine in open feud

Afro-American

Sat. 6-15-57

Baltimore

By RUTH JENKINS

PHILADELPHIA

Bishop C. M. (Daddy) Grace threw the opening punch last week when he told his followers at a North Carolina meeting that "Father Divine is dead."

Members at the Divine headquarters, 764 S. Broad St. promptly struck back with the answer that such statements are "ridiculous and unfounded."

They warmed up to the fray by pointing out that "As far as Daddy Grace is concerned, we have never had any dealings with him, even by correspondence. So he would be in no position to say."

THE men-on-the-street, serving as spectators, "chose up sides" in the controversial issue.

One group points out that Father Divine has certainly curtailed his public appearances and activities allowing Mother Divine to take over the spotlight.

Mother Divine was alone at their anniversary banquet, with Father's greeting being extended by tape recorder. She presides at most public affairs and greets most of the guests.

It is she who now is usually quoted at services published in The New Day, the official Divine weekly newspaper.

In the opposing corner, other observers contend that the New Day carries correspondence weekly bearing Father Divine's signature and his traditional closing phrase that:

"—This leaves me as I am well, healthy, joyful, peaceful, lively, loving, successful, prosperous and happy in spirit, body and mind, and in every organ, muscle, sinew, joint, limb, vein and bone and even in every atom, fibre and cell of my bodily form."

In the past month, the New Day has also noted two specific occasions on which Father and Mother Divine greeted guests together. One was her Mother's Day celebration on May 12.

As the speculation and controversy grew, Father Divine himself delivered the knock-out blow, which should give him the undisputed victory. P. 2

At least two newspaper reporters, one from a Philadelphia daily paper and another from a NYC weekly, were granted private audiences with Father Divine last week.

AND ON Sunday afternoon he showed himself, in the company of Mother Divine, to a gathering of 300 followers and well wishers who cheered them as they waved from the second floor balcony of his S. Broad St. home.

Newspaper accounts said that Father looked physically fit, but thinner than he appeared 18 months ago. He remained on the flower-decked balcony for seven minutes.

Now, Daddy Grace's being in Philadelphia this week affords him an opportunity to renew the battle at close range.

Bishop (Daddy) Grace remained "unmoved" Tuesday morning when told that "Father Divine" is supposed to have made public appearance on his balcony before a crowd of 300 persons last weekend.

He was asked if under these circumstances, he still believed that Father Divine is dead, as he reportedly told his followers during a North Carolina meeting last week.

RELAXING AT his breakfast table at 928 N. 48th St., "Daddy" Grace first said he didn't want to talk about it. Then he talked for a half hour.

He frequently gestured with his hands, making it noticeable that at this particular time, his three-inch fingernails were unpainted.

"I don't care anything about George Baker (Father Divine's other name)" he said. "I don't know the man. But I love him. I love the whole world.

"IF HE'S GOD, can he be dead? If you lie, I'm against you. If you steal, I am against you. If you're wrong, I'm against you. I'm against wrong and I'll tell you that to your face.

"I have nothing against the man, I bought his 'Heaven' in New York a long time ago. If he couldn't keep his heaven — it was up for sale and I just bought it. That's business and I can talk about my business.

"How many gods are there? Just one God; one faith, one kingdom. All these others with different faiths are false preachers, fighting against each other and against the work of God.

"I AM THE only godly man. I am not a religious man I am godly. God is love. I love the world. Tell the people that Daddy Grace loves everybody through God."

The half dozen followers who had gathered early to pay him homage heartily agreed. They said "Amen."

Minister Elected President Of Interracial Church Body

REV. ROBERT HAYDEN

NORTHFIELD, Mass., — Rev. Robert W. Hayden, minister of the Metropolitan Community Church of Birmingham, Ala. was unanimously elected president of the interracial Council of Community Churches.

The Council action took place at the Seventh annual meeting held at the Northfield School for Girls in East Northfield, Mass., July 30 to August 3.

Rufus Harris Jr., a member of the Rev. Hayden's Youth Church, was elected second vice president of the Youth Fellowship of the Council. Harris is a star athlete and senior student at the Ullman Senior High school.

Mrs. Robert Hayden, wife of the minister, has for several years, been an officer of the Women's Christian Fellowship. She was elected recording secretary of the national body.

Rev. C. J. L. Rumph of the First Community Church, Tuscaloosa, Ala, was named to the board of trustees of the Council. This was followed by the recent election to the presidency of the Southern Regional Council of Community Churches.

Rev. M. C. Boscombe was elected secretary to national interracial churchmen.

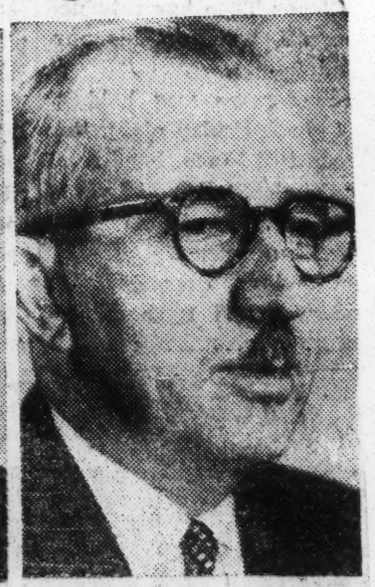
There were 515 Community Church delegates represented from 38 states at the convention.

The Council of Community Churches, formerly known as the International Council of Comunity Churches, is the result of a merger of the National Council of Community Churches, a white group, and Biannual Council of Community Churches, a Negro group.

This is the third time the Council has elected a Negro president. It is the first time a Southerner has been elected.

Appointed To Integrated Church

REV M D BOOKER



REV FRED TIFFARY

Negro, White Ministers To Pastor Integrated Church

CHICAGO — Rev Merrel D Booker, minister of St Timothy's Community Church, 400 Twenty-Fifth Avenue, Gary, Indiana, has resigned to accept a call to the Normal Park Baptist Church, on the South side of Chicago, beginning September 15.

Mr Booker—who is also a columnist for The Informer Group of Newspapers, will be co-pastor with Rev Fred Tiffany, white Baptist minister, formerly of Pontiac, Michigan, in a novel effort to build an integrated church in a changing community. The two minister will share equally in all ministeries of the church, making pastoral calls together and sharing in weddings or funerals.

The Normal Park Church, affiliated with the American Baptist Convention and the Baptist Association, recently voted to deed the property to the latter organization in order to pave the way for the creative effort. The Chicago Baptist Association will subsidize the salaries of the two pastors until the local congregation is strong enough to carry the financial load. Also sharing in the project is the American Baptist Home Mission Societies through the Department of City Work.

According to Dr W A Diman, executive secretary of the Chicago Baptist Association, the Normal Park project with its dual ministry offers a new approach to the vexing problems of the inner-city. It also demonstrates the deep concern of American Baptists that the church give a truly Christian witness in race relations.

Mr Booker and family will move to the new parish in a couple of weeks. A colorful induction service has been planned for the opening Sunday. It will be concluded with Holy Communion at which Dr Diman will officiate with Rev Booker and Rev Tiffany participating.

Mr Booker has a record of pioneering in church projects. A clinically trained institutional chaplain, he opened the first chaplaincy work at Freedman's Hospital, Washington, DC, and was the first Negro minister appointed as full time resident chaplain under the Federal Bureau of Prisons. He has also served several pastorates and was a college dean.

Rev Tiffany, teammate of Rev Booker, in addition to his academic degrees, received the honorary Doctor of Humanities degree from Wilberforce University, in recognition of his interracial service. In 1954, he received the Urban League's award for community services of cultural understanding. His pastoral experience in New York City and in Pontiac, Michigan, gives him a background of pastoral understanding and leadership.

Rev Booker's column— 'A Minister Speaks His Mind'—is an Informer editorial page feature.

Poll Shows White Pastors Still Shy of Integration

Courier Pittsburgh, Pa. P.12
Sat. 1-5-57

BALTIMORE, Md.—A poll of Methodist clergymen of the Baltimore and Washington annual conferences shows that they are "far more liberal in their racial attitudes than expected."

Results of a lengthy questionnaire answered by 271 white and Negro ministers were announced at a regional interracial leadership conference at Walbrook Methodist Church.

The poll, believed to be the first of its kind in the Methodist Church, was conducted by two sociologists, Dr. Clifton R. Jones of Morgan State College, Baltimore, and Dr. Austin Van Der Slice of the American University in Washington.

"Considering the section of the country and the cultural background of its inhabitants, the ministers are far more liberal in their racial attitudes than we had reasons to expect," Drs. Jones and Van Der Slice commented.

■

They summarized other findings as follows:

"If the white ministers have the courage of their convictions, they can provide the leadership required for integration.

"The greatest fear of the white ministers appears to be the personal relationships between whites and Negroes as a result of integration . . . when they realize, however, that merely because Negroes worship with them does not mean that they are seeking an invitation to visit in their homes or marry into their families, but rather to use the facilities of the church and the community as any other citizen, they will discover that their fears are groundless.

"The greatest fear of the Negro minister is his loss of vested interest in the Negro church. He must realize, however, that competition is universal and he can no longer be protected by the cloak of race."

Participants in the poll numbered 225 white and 46 Negro clergymen.

■

Forty-one per cent of the white ministers said they would "willingly" accept an assignment as pastor of a church whose membership was all or predominantly Negro. Thirty-four per cent said they would accept such a pastorate, but would prefer not to. In a reverse situation, 79 per cent of the Negro clergymen indicated acceptance.

Fifty-one per cent of the white ministers said they would accept Negro members, 27 per cent said they would defend the Christian right of Negroes to membership, and 12 per cent said they would suggest they attend a Negro church. Vice versa, 89 per cent of the Negro ministers said they would accept white members, and the rest said they would defend the membership rights of whites in the face of opposition.

Ninety per cent of the Negro ministers reported that whites have attended their church services, and 7 per cent of the white clergymen reported Negroes in attendance.

New Director—
The Rev. O. D. Dempsey, assistant to Dr. Adam Clayton Powell Jr., at the Abyssinian Baptist Church, New York, has been appointed activities director for the church, after having served as director of boys' work for a year.

White, Negro Churches Unite

Herald P.L.A. Miami, Fla.

By The Associated Press

Two large Protestant congregations, separated by hundreds of miles and varying traditions, have lowered racial barriers to permit integration in their churches—one all white, the other all Negro.

In Minneapolis, the fashionable Hennepin Avenue Methodist Church opened its doors to members of a small Negro Methodist church which is to be torn down to make way for a redevelopment project.

And in the South, an all-Negro Baptist Church in Louisville, Ky., has admitted 13 white persons to its congregations.

Sat. 1-12-57

A delegation from the all-white, 4,000 member Methodist church in Minneapolis Friday told members of Border Negro Methodist Church, "we invite you with sincere warmth."

The tiny Negro church has been condemned and will be razed in the Glenwood redevelopment project in Noth Minneapolis. The delegation from the Hennepin Avenue Church said the merger invitation was decided upon unanimously by the official board of the church.

The integration move in Louisville recorded what was believed to be the first time a Baptist church in Kentucky has been interracial since slavery days.

The 13 white persons become the first white members of the 1,522 - member Negro congregation of Zion Baptist Church, located in a Negro-white neighborhood. It is the largest Negro Baptist Church in Kentucky.

The Rev. Willard P. Macy, former pastor of an all-white church in Louisville and one of the 13 who joined Zion said his association with the Negro church has been a "wonderful experience."

Mass Meeting Sunday

Weekly Sat. 1-19-57

'New Negro' Solidly Behind Ministers

New Orleans, La. P.1

Scores of Orleanians are expected to overflow Mt. Zion Baptist Church, Dumaine and No. Galvez, Sunday afternoon to participate in a "Day of Prayer" mass meeting sponsored by the New Orleans Inter- Denominational group marking the historic beginning of a unified effort on the local scene to satisfy the "New Negro's" hunger for first-class citizenship.

Featured speakers will be the Rev. A. L. Davis, president of the Alliance, and Dr. W. R. Adams, head of the New Orleans Improvement League. The program gets underway at 3:00 P.M.

Meanwhile, the meeting of these organizations last week with George Dinwiddie, president of the local transit system, has cleared the path for further action and has created these developments here this week:

A united front of ministers and laymen.

A positive stand of non-violence against biased bus practices.

Expressed acknowledgement of a common goal: First-Class Citizenship.

Mass meetings of "Prayer" for spiritual guidance in the cause.

Unselfish financial contributions to aid in litigation.

The Rev. Dr. Davis told an enthusiastic gathering of clergymen and laymen Monday that "Our greatest weapon in our non-violence campaign to bring about compliance to bus desegregation in New Orleans is the power of prayer."

This was the first meeting of the body since last Wednesday afternoon shortly before the Rev. Davis and several other ministers attended a Southwide conference on the segregation situation in Atlanta, Georgia. P.3

The noted cleric explained that this was a cause for deep spiritual thought, explaining that in a non-violence program under the guidance of God, the church is the institution through which the victory can be won.

Other ministers attending the sessions in addition to Rev. Davis were the reverends W. E. Hausey, A. V. Alexander and Dave A. Dennis.

Last Wednesday, Dr. Adams told a freedom-starved gathering that he was gratified that the ministers have come to the front in this battle to rid the community of the evils of segregation, noting that they controlled a vast number of the people.

"It is nice," he continued, "that New Orleans has joined the ranks" of the other cities spearheading desegration drives..."we are out to make an excellent effort."

The Rev. Davis pledged the Alliance spiritual and financial support to the Improvement League in making the community a better place in which to live for all citizens.

Said he: "We have no other recourse but to go into the courts...it will take money and there's money in this room today. If you don't have it, then you have the way." A wave of claps and laughter greeted the minister's words.

Pausing for silence, he continued: "If you are interested in freedom and justice, you can get it next Sunday. We need real positive action...the people out there are ready to go forth and do something about it, because according to the comments of the state attorney general and Mr. Dinwiddie, there is no other way to go but to Uncle Sam."

Rev. Davis made a closing appeal that interested white clergymen and laymen take a stand and aid the cause of the oppressed Negro citizens.

Ministers named to the finance committee were: John Francis, chairman; I. A. Hack, W. E. Hausey; A. P. Fulton; G. A. Beecher; G. W. Burns; J. L. Winn, A. Robinson, Jr., and J. Feltus.

Prelate Tells Influence Of Church On Negro History

Daily World Fri. 2-15-57 Atlanta, Ga.

Speaking before a capacity audience of Morris Brown students, faculty, and trustees, Thursday, Bishop W. R. Wilkes, chancellor of the College, pointed up vivdly the influences of the Church in the development of the Negro in America and the world.

After being introduced by President Lewis, the bishop referred briefly to the fact that prior to 1865 the Negro had no opportunity for organization, participation in government and was considered less than a man by most of his masters. Even then, the speaker pointed out, the Negro developed survival techniques such as: 1. The tendency to smile, 2. Ability to dance, 3. A sense of humor, and 4. A resort to religion, which has been the most rewarding of them all.

HISTORY OF CHURCH CITED

Bishop Wilkes briefly cited the historical evolution of the Negro Church, pointing to the organization of the first Baptist Church in Savannah, Georgia a one George Lyle was the preacher; the organization of the A. M. E. Church in 1789 by Richard Allen which is one of the oldest incorporated Negro bodies in America. He made reference to the efforts of James Varrick in the organization of the A. M. E. Church in 1801; and also mentioned the founding of the Protestant Episcopal Church.

CHURCH LEADERSHIP GREATEST

Negro's progress, the eloquent clergy-

Emphasizing the role of the man declared that it has in the past and is now taking the lead. It was taken the lead he noted in the **following areas: 1. It has served** as custodian of our spiritual life **in giving expression to out Art,** Music, and Drama; 2. It has served as a safety-value in the darkest hours of the race; 3. In Negro Business the African Burial Society organized by Richard Allen was probably a forerunner of our modern insurance companies and; 4. Stressing the leadership of the church in education, Bishop Wilkes pointed to such schools as Wilberforce University organized in 1856 By Daniel Payne as the oldest institution of higher learning for Negroes; Livingstone College, Allen University, Morehouse, and Morris Brown. At this point the speaker gave a brief but moving story of the founding of Morris Brown in 1881. in Bethel A. M. E. Church.

In his concluding remarks the bishop said that the total life of the Negro has been influenced by the church not only in America, but Haiti, Cuba, New Guinea and other places. Finally he noted that the Church is giving leadership currently to our struggle for freedom. equality, and first class citizenship.

Music for the occassion was furnished by the college choir under the direction of G. Johnson Hubert. Dr. Frank Cunningham read the scripture and gave the invocation.

News of the Churches

Post & Times Herald Washington, D.C. Sat. 2-23-57

By Kenneth Dole

Poll Hints at Passing Of Religious Awakening

Has the great mid-century religious "renaissance" passed its peak?

Nobody knows the answer to this but a recent Gallup poll may be a straw in the wind.

According to the poll, churchgoing in the United States in 1956 fell short of the record high it reached during 1955.

During the typical week of the past year, approximately 47,500,000 adults attended church. This compares with a figure of 49,600,000 adults who attended church during an average week in 1955—or a decrease of 2,100,000 a week.

The latest figure is roughly the same attendance score per week recorded in 1954, however, and about 9,700,000 above the average weekly attendance in 1950.

The poll arrived at its figures by making sampling surveys during selected weeks in February, June, August and November.

The Most Rev. Philip M. Hannan, Auxiliary Bishop of Washington, will celebrate the mass for shut-ins Sunday, Feb. 24, at 10 a. m. over WTOP-TV.

PLAYING CARDS NEEDED

Donations of new and used playing cards for residents of old folks' homes in the Washington area are sought by the St. Vincent de Paul Society, Catholic men's chartiable organization. The cards will be distributed to D. C. Village, the Little Sisters of the Poor Home for the Aged, D. C. General Hospital and other hospitals. Cards should be sent to Leo F. Stock, 3323 Quesada st. nw., president of the Society . . . George Burnham, news editor of **Christianity Today,** new religious fortnighty published here, felt dizzy Tuesday a few hours before deadline. He managed to get the last piece of copy down for the March 4 issue, then started home. He couldn't make it. He called a doctor en route, was ordered to a hospital, and is now undergoing tests.

A TRIO of teen-agers, members of one of the "We Speak for Judaism" teams of **Temple Sinai,** will speak to the teen-agers of **Clarendon Presbyterian Church,** Arlington, Sunday at 7 p. m. The three are Peggy Sukrow, Jane Goding and Jay Land. The temple has two other teen-age teams. The National Youth Movement of Reform is going to adopt the idea, according to Rabbi Balfour Brickner of Temple Sinai, who says the teams will speak before any church group in the metropolitan area . . . A high mass for the **Polish Club of Washington** will be offered Sunday at 11 a. m. at the National Shrine of the Immaculate Conception, Catholic University.

The annual banquet of the Organized Bible Class Association will be held Tuesday at 6:30 p. m. at the National City Christian Church, Thomas circle nw. Former Congressman Calvin D. Johnson will speak.

RED CROSS DAY

The Red Cross Committee on Religious Participation has asked ministers of all faiths in the metropolitan area to observe Red Cross Sabbath and Sunday, Mar. 9 and 10. Although there will be no Red Cross campaign for funds in the Washington area this year because of the generous public response to the United Givers Fund, March will be observed as the traditional Red Cross month. The local share of a $5 million flood relief fund is $78,000 . . . A collection of old newspapers and magazines will be made from 7 a. m. to 6 p. m. Sunday by parishioners of the Shrine of the Blessed Sacrament, near Chevy Chase circle. Proceeds will go to help the poor.

A SPECIAL film series for children from 8 to 12, "Off to Adventure," will be offered by the **Washington Federation of Churches** Sundays at 12:45 p. m. on WMAL-TV beginning this Sunday . . . The fourth annual **"Nicht at Hame"** sponsored by the Scottish members and friends of the **New York Avenue Presbyterian Church** will be held next Friday and Saturday at 8 p. m. at the church . . . **The Silver Spring Council of Churches** is sponsoring a children's choir festival Sunday at 4 p. m. at the First Baptist Church of Silver Spring. More than 250 children are expected to take part.

SOUTHERN CHURCHES BUSY ON INTEGRATION

Commercial Appeal 2-15

Work Hard On Issue, Says Chicago Pastor

Memphis, Tenn.

The Commercial Appeal-Chicago Daily News Service. Copyright 1957.

CHICAGO, Feb. 21.—Southern churches are doing more about racial integration than most northerners realize, a Chicago pastor said.

Mem. 2-22-57

The Rev. Dr. Charles Ray Goff said he had preached to large gatherings of whites and Negroes in Tennessee and Virginia.

"Obviously, the hoodlum performances we hear about in Clinton, Tenn., and Montgomery, Ala., don't tell the whole story of what is going on down South," he said.

Dr. Goff, pastor of the Chicago Temple, home of the First Methodist Church, was among two dozen Protestant ministers invited to participate in the ninth annual Appalachian preaching mission.

White and Negro clergymen shared platforms before integrated audiences in Johnson City, Tenn., and Bristol, Va., with no concern for racial differences, Dr. Goff pointed out.

Negro speakers were invited to white ministers' homes.

"The Southern ministers accepted it more matter of factly than many Chicago ministers would have," he added.

Dr. Goff noted that he had preached to an integrated gathering of 4,000 persons in East Tennessee State College at Johnson City.

"I came away with the feeling that Southern churches are much farther along than we realize in applying the Christian approach to the changing social structure," he said.

All major Protestant denominations co-operated in the mission, which was conducted in the towns' biggest assembly halls and movie houses, Dr. Goff said.

TV Drama Showing Bias In Church Is Presented

Daily World Thurs. 7-25-57

NEW YORK — A realistic half-hour television drama depicting segregation and restrictions in a church was presented on Channel 2 Sunday morning.

The untitled play written by James Benjamin was the eighth production presented in the current "Look Up and Live" series entitled "The Seeking Years." Presented by the Columbia Broadcasting System's Public Affairs Department in co-operation with the National Council of the Church of Christ in the USA, the program aimed at acquainting adults with some of the problems around them.

Starring in the play was Negro actor Bill Gunn who played the role of a Negro college student who was denied the right to worship in the church of his choosing. Sharing the lead role James Olsen played a white la wstudent.

Gunn and Olsen, under stage names, became friends in the Army, and after a brief separation, they met again when Gunn received a scholarship to attend a college which was located in Olsen's hometown.

Efforts of the two young men to continue their friendship in civilian life were revealed through narration and dramatic dialogue.

When the white mans fiancee and church demonstrated prejudice in refusing to accept Gunn, the author spoke out strongly against prejudice, segregation and resitrictions in the church and a faith based on a social commitment on Sunday morning.

The play, deemed an unheralded masterpiece ends with the unspoken challenge that every person must do his part to eradicate the evils filling church pews.

Churches Report 3 Pct. Membership Gain in '57

Atlanta Ga

Portland Press Herald

NEW YORK, Sept. 2 (AP) Church membership of all faiths soared to a new high of 103,224,954 in the United States last year, the National Council of Churches reported today.

The figure, based on compilations for the Council's 1958 Yearbook of American Churches, represents a 3 per cent gain during 1956, nearly twice that of the estimated 1.7 per cent population increase for the year.

It means, the Council said, that 62 per cent of Americans of all ages are members of a church or synagogue. A century ago, the percentage was only 20.

In the last 30 years, the Council said, U. S. church membership has doubled while the population increased by 40 per cent.

Mes. 9-3-57

60 Million Protestants

According to the new Yearbook there were 60,148,980 Protestants in the Nation, 1.7 million more than in 1955. Roman Catholics numbered 34,563,851, up 1,167,204, Jews 5.5 million, the same as reported for the previous year, and Eastern Orthodox communicants 2,598,055, up 212,000.

The statistics are compiled from official reports of 258 church bodies and denominations. Not included is the Church of Christ Scientist, which does not disclose membership figures.

Definitions of membership differ among the churches, the Yearbook points out. The Roman Catholic Church considers all baptized persons, including infants, as members. So do Lutheran bodies and the Protestant Episcopal Church.

Most Protestant churches, however, list only young people and adults who have attained full membership, the great majority of them being over 13.

The Council data also shows significant gains in other facets of religious life.

Sunday school enrollment was reported at 39,904,033, a 2½ per cent increase. Local congregations rose by 3198 to 308,647, and there were 235,100 pastors with charges, up 13,000.

New church construction topped the previous year by $40 million for a total of $775 million. All these figures were new peaks.

In the major Protestant groupings, Baptists led with nearly 20 million members. Next came the Methodists, claiming nearly 12 million; Lutherans, 7 million, and Presbyterians slightly below 4 million.

Methodists Lead

The Methodist Church is the largest single Protestant church body, reporting 9.4 million members and nearly 40,000 local churches. It was followed by the Southern Baptist Convention, 8.7 million members and some 31,000 local churches, and the National Baptist Convention, U. S. A., with 4,550,000 and more than 25,000 congregations.

The Yearbook, published today, said major religious bodies in the United States have maintained roughly the same relationship to each other during the last half century.

Thirty years ago, 27 per cent of Americans were Protestant compared with 35.9 per cent now. Roman Catholics were 16 per cent of the populace a generation ago and today constitute 20.7 per cent.

The Church World

By B. H. LOGAN

Integration Spurs Chicago Churches to Merge

CHICAGO—The new Normal Park Baptist Church, 70 Stewart Ave., is the result of a merger of the Covenant Baptist Church and the Normal Park Baptist Church. These two churches merged for a bigger and better program in race relations and integration.

To further that type of program, two outstanding ministers were called, the Revs. Fred Tiffany and Merrel D. Booker. Dr. Booker is a former dean of Bishop College, Marshall, Tex., and pastored churches in New Jersey, Texas and Indiana. We pray that the God of heaven may smile on the venture and that the ministry of these stalwart heralds of the gospel be not in vain.

Courier

NEW YORK CITY — We see where our old friend, the Rev. Alfred Isaac has been called to the Union Baptist Church here. This young divine is a native of Orangeburg, S. C., is an honor graduate of South Carolina State College, and holds a Bachelor of Divinity degree from the Howard University School of Religion. He has already completed his residence requirement for his master's in history at the University of Wisconsin. Congratulations my friend, the metropolis is yours.

Pittsburgh Pa

CHICAGO — According to my friend, Frances Henderson, the Harmonettes of Birmingham, Ala., are the outstanding female gospel singing aggregation of the country. We like them too and are promoting a big show for them in Pittsburgh now. They better be good. I am fer 'em!

Post 9-21-57

4th Council Assembly Set

ST. LOUIS, Mo. — Enthusiasm seems to be running high for the Fourth General Assembly of the National Council of Churches which will meet here Dec. 1-6. The sessions will be held in Kiel Auditorium, which is one of the nation's fine convention halls. We hope to meet our friends there. Will you be there? If that same question were directed to me, my answer is . . . you may look for me, for I'll be there.

Dr. Jackson Supported By Able Young Men

Dr. J. H. Jackson, president of the National Baptist Convention, is certainly being supported by a fine group of intelligent young men. These fine young preachers will make the Baptist constituency of the nation proud of them if given a chance to display their talents. The Rev. M. L. Scott of California is ample proof of what a young man can do when given a chance. He delivered a master piece at the Friday morning session of the convention, on the theme, "The Way of Christ in Human Relations."

We believe in young men like J. B. Henderson, Norfolk, Va.; M. L. Scott, F. D. Haynes, C. H. Hampton, and a host of others from California; I. H. Henderson, Maynard P. Turner, and the other young supporters of Missouri; R. L. Taylor, F. G. Sampson, S. D. Proctor, J. Jasper Freeman and E. C. Kent of Virginia and that host of young pastors from New York, New Jersey, and the Carolinas and Alabama and Georgia.

LOS ANGELES, Calif.—I am penning these lines from the home of Dr. Robert Branch in the Angel City. My stay here is always very pleasant. The home is Christian from "A to Z" and from morning to night. They are faithful members of the Seventh Day Adventist Church and represent some of the finest people on the Pacific Coast. The family composition is similar to mine back in Rankin, Pa., a little town 10 miles east of Pittsburgh.

First, there is Mother Burton, a retired nurse; then, Dr. Robert Branch and his fine wife, Geraldine, a physician, who practices under the name of Dr. Burton; then Robert the third, better known as Bobby, and the cream of the crop, Betty. My, what a family!

■

Pittsburgh AME Conference Meets

BRADDOCK, Pa. — The Pittsburgh annual conference is in session this week at the Calvary AME Church, Braddock. The pastors of the conference are very much concerned about pastoral appointments this year centered around Bethel Church in Pittsburgh and Calvary in Braddock, the host of the conference. The Rev. Ira J. Gamble, pastor of St. Paul AME, Washington, Pa., is much concerned about Brown Chapel in Pittsburgh. The Rev. Gamble is anxious to be located in the city where he will be closer to everything. We hope he makes it. The predictions are that our old friend, C. G. Harris, will be sent to Bethel, and that he will build the new church.

Clergyman Hits Racial Strife In Churches

BOSTON — (ANP) — A leading United States churchman has blasted the church for dragging its feet in the fight against racial segregation. He called the church the most segregated major institution in United States society.

Dr. Liston Pope, dean of the Yale University Divinity school, issued the blast in a speech at the annual ecumenical service of the Massachusetts Council of churches here last Sunday. He said:

"The church has lagged behind the Supreme Court as the conscience of the nation on the question of race, and it has fallen far behind trade unions, factories, schools, department stores, athletic gatherings and most other major areas of human association as far as the achievement of integration in its own life is concerned."

CHURCH GROUP IN NEW PROJECT

Leaders Get Together to Talk Problems Out

By GEORGE W. Cornell
AP Religion Writer

After years of conflict over various aspects of American life, Protestant, Roman Catholic and Jewish leaders finally are getting together — around the same conference table—to talk the problems out.

Until now, the different groups generally have stayed in their separate corners to fling their arguments — and frequent brickbats — on touchy questions.

But under a new project, involving a broad study of religion, its activities and relationships to freedom and democratic government, prominent clergymen of the three faiths are tackling such issues as these:

1. Use of public funds for parochial schools.

2. Rights and effects of religious pressure groups, in such matters as censoring indecent literature and entertainment, and in opposing or favoring dissemination of birth-control information.

3. Causes and results of sectarians bloc-voting, and the part religion plays in elections.

4. Religious released - time classes and "moral guidance" programs in connection with the public schools.

Co-ordinators Named

"As far as I know, it hasn't been done before," said the Rt. Rev. Francis J. Lally, editor of the Boston Pilot, Roman Catholic weekly. "I never heard of any such effort before on this level."

The Rev. Dr. Reinhold Niebuhr, of Union Theological Seminary and a top Protestant theologian, said there have been mutual talks on limited phases of the subjects, "but we've never dealt jointly with the substantive issues."

The project, to continue for a year and include the commissioning of special research from qualified individuals and institutions, is being sponsored and financed by the Fund for the Republic, Inc.

Chief coordinators of the project are Dr. Niebuhr and the Rev. John Courtney Murray, a leading Catholic scholar, of Woodstock College, Md.

Among the key consultants are Rabbi Dr. Robert Gordis, of Jewish Theological Seminary; Dr. F. Ernest Johnson of the National Council of Churches, and Mark De Wolfe Howe, of Harvard Law School.

'Extremes Excluded'

Non - religious representatives also are included.

John Cogley, a Catholic layman of the Fund's executive staff and the administrator for the project, said a hurdle in preliminary sessions for the different clergymen was finding a "common vocabulary."

But the participants apparently have already arrived at certain agreements.

Dr. Niebuhr noted that church-state relationship was a basic factor in many of the controversial issues, and that the various religious spokesmen have "excluded the extremes" in discussing this relationship.

They recognize, he said, that the Constitution, banning any government establishment or suppression of religion, makes this a "self-limiting society which cannot go into the ultimate sphere" of faith.

'No Absolute Wall'

"But the notion of an absolute wall of separation between church and state also has been excluded from the consensus among us. There is no such thing as an absolute wall of separation," he said.

Meanwhile, a Jewish scholar, Dr. Will Herberg, declared that the Catholic church was right—in principle—in seeking public support of parochial schools.

"Parochial schools are, in fact, public institutions, though they are not governmentally sponsored, he said. "They have full public recognition as educational agencies; their credits, diplomas and certificates have exactly the same validity (as those of public schools.)"

Generally, Jewish groups in the past have opposed government benefits to parochial schools. Catholics have advocated for their schools a share in such fringe benefits as transportation, health services, textbooks, and school lunches—but not direct support.

Joined by Believing Men

Dr. Herbert, professor of Judaic studies and social philosophy at Drew University, Madison, N.J., writes in the current issue of America:

"Catholics are being joined in increasing numbers by believing men, Protestants and Jews" in being convinced of "the centrality of religion in education."

Its exclusion from public schools, he said, "makes the religious school so appealing to the religiously concerned parent"— a factor which has brought a phenomenal growth of Protestant and Jewish "day schools."

He said the threat to public schools was not government aid to religious schools but the "elimination of religion from education."

9 1957

News of the Churches

Post + Times Herald
Sun. 7-6-57

New Nuclear Test Ban Advocated

Washington D.C.

By Kenneth Dole

P. 15-L

Dole

Three "summit" conferences aimed at bringing nuclear tests to a halt were proposed here this week by the Rev. Dr. J. H. Jackson of Chicago, President of the 5-million-member National Baptist Convention, U. S. A., Inc.

Addressing the Baptist Ministers' Conference of Washington, D. C., and Vicinity, the Negro leader suggested, first a meeting of leading scientists to study "the real effects of atomic tests and the aftermath of radioactive particles on the human society"; second, a meeting of religious leaders to evaluate the findings of the scientists, and, third, a meeting of statesmen and political leaders who, using the findings of the scientists and churchmen, would formulate a program "for united action for peace."

Dr. Jackson suggested that the conferences be held in Washington, Moscow and a Far East locality and that nuclear tests be suspended during the conferences.

The Rev. Dr. Clarence W. Cranford of Calvary Baptist Church, new President of the American Baptist Convention, and a member of his congregation, Rep. Brooks Hays (D-Ark.), new president of the Southern Baptist Convention, made the cover of the Baptist "Crusader" magazine for June. They are pictured congratulating each other and pledging "complete presidential cooperation."

CHURCH'S LAST SERVICE

A casualty of Southwest redevelopment, **Kendall Baptist Church** held its last service in its building at 212 9th st. sw. last Sunday night. The Rev. Walter Carpenter baptized Norman Puffenburger and Arthur Fulton in the last use of the baptistry, and many persons told how they had come to know Christ as Saviour at the church. Henry Moncrief and Ray Wine, the last to leave the building, removed several items of church property. The building will be razed. The congregation will worship next Sunday at the Baptist Building, 1628 16th st. nw.

A REVIVAL will be held at the **First Baptist Church of Gaithersburg**, Md., this Sunday through Tuesday, July 16, at 8 p. m. The pastor, the Rev. Dr. J. Davis Goldsmith, will be evangelist . . . **St. Catherine Laboure Catholic Church**, Wheaton, Md., will hold its annual carnival July 10-20 . . . Howard P. Bailey, assistant managing editor of the Evening Star, will speak at a **Lutheran Laymen's Fellowship** luncheon Thursday (11) at 12:30 p. m. at Luther Place Memorial Church.

• The Very Rev. Msgr. William E. McManus, Assistant Director of the Education Department of the **National Catholic Welfare Conference** here, has been appointed Superintendent of Schools of the Archdiocese of Chicago. He will have charge of 404 elementary schools, 90 high schools and 6 colleges.

• Chaplain (Maj.) Arthur E. Mills, post chaplain at Ft. Monroe, Va., has been named "Chaplain of the Year."

• The Rev. Edwin A. Ross, new minister of the **Marvin Memorial Methodist Church**, Silver Spring, and his family were recently honored at a church reception attended by Silver Spring ministers, the congregation and friends. The latter included members of his former parish in Kensington and members of Petworth Methodist Church, where Mrs. Ross was director of religious education.

GENERAL

Post + Times Herald
Sun. 7-6-57
Washington, D.C.

National Baptist Leader Greeted Here

Dr. Joseph H. Jackson, center, of Chicago, President of the National Baptist Convention, is shown as he was greeted at the Washington Baptist Ministers' Conference by Dr. Clarence W. Cranford, pastor of Calvary Baptist Church, 8th and H sts. nw., and Rep. Brooks Hays (D-Ark.), president of the Southern Baptist Convention.

On Racial Issue

Post. Tulsa, Okla.

Churches Have Acted Slowly

Thurs. 7-18-57

By E. L. Madison, Jr.

While many areas have lifted racial barriers, some of them even pioneering in the movement, religion as strange as it seems is running late.

It would seem that God-fearing people, assuming that they are sincere in their objectives, should have taken the lead in eliminating segregation in their ranks. Morever, there really shouldn't have been any segregation in the churches to begin with—if we again assume that the clergy and their members are sincere in their aims and practice the teachings of the Bible.

This has not been so. On the other hand, the entertainment world, sports, education and in some places even politics, have taken definite measures to end segregation.

With reference to the entertainment world, the absence of color phobias has been long recognized. To be sure, entertainment people have their prejudices. They have their problems, too. But we'll have to admit that they were among the first to make known the fact that color doesn't make a musician.

And although Negroes didn't enter big league baseball until Jackie Robinson made his debut in 1947, they had many years previous paved the way in boxing, football and basketball.

A lot of ground must still be covered in the education field, but yet many schools lifted racial barriers before the U.S. Supreme Court sounded the death knell to segregated public schools with its history-making edict of May 17, 1954.

The political game, with all of its scars and accepted shortcomings, has opened doors to Negroes. Although such has not taken place in the South, many Negroes are serving in high-ranking positions in many Northern and border states. Some were elected to offices while others were appointed.

All of this is mentioned to point up the fact that religion—the area which should have set the pace—is still running behind. Many of our various denominations are still putting to a vote the question of to be segregated or not to be segregated. From the standpoint of their respecive faiths, barring none, the decision should be only too obvious.

Out of Jackson, Miss., this week comes the report that churches in that state and in other states in the Deep South are stirred up over recent integration moves by Protestant churches. Resentment and dissension have followed moves by their central organizations to recommend integration.

Through the years many churche when called upon to take a stand in the South, allowed local customs to prevail and set up separated provisions for their Negro brothers. History reveals that most of the early splits in the churches—with regard to race—resulted when Negroes were not given rights to worship or special arrangements had to be made. This the Negroes resented and rightly so.

Negroes formed their own churches, worshipping in their own way. Now today the question often arises in some circles, "Have we acted right by our colored brothers?" A group of white southern Missionary Baptists asked themselves, "If the Negro is not saved, then is it not our fault?"

Most members of the clergy, perhaps, will agree that the plight of the Negro, as far as being saved is concerned, is no different from that of his white, red or yellow brother. Regardless of oppression, men have always managed to find a way by which they can serve a power greater than themselves.

Both Negroes and whites have been slow to act in the matter of church integration. The whites have their fears. The Negoes have theirs. Are there grounds for these fears on either side?

For the most part, in the Deep South the fears of whites can be attributed to the same old worn out excuses. Fear of mass intermarriage, so-called mongrelization, and

whites. In other words, many whites have varying degrees of Negro blood in their veins. But where are the mongrels?

On the subject of hatred perhaps the simple opening of the mind is the answer. Truth and justice are not to be accepted by poisoned minds. Those who are victims of race hatred need not to open their minds. Those who are victims of race hatred need but to open their minds and hearts to the things they say they believe. They need only to forget the bitter past and hope and pray for a better future.

In Rome, Italy last week Pope Pius XII, Supreme Pontiff of the Roman Catholic church, told representatives of the American Jewish committee that he is with them in their fight for the rights of man. The pope urged them to continue to battle against the forces of evil that spread hatred against racial minorities. He praised the aims of the committee.

Evangelist Billy Graham, following the announcement of his naming the first Negro to his Crusade Team, made public last week his denial to speak before segregated audiences in the South. Dr. Graham said he has not addressed a segregated audience since the U.S. Supreme Court ruling against bias. Mixed choirs sing at his religious gatherings. This was true in Tulsa and Oklahoma City, and the same is true now in New York.

From all indications, it appears that the churches intend to do what is right. There is no half-way mark in the matter of racial segregation. Where leadership is firm, the churches will eventually act in favor of integration.

It has been said that Negroes, especially leaders in the denominations, have their fears of integration, too. Chief among these fears is reportedly the possibility of losing high positions of authority. This, like the other "fears", may well be groundless.

As in the case of trained and capable teachers who need not fear of being without work, qualified members of the clergy need not fear of losing their posts. And in those cases where such losses might occur, if the end result is a better America and a better world, is not the aim of religious endeavor achieved?

Whatever the fears of church integration might be, regardless of whether they originate from Negroes or whites, these fears can be forgotten in the fatigue that comes from sincere and honest toil for a better mankind. Casting aside the so-called fears and searching for remedy to cure the world's number one headache—racial hatred—can overshadow the fact that the churches were late in their action against bias.

just plain hatred. Already these fears have been proved to be unwarranted. To assume that the aims of integration are basically associated with intermarriage is baseless. Marriage is an individual matter to be decided upon by the two people involved.

Going back again to the record, it must be widely-known that Negroes and whites have intermingled through the years. And this intermingling, in most cases, was not of the type feared by many whites today. The result has been that few Negroes have 100 per cent Negro blood. The same is true of many

REV. F. H. AUSTIN
. . . adult literature editor

Around the World With the

Churches

By B. H. LOGAN

Dr. Proctor and Staff at Education Meet

RICHMOND, Va.—Dr. Samuel D. Proctor, president of Virginia Union University, and four staff members attended the Christian Higher Education Conference of the American Baptist Education Association at Green Lake, Wis.

With Dr. Proctor were Dr. Allix B. James, dean of Virginia Union School of Religion; the Rev. C. S. McCall and Dr. Peter Igarashi of the School of Religion faculty, and Rufus Wells Jr., publicity director.

■

PITTSBURGH, Pa.—The sudden death of Dr. Royal W. Taylor, on July 13, was a shock from which it seems hard to recover. We had lunch together earlier in the day Saturday. Our main discussion was centered around the raising of funds to complete the Belgian Building on the campus of Virginia Union University. We had agreed that a trip be taken to see the building and have the school receive bids for the work with the alumni and friends underwriting the cost.

Dr. Taylor was interested in doing something for a couple of institutions that are rendering service to humanity. We were going to propose the Aged Ministers and Laymen's Home as the second institution that would appreciate financial assistance at this time. We shall miss Dr. Taylor, peace to his ashes.

■

EDITORS APPOINTED

NASHVILLE, Tenn. — Congratulations are in order for former Chaplain Major Finis H. Austin, who was recently appointed the first editor of adult literature in the history of National Baptist religious journalism.

This outstanding writer carried a rich experience to his new position. He had been a staff member of the Publishing Board for some time, and is simply adding to his responsibility. Major Austin is a graduate of Virginia Theological Seminary and College, Lynchburg, Va., and holds graduate degrees from Oberlin College and the University of Pittsburgh. He has completed residence requirements for the Doctor of Philosophy degree in Religious Education from the University of Pittsburgh.

Another congratulation is due the Rev. Mr. Austin, he was also recently married to a beautiful yound lady in Pittsburgh. Just do not let him know that I told you.

■

REV. ADAMS DIES

JOHNSTOWN, Pa.—The entire AME Zion connection was shocked at the death on July 13 of the Rev. Jesse Bernard Adams, pastor of the Cambria AME Zion Church for the past six years. The Rev. Mr. Adams was an energetic pastor and civic leader. He was a past president of the Greater Johnstown Ministerial Union. He pastored several churches in North Carolina and around the Pittsburgh area during the past 13 years.

■

NOTABLES SPEAK

CHICAGO, Ill.—Quinn Chapel AME Church celebrated its 110th anniversary recently when several outstanding national speakers were featured on the program. The opening address was delivered by Dr. Ralph Jackson of Memphis, Tenn. Bishop Joseph Gomez spoke and led a rededication service July 21, and Dr. Martin Luther King Jr. delivered the closing message on July 22. Quinn Chapel is pastored by the Rev. Archibald Carey Jr. The church is located near downtown on Chicago's South Side. Its illustrious minister is a former alderman in the Chicago City Council. He served one term as alternate delegate to the United Nations.

■

DR. GARDNER C. TAYLOR delivered the closing message at the fifth session of the Allegheny-Union Baptist Association at the Carron Baptist Church, Pittsburgh, July 19. Dr. Taylor is pastor and builder of the new $1,200,000 Concord Baptist Church of Brooklyn, N. Y. He is a member of the American and National Baptist Conventions. Dr. Porter W. Phillips was host pastor.

■

THE SUNDAY SCHOOL Board also announced the appointment of Miss Mildred L. McTyre of Raleigh, N. C., as acting editor of children's literature. Mss McTyre is a graduate of the Baptist Missionary Training School in Chicago and received her Bachelor of Religious Education and Master of Arts degree in Religious Education from Hartford School of Religious Education, Hartford, Conn. Thanks for these appointments, Dr. Townsend. We are on our way.

■

LITTLE ROCK, Ark.—Arkansas Baptist Convention (white) recently contributed $40,000 to the Arkansas Baptist College as part of a $100,000 drive for the college. The Arkansas Convention is a member of the Southern Baptist Convention. The Rev. Clyde Hart, director of Negro affairs for the convention, said that he expects the drive to get underway late this sun..

■

There are still a few Ba.. churches without pastors in Pennsylvania. The Good Hope Baptist Church has been vacant since January. The congregation is erecting a new edifice which is really a thing of beauty.

DR. GARDNER TAYLOR
. . addresses Pittsburgh Baptists

Jailed Diamond no good for bail

afro american Sat 2-16-57 Baltimore Md

BY JOHN H. McCRAY

COLUMBIA, S.C. — A crackling pistol shot, the thudding of blackjacks, the fashionable limousine and diamond ring of Bishop C. M. (Daddy) Grace, all figured in a disturbance at the House of Prayer about midnight Monday.

Seven of Bishop Grace's own special police force, listed as "Daddy's soldiers," by police, were left behind in city or county jail by the sect's prelate Tuesday afternoon, facing an assortment of charges.

Mr. Grace, who accompanied the arrested "soldiers" to city jail, offered a diamond ring in lieu of cash or a surety on bonds totaling $2,200 for the septet.

* * *

OFFICERS REJECTED the ring. Late Tuesday it was reported that the bishop "Has left to hold a meeting in another city."

He had arrived Monday from Charlotte, N.C., where a similar meeting was reportedly held at the House of Prayer Sunday.

According to testimony in Recorder's Court Tuesday morning:

Gerald DuPont, 2503 Millwood Ave., had come to the House of Prayer to pick up a girlfriend, a member of the choir.

After speaking to her inside, he had come out and leaned against an automobile while talking with another girl.

Suddenly, he said, a uniformed chauffeur grabbed him and said:

"You can't lean against Daddy Grace's car."

Sat 2-16-57

DUPONT SAID he remonstrated with the chauffeur, not indentified in police records, and "told him to turn me loose."

P. 2

Instead, DuPont said, the chauffeur summoned Daddy's uniformed officers, several of whom began beating him about the head with blackjacks, he said.

DuPont said he broke free and had started running away when a pistol bullet hit him in the left foot and he fell on his face.

The bullet knocked his shoe off.

The bullet, which had passed through the foot and landed in DuPont's socks, was recovered by police.

At the Columbia Hospital, to which he was rushed, Det. J. L. Keefe said he found doctors treating the foot and swathing DuPont's head, which, Keefe said, "was dripping in blood."

* * *

A SEVEN-MAN detail of city detectives and officers made the arrests. An eighth man was pointed out during the trial by DuPont as another who had pointed a pistol at the victim, and who was a member of the congregation, but not in uniform.

Police list the man as Don Albert Thompson, 21.

Officers confiscated two .45 calibre pistols and several blackjacks belonging to the "soldiers."

Also seized were several badges bearing the words, "Special Police," "Special Officer," "Police Captain," and an assortment of other insignia which police said originally belonged to the U.S. Army.

* * *

FIVE OF THE uniforms "Daddy's soldiers" were wearing still bore insignia of the North Carolina Highway Patrol, or the Charlotte, N.C., police department.

Charlotte's chief of police Frank Littlejohn said the "soldiers" had been of "considerable help to us" in keeping order about the Grace Temple on visits by the prelate.

None, however, had been sworn in as peace officers, Littlejohn said.

* * *

LOCAL OFFICERS said they found the more than 300 worshipers at the House of Prayer, located at 2421 Read St., two doors from the recently erected church of Philadelphia's Bishop Johnson, a Grace competitor, either hastily leaving the church, or trying to ascertain what happened.

BISHOP (DADDY) GRACE
His diamond inadequate

Two men, Montrose Coleman, 37, and Don Thompson, 21, were bound over to general sessions court after city court hearing, under $500 bond each.

Coleman was charged with assault and battery, with intent to kill. DuPont testified that Coleman began beating him with a blackjack.

THOMPSON, THE man pointed out from among spectators in court as having pointed a pistol at him, is charged with aiming and presenting firearms.

The remaining six men were given fines totaling $76 each on two charges: disorderly conduct, $25.50, and impersonating an officer, $50.50.

They are listed as:

Frank Young, 44; Olin Benjamin, 30; Ed Black, 63; John Steele, 56; Lonnie Harry, 56; and John Thompson, 34.

Arresting officers included: Lt. J. R. Henderson, Det. Sgt C. R. Craft, Sgt. R. S. Younginer, Det. J L Keefe and officers B S. Boney, J. A. Richardson and F. S. Reynolds.

DADDY GRACE'S GUARDS FINED

Times Picayune New Orleans La.

Soldiers' of Sect Leader Beat, Shoot Man

Fri 2-8-57

COLUMBIA, S. C., Feb. 7 (AP)—Seven police uniformed Negro men who described themselves as soldiers of Daddy Grace, leader of a religious sect which operates in South and North Carolina, were sentenced in recorder's court here after another Negro man was beaten and shot.

8 37

The incident took place at the House of Prayer, Read st., one of Daddy Grace's churches.

In addition to the "soldiers," a member of the congregation was hailed before recorder John I. Rice after the prosecuting witness, Gerald Dupont, identified him among the courtroom spectators as a man who had pointed a pistol at him and threatened to kill him.

Rounding up the "soldiers" at the church, police confiscated two .45-caliber revolvers, three blackjacks, and an assortment of badges bearing the words "special police," "special officer," "police captain" and the like. A variety of army-type insignia also was confiscated.

Five of the uniforms worn by the men still bore insignia of the N. C. highway patrol or the Charlotte, N. C., police force.

All nine of the defendants were sentenced for disorderly conduct and fined $25.50.

Don Albert Thompson, 21, pointed out in the courtroom, was charged with pointing and presenting firearms and his case bound over to general sessions court.

The eight "soldiers" were fined $50.50 for impersonating police officers.

One of them Montrose Coleman, 37, also was charged with assault and battery with intent to kill and held for general sessions court.

Daddy's 'soldiers' pay $456

Afro American

COLUMBIA, S.C. — Six "soldiers" of Bishop C. M. (Daddy) Grace, left behind when the prelate's diamond ring was turned by Columbia police as bail, finally paid fines totaling $456, the police clerk of court said Friday.

Sat. 7-23-57

Two others, however, all arrested in connection with a blackjacking and shooting of a young Columbian at the House of Prayer, 2421 Read St., around midnight last Monday, were free under $500 bond for trial in general sessions court.

P. 1

The pair, Montrose Coleman and Albert Thompson, are charged with blackjacking and aiming a pistol at Gerald DuPont, 2508 Millwood Ave.

Baltimore, Md.

DuPONT TESTIFIED in Recorder's court that Coleman attacked him with a blackjack for "leaning against Daddy's car" as he waited for a girlfriend, a member of the choir.

Thompson, DuPont said, pointing him out in the courtroom, aimed a pistol at him during the dispute.

Attempting to flee the scene, DuPont's left foot was pierced by a .45 calibre bullet, allegedly fired by one of several special "Daddy Grace" officers, most of whom wore uniforms.

BISHOP GRACE accompanied the "soldiers," as city police labeled them, to headquarters and offered to leave his diamond ring as bail totaling $2,200.

The ring turned down, the prelate later left Columbia for another church meeting, his "soldiers" still in jail.

The clerk of court said, "All of them were paid out late on Tuesday," but records do not show whether Bishop Grace paid the fines or relatives.

* * *

THE SIX paying $76 each on charges of disorderly conduct and impersonating an officer were:

Frank Young, Olin Benjamin, Ed Black, John Steele, Lonnie Henry and John Thompson.

Baptismal Water Cut Off

Herald Sat. 7-27-57

Daddy Grace All Dried Up

Miami Fla.

DETROIT —(AP) — Ordinance Magistrate John D. Watts cut off Sweet Daddy Grace's baptismal water Friday.

P. 1

Watts revoked the Negro religious leader's city permit to use a fire hose and hydrant for mass outdoor baptisms. He also revoked Sweet Daddy's sound truck permit and ordered the sect's religious services be held inside a one-time theater—converted into a church for followers of the House of Prayer.

Watts acted on a complaint filed against Sweet Daddy, two elders and the congregation by residents of the Northwest Side Negro district.

Sweet Daddy was represented in court by Elder Claude Wilkerson.

"We come not to disturb but to make people happy and full of joy," Wilkerson declared.

Mrs. Melba Campbell, a principal witness against Sweet Daddy, said "The only thing we neighbors want is for Sweet Daddy and his people to go into the place quietly and close the door."

Twelve other residents and two police sergeants told the court that a sound truck followed by a jazz band paraded around the area during Sweet Daddy's "crusade."

They said that from 9 a.m. until noon Sunday, July 14, Sweet Daddy baptized 50, shouting, handclapping followers with a stream pumped through a fire hose from a fire hydrant while a band played rock 'n' roll versions of hymns.

Sweet Daddy came to Detroit last year and purchased the converted theater and a palatial home from Prophet Jones, another Negro religious leader.

SWEET DADDY GRACE'S 'WATER' SHUT OFF BY DETROIT JUDGE

Advertiser Sat. 7-27-57 P. 8-B

Montgomery, Ala.

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P. 8-B

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Daddy Grace Is Summoned As Nuisance

Post + Times Herald P. 6d Fri. 7-19-57

Washington D.C.

DETROIT, July 18 (INS) Sweet Daddy Grace, a 78-year-old Negro spiritual leader, was ordered today to appear in Detroit Traffic and Ordinance Court July 26 to answer complaints that his religious practices are a neighborhood nuisance.

A petition signed by 137 residents who live near Sweet Daddy's United House of Prayers for All People's Church said:

"The Sweet Daddy practice of mass baptism with a fire hose creates and maintains a neighborhood nuisance residents of the area have been pretty tolerant of the various prophets who, for some unknown reason persist in upsetting the quiet dignity of this neighborhood.

The complainers said Sweet Daddy not only has bombarded the area "night after night and day after day beating drums and tamborines, clapping of hands and dancing, but has had sound trucks blasting away 'Come to Your Sweet Daddy'."

Police added that the fire-hose baptism also created a "magnificent traffic snarl."

The elderly cultist recently bought the church from Prophet Jones who retired from the Detroit scene after various brushes with the law.

Sweet Daddy, formerly of Baltimore, New York, Washington and Philadelphia, was sentenced for violation of the Mann Act in 1934 but the sentence was later set aside.

[At one time, Sweet Daddy had his headquarters at 601 M st. nw. One of his Houses of Prayer still is located at that address and another is at 1721½ 7th st. nw. In 1948, a group of his followers rioted during a fire hose baptism and parade.]

Accused by girl, 14, in Virginia

By SAMUEL HOSKINS

RICHMOND

"The Lord will take care of the children of Israel."

This is what the Rev. G. M. (Daddy) Grace shouted, Wednesday morning, after the court dismissed charges that he assaulted and struck a 14 year-old high school girl.

The case was heard in juvenile division of the Domestic Relations Court. The judge dismissed charges following testimony of the alleged victim and another teenager. The Rev. Mr. Grace was not called to the stand.

He was represented by Martin A. Martin of the law firm of Hill, Martin and Robinson.

Grace was arrested at 9:25 a.m. at the church as he prepared to leave for Petersburg, Va. As he was taken into custody by Patrolman J. Nieder, some 25 of his followers gathered around and chanted "Sweet Daddy, Sweet Daddy."

The Gracites and a small corps of aides followed the leader to first station lockup at W. Marshall and Smith Sts.

After a delay of one hour and 35 minutes, during which time he was fingerprinted, the Rev. Mr. Grace was released by Magistrate Samuel P. Flournoy who set bail at $100 plus $2 bail fee. An aide put up the entire amount.

The delay in releasing Grace, a native of Gambo, Portugal, resulted from his telling police that he would not appear in court to answer the charges.

* * *

"LET HIM stay in the cell until October," the magistrate told the station sergeant after being informed of Grace's statement.

Later, aides talked with him in the cell and he agreed to promise to appear in court.

Miss West, whose father, Charles M. West, is employed by the Cincinnati and Ohio Railroad Co., said the commotion in the church started when she resisted Grace's efforts to "give me the spirit."

The girl, a student at Armstrong High, said it appeared to her that Grace "was trying to feel my legs way up high."

* * *

SHE SAID she attempted to strike him with an umbrella and, consequently, he "grabbed me in my collar and hit me in the mouth."

A number of the women members rushed to assist the cult leader, the girl said, adding, "I had to fight my way out."

BISHOP C. M. GRACE
Girl's charges didn't stick

At the police station a follower denied that Grace struck the girl. She accused Miss West of being among a number of teenagers who wanted to turn the meeting into a "rock 'n' roll session."

* * *

FOLLOWING his release, Tuesday, "Daddy" Grace and his aides left almost immediately for Petersburg where they held services Tuesday night.

They returned to Richmond early the following morning for the trial, arriving about an hour before court convened.

The Cult leader's $7,000 limousine, black and trimmed with colors of red, white and blue, attracted a large group of persons as it was parked in front of the court building.

Some spectators asked: "Is that Father Divine?"

Never wed teacher, says Grace

WASHINGTON

Bishop C. M. (Daddy) Grace, cult leader of the House of Prayer for All People, has told the U.S. District Court that he was out of the country on the date an alleged marriage took place between him and the school teacher who says she is his wife.

A showdown in the two-year-old suit for maintenance and support filed by Mrs. Louivenia A. Royster, a Waycross, Ga. teacher, is slated for Nov. 18 when there will be a specially set hearing.

* * *

TESTIMONY IS expected to be given by Mrs. Royster and also by her daughter, Mrs. Kay Frances Anderson, wife of Claude H. Anderson, retired District policeman, who was recently publicized as the victim of a police beating resulting in an NAACP investigation.

Mrs. Anderson, in a deposition, has told the Court that she is the daughter of Mrs. Royster and Bishop Grace, having occasionally travelled with the cult leader as a child.

The retired policeman's wife, of the 100 block Carrington Ave., NE, contends Bishop Grace once sent her home for fear members of his sect would notice her resemblance to him.

* * *

IN THE latest court litigation, Federal Judge John Sirica, ordered Mrs. Royster and Bishop Grace to produce documents pertinent to the pending hearing.

Bishop Grace, through his attorney, Franklyn Yasmer, filed passports and a clipping from the New York Times purporting to show he was travelling abroad during the time of the alleged marriage.

MRS. ROYSTER claims she married Bishop Grace, then known as John H. Royster, in New York City, on Dec. 26, 1923.

However, according to the minister's court exhibits, he sailed from New York City on Sept. 25, 1923, en route to Cherbourg, France and Southampton, Eng. He denies ever using the name "Royster."

He toured the Holy Land, Bishop Grace says, and was abroad for eight months. His exhibits include records of a ticket purchased on June 3, 1924, for New York City from Cherbourg.

ACCORDING TO his petition, the New York Times mentioned his return to this country in an article stating Bishop Grace was exiled to Ellis Island upon arrival because as a Portuguese, he was considered an alien, though then a resident of this country for 24 years.

* * *

MRS. ROYSTER states in her suit for maintenance that following their marriage, she and Bishop Grace moved to Sanford, Fla. in 1925. Their daughter was born there on Aug. 8 1927, she says.

While in Sanford, Bishop Grace, who she says was known as Royster, assumed the name of James E. Morris, Mrs. Royster alleges.

UPON THE birth of their daughter, he "forced" her to list the father's name on the birth certificate as James E. Morris, Mrs. Royster asserts.

In Jan., 1928, her husband deserted her and disappeared, says Mrs. Royster. Afterwards, for a period of five years, he is purported to have contacted her on several occasions but refused to reveal his whereabouts.

* * *

SHE DISCOVERED that he was using the name Bishop Grace in 1933, Mrs. Royster states. Thereafter, according to her suit, he "threatened her with bodily harm, saying if she ever revealed his true identity, intruded upon his life, or revealed his past activities, he would harm the child in retaliation.

Despite this, the mother says, her daughter visited the sect head several times, but never received financial support.

* * *

BECAUSE SHE was in "mortal fear of her life," she failed to seek legal redress, says the complainant.

Mrs. Royster finally decided to file suit because she "is now of old age and unable to maintain or care for herself," the complaint states. She asks in addition to support, that Bishop Grace be restrained from molesting or harming her.

* * *

MRS. ANDERSON, in a deposition setting forth her alleged relationship to Bishop Grace, said she first met him at age five, but did not know who he was.

At age 18, both her mother and Bishop Grace informed her of the father-daughter relationship, states Mrs. Anderson.

A FORMER student at Paine College, Augusta, Ga., and Fort Valley State College, Mrs. Anderson said she last visited Bishop Grace at 29 Logan Circle in 1952 after he telephoned her.

She went there, says Mrs. Anderson, to ask Bishop Grace for some money.

"He said he couldn't because he was afraid somebody might find out I was his child," Mrs. Anderson's deposition states.

"He warned me not to tell anybody who he was," the testimony goes on.

"He said he could not give me money then, but if I joined the House of Prayer, maybe things would pick up." She said she did not join.

MRS. ANDERSON'S husband, Claude, who was retired from the police force because of a heart condition on disability, recently brought a complaint of brutality against Pvt. William W. Dankos.

Following a police trial board hearing, Dankos was cleared.

ANDERSON HAD alleged the beating occurred as Dankos was arresting him for a traffic violation at Minnesota Ave. and Benning Rd., NE.

At the time, Mrs. Anderson was in the car and later appeared at the police trial board hearing as a witness against Dankos.

Graham's Race Prejudice Statement

Advertiser P.4-a Fri. 6-7-57

BILLY GRAHAM has now made what seems to be a flat, uncompromising statement on whether segregation has the sanction of the Bible and whether segregation is righteous or unrighteous. Hitherto such theologians as Reinhold Neibuhr have poked at Graham for treading delicately on the race issue. Graham has now said that race prejudice is sin in the sight of God and the Son of God:

> The heart of all men is the same in God's sight, despite the shape of their physique or the color of the skin. [God spurns] the prejudice and bigotry that I fear many often have even in the churches today.

Graham took text from *John* 4:1:29 in which Jesus defies the racial animosity between Jews and Samaritans, saying that "Jesus had no racial prejudice."

"I know of many Christians," Graham said, "who sit down and sing, 'Oh, how I love Jesus' and hate a man because of his color. It's an abomination of God. It's taking the name of God in vain."

What Graham did not go on to say is how he would try to dissolve race prejudice, whether by the force of federal law or by appeal to reason and religion. In any event, his statement will keenly divide his admirers.

As a matter of fact, the Bible has been systematically quoted by both sides to show that Jesus would or would not favor segregation. The letters column of *The Advertiser* and other newspapers has often resounded with biblical disputes in which the contenders exhibited their quotation with entire confidence that it would resolve the matter. Of course, such disputes are bootless in that it is possible to choose a text that harmonizes with one's preconceived race views whatever they are. Sometime back a panel of authoritative theologians considered the matter and held that it could not confidently rule on whether the Bible countenanced or discountenanced segregation.

"THE GOSPEL TRUTH ABOUT SEGREGATION"

News P.24-a Sun. 6-23-57

There is not one word of truth in Billy Graham's statements, written in The Birmingham News Sunday May 12th concerning segregation. If one will consult the Bible, he will find Graham's statements are erroneous. Graham stated, quote Birmingham News May 12th, that forced segregation is not Christian. God the Heavenly Father forced segregation himself and forbid integration, even changed the Tongues of four Brothers, the Sons of Ham, and scattered them abroad. Genesis ch 10 ver 6, Genesis ch 10 ver 20. These are the Sons of Ham, Cush, Mizraim, Phut, and Canaan after their families, after their tongues, in their Countries and in their Nations. Gen. ch 11 ver 7. Let us go down, and there confound their tongues, that they may not understand one anothers speech, Gen. ch 11 ver 8. So the Lord scattered them abroad from thence upon the face of all the earth, and they left off to build the City, also Gen. ch 11 ver 9. God made Abram swear he would not inter-marry nor his children. Gen. ch 15 ver 13, Gen. ch 24 ver 3, Gen. ch 28 ver 6. God according to the scriptures will have segregation in Heaven in his sanctuary, on his right hand and on his left hand and a special place for picked disciples, read the scripture, In My Fathers House Are Many Mansions. Graham states the Love of Christ transcends all Boundaries and Race. He ignores all the above scriptures when he makes such a statement.

Maybe his Company who pays him is somewhat like the Methodist Synod, (see Feb. issue Methodist women) where headquarters instruct Methodists to Socialize, Intermingle and take the Negro into their homes. We wonder, we believers and readers of the Bible in what Book does this kind of Religion come in, certainly not in the Bible, unless one discards the Wording and uses Theology instead of Religion. Can it be Communistic teaching? According to Webster to most of us the word No means just the opposite of Yes, but No quote Webster means also Now, only opposing, not any, no regards, negative vote. Yes quote Webster means Affirmative, Assent, Addition. In conjunction, a Theologist could change minds, if one would not consult the Book (Bible) According to the Bible, Christ does not transcend any portion of God the Fathers instructions as to segregation but many times is segregation written, Lev. ch 20 ver 24. I am the Lord your God, which have separated you from other people.

The Lord blessed Moses and Moses commanded the children of Israel, Numbers ch 36 ver 5, according to the word of the Lord saying, the tribe of the sons of Joseph hath said well. Num. ch 36 ver 6. This is the thing which the Lord doth command concerning the daughters of Zelophehad, let them marry to whom they think best, only to the family of the tribe of their father shall they marry. Deut. ch 7 ver 3, ch 7 ver 6, ch 28 ver 32, Joshua ch 23 ver 12, ch 23 ver 13, Jeremiah ch 13 ver 23, Malachi ch 3 ver 6. We are all Brothers in Christ, but in separate Nations, environment and separate sections, for whom so ever believeth in Him shall be saved. Read the Ten Commandments. There is nothing in them that endorses integration. But many parables that condemn integration are in the Bible. Is Graham larger than God the Father, has he the power to rewrite and change God's instructions? Matt. ch 15 ver 14. Let them alone, they be blind, and if the blind lead the blind, both shall fall into the ditch. Matt. ch 15 ver 13 also. God especially called attention to the Ethiopian, Jeremiah ch 13 ver 23, can the Ethiopian change his skin or the leopard his spots. Malachi ch 3 ver 6, for I Am the Lord, I change not.

(People) are going to Church, joining this and that organization to get into the clique. What is more un-christian than to present ones self as a Christian on Sunday and violate every other rule in the Bible on Monday, what about the man who joins his picked organization, and swears to everything on high and turn right the opposite to beat, to swear falsely, to intimidate the fellow man. Regardless of Race, Creed or Color, if he does not belong to his crowd, the Ten Commandments do not underwrite such actions.

God the Father, maker of Heaven and Earth expected man to read and live His Commands, as written in the Bible if one believes in the Bible. The Lord protects dumb animals, and man has tried to cross breed animals and fowl, but the cross breed will not beget to any length. The mule cannot beget a mule. God forbids cross breeding. Lev. ch 19 ver 19, ye shall keep my statutes. Thou shall not let thy cattle gender with diverse kind, thou shalt not sow thy field with mingled seed.

Man with brain is not taking care of different types of man. Even the Supreme Court is trying to force people to ignore the Scripture.

There are many, many more parables that plainly call for segregation in the Bible, and as the Bible states when Christ was on earth, He said I have come not to destroy but to fulfill the Scriptures of God the Father. Matt. ch 5 ver 17, every plant which My Heavenly Father hath not planted, shall be rooted up. Matt. ch 15 ver 13, Acts ch 17 ver 26, and hath made of one blood, all Nations of Men, for to dwell on all the face of the earth, and hath DETERMINED THE TIMES BEFORE APPOINTED AND THE BOUNDS OF THEIR HABITATION.

Even a dean of divinity, the Rev. Liston Pope quotes, (Atlanta Journal, May 19th, '57 New Haven, Conn., May 18th, '57) dean at Yale Divinity School charged churches lagging behind in achievement of integration. Wonder what theologist is furnishing the deans' books. The parables in the Scripture, the Holy Bible teaches segregation, not integration. Many white preachers, teachers and most Negro preachers, are telling their congregations, segregation is not Christian. The Lord will hold all the ignorant and the un-christian clergy, black or white, responsible. Matt. ch 15 ver 14. And remember God said, I change not. And last but not least, when Christ returns, He will separate the nations (people of course, before He separates the good from the bad. Matt. ch 25 ver 32, and before Him shall be gathered all nations, and He shall separate them one from another as a shepherd divideth his sheep from the goats. Matt. ch 25 ver 33, and He shall set the sheep on His right hand but the goats on the left).

Where does the synod, the clergy, the theologists get their instructions? According to the Scripture, they are misleading people and disregarding the Bible. Even the teen-agers are being brain washed.

Is it Marxist theology for lucre? It is certainly not the Gospel according to King James version of the Holy Bible.

ACCORDING TO THE HOLY BIBLE, THE LORD WILL HOLD CATHOLICS, BAPTISTS AND PRESBYTERIANS EQUALLY RESPONSIBLE FOR IGNORING THE SCRIPTURES. WAKE UP U. S. A.

This ad sponsored by:
Fred M. Risse. Rev. Jessie Tidwell, Rev. T. J. Houston, H. C. White, friends.

EIRST NEGRO NAMED TO GRAHAM'S STAFF

New York P.4-a 6-29-57

For the first time a Negro has been named to serve on the billy Graham Crusade team.

He is the Rev. Howard Jones, a 28-year-old clergyman on leave of absence from the Smoot Memorial Christian and Missionary Alliance Church in Cleveland. O-6-29-57

Mr. Jones will serve as an associate evangelist on Dr. Graham's thirty-five-member team.

Dr. Graham indicated that the young minister might also serve in future crusades in the North as well as in the South.

He said that Mr. Jones had performed a "magnificent job conducting revivals in Nigeria, Liberia and other African areas."

Recently, Dr. Graham announced that he had not conducted a segregated crusade in the South since the Supreme Court banned discrimination in the public schools in 1954. He added that he would decline invitations to conduct segregated revivals.

Billy Graham's Opportunity

Daily World Thurs. 6-27-57

Beyond the shadow of a doubt, Billy Graham has fixed as never before the eyes of the nation on salvation through belief in the gospel of Jesus Christ. Atlanta, Ga. P. 2

Civilization has known across the ages those powerful men of the cloth who made themselves felt as pious, religious and social crusaders. These came along in their time to condition their generation for better social and living conditions through a universal brotherhood. That brotherhood would stem from Wendell Willkie's One World. That one world would not permit the rise of those spurious isms meant to divide a people, afford causes for

wars and otherwise the dissemination of propaganda and its wares of superior races with privilege restricted.

Just now the world is at the crossroads, with one fork turning toward disarmament and the other toward where Lot pitched his tents.

Herein the latter offers wars, rumors of wars and the division of the national strength. National prestige and power would be submerged by those painless inundations heaved by the political scandal-mongers who thrive on dissension and deliver on prejudice.

The huge expenditure and the accompanying budget of the United States would not conform with a gospel of love, bidding all men to the common level of brethren as outlined in the sermon on the mount and those preachments Billy Graham is now giving the nation and the world from Madison Square Garden.

While Billy Graham is taking them in according to their faiths by the thousands, the country could at the same time listen to a panacea stemming from the Bible and in the tenets of the gospel whereby a nation might be loved into a system of everlasting peace at the home level.

Billy Graham has his audience; he has won his spurs and no man could do the things he does — "except God be with him."

Billy Graham could cry out against a segment confusing the people and dividing the prestige of the nation on the rocks of selfish ambition and exploitation of the unfortunate.

Billy Graham could point to the Southland, where less than a hundred years ago, men were pouring out their life blood in unrequited toil that other men might fare in luxury and leisure.

It is felt that the time is ripe for one who has massed such powerful command, to use his good offices and influence to shorten the route to the goal he seeks and the converts he would claim by putting his finger on that sore spot whose cancerous ravage will continue on and on, despite all the preaching, until it is treated with the serum that emerged at Calvary and to congeal in the sermon on the mount.

Billy Graham has an example in another crusader who laid aside formalities and popular applause and press coverage in Elijah, who simply called down the fires of God on the iniquities of Baal.

Billy Graham Says Prejudice Is Sin In Talks In New York

News & Courier Fri. 6-7-57 P. 1-f

Charleston S.C.

NEW YORK, June 6 (AP) — A man who looks down on another human being because of his color, Billy Graham says, is sinning against God.

"The heart of all men is the same in God's sight, despite the shape of their physique or the color of the skin," he told a crowd of 18,000 at Madison Square Garden last night.

He said God spurns the "prejudice and bigotry that I fear many often have even in the churches today."

Taking his sermon text from John 4:1-29, in which Jesus defies the racial hostility between Jews and Samaritans by teaching a Samaritan woman at Jacob's well, Graham said:

"Jesus had no national animosities. . . Jesus had no racial prejudice. . . Jesus had no bigotry. . . whether a person walked different or talked different or had a different color of skin."

The evangelist said, "God looks on the heart," not the physical characteristics; "God made of one blood all nations."

Graham touched on the subject only briefly, but it is one which he has mentioned repeatedly throughout his New York crusade.

In one sermon, he said he knew of many Christians who "sit down and sing, 'Oh how I love Jesus,' and hate a man because of his color."

"It's an abomination of God," he added. "It's taking the name of God in vain."

He said at another meeting, "I know of hundreds who hate others without cause, and use as an excuse the color of skin. And it's not confined to one section of the United States, but all over the world."

"God," he says, "does not judge by your color, by your social status, or your standing on Wall Street."

Graham Relies On The Bible

By GEORGE W. CORNELL

NEW YORK, June 6 (AP) — The weapon that Billy Graham is using on cosmopolitan New York is an ancient but still potent one —The Bible.

"I'm not here to teach psychology or philosophy or theology," he declares. "I'm here to tell you what the Bible says. We've listened ed to the voice of man long enough. Let's hear what God has to say."

Tonight, as every night during his massive crusade here, the Bible has been his sourcebook, his stage prop, his authority, the clincher for his points, his shield and his sword.

"How many of you brought your Bibles?" he asks at the opening of the meeting. "Hold them up!"

Hands go up, scattered throughout vast Madison Square Garden, holding black books.

"Wonderful!" exclaims the evangelist. "Look at the Bibles. We're trying to make this book live in New York."

There were 18,000 people in the Garden tonight, bringing total attendance in the crusade so far to 410,000.

At the close of tonight's sermon 569 people came forward to "accept Christ." Such decisions now total 13,889.

"Almost everybody has a Bible in their homes," Graham says. "Every hotel room has a Bible. But most people never read it. They don't study it. They talk about it, but they don't actually know what it says."

"Get a Bible that you can read, one with big print," he advises. "I think one of the greatest tricks the Devil ever pulled off on the American people was when he started printing Bibles with such fine print that nobody can read them. . . ."

As the Bible itself says, he points out, it's a "hammer to break the will," a "fire to melt the heart," a "seed to quicken the soul," a "sword to pierce the conscience"—it's the ammunition Graham is firing at New York.

GRAHAM CONSIDERS CRUSADE EXTENSION

Commercial Appeal 6/16

New York Attendance Now Totals 1,036,700

Memphis Tenn. Tues 7-16-57

32,593 DECISIONS MADE

By The Associated Press

NEW YORK, July 15.—Evangelist Billy Graham's New York crusade may be extended for two or three weeks beyond its scheduled closing date, next Saturday night.

Dr. Graham, who preached to a crowd of 19,200 at Madison Square Garden Sunday night, announced that a decision on extension will be made later in the week.

Second Extension

This would be the second extension. When the crusade started here May 15, the schedule called for a June 30 windup.

Requests for a longer schedule were so numerous, crusade officials said, that a decision was reached June 3 to continue through the first three weeks of July.

Total attendance at the Madison Square Garden meetings has reached 1,036,700. Sunday night's 331 "decisions for Christ" raised the total to 32,593.

There was a roar of approval Sunday night when Dr. Graham in a brief statement before the sermon said:

"There is a possibility of our crusade being here for another two or three weeks. As far as I know now, the closing date is next Saturday. The Graham family had planned a vacation. However, I am ready to answer the call.

Addresses Negro Audience

Dr. Graham preached on the subject "Will God Spare America?"

He warned that God had not spared the people on earth at the time of Noah, nor the angels cast out of Heaven. "And he will not spare you," Dr. Graham told his audience, "if you do not confess your sins and by faith accept him as savior and master . . ."

Dr. Graham preached Sunday afternoon before a predominantly Negro audience at an open-air meeting in the yard of the Corner Stone Baptist Church in Brooklyn.

He said: "We need anti-segregation legislation in this country but, unless it is supplemented by the love of God, it would be nothing but cold war."

Dr. Graham told the crowd of about 8,000 that the only real solution for racial, social and economic problems is "the love of God in the hearts of people."

No Madison Square Garden meeting was scheduled Monday night, in line with the Monday night rest periods for Dr Graham.

All World Has Race Strife--Graham

GARDEN CITY, N. Y. —(AP)— Everywhere in the world there are race problems, says Evangelist Billy Graham. And everywhere, he maintains, the real solution lies not in laws but in the individual human heart.

GRAHAM

The 38-year-old North Carolinian, who has carried his evangelistic message to people of many different colors in widely different parts of the earth, said he found race relations a problem everywhere he has traveled.

"I've seen them wherever I've been," he told 10,000 people at the Roosevelt Field Shopping Center in this Long Island community. "They are wherever people look different and talk different."

He added, "I honestly don't think any of us here can point a self-righteous finger at Little Rock."

The Southern Baptist minister, whose New York Crusade meetings in Madison Square Garden and elsewhere in the city drew a total audience of more than two million persons, began a short speaking tour of suburban New York areas.

Before the service, Graham was asked about the Little Rock situation.

"This is a time for prayer and love and charity," he said. "The gospel of Christ is the answer . . . You can't legislate morals . . . This has got to come from the heart."

Graham said he has considered making a special broadcast to plead for calmness and a lessening of racial tension in the South, but no definite plans have been made. Mrs. Oveta Culp Hobby, former secretary of health, education and welfare, made the suggestion.

In any case, he said, he plans to discuss the subject this week in his regular Sunday broadcast. (WKAT, 10 p.m.) He indicated, however, that he would avoid going into the situation specifically but added:

"I do endorse obedience to the law. It is the law and we are to obey it. There are thousands of devout Christians in the South who do not agree with the law but who intend to obey it."

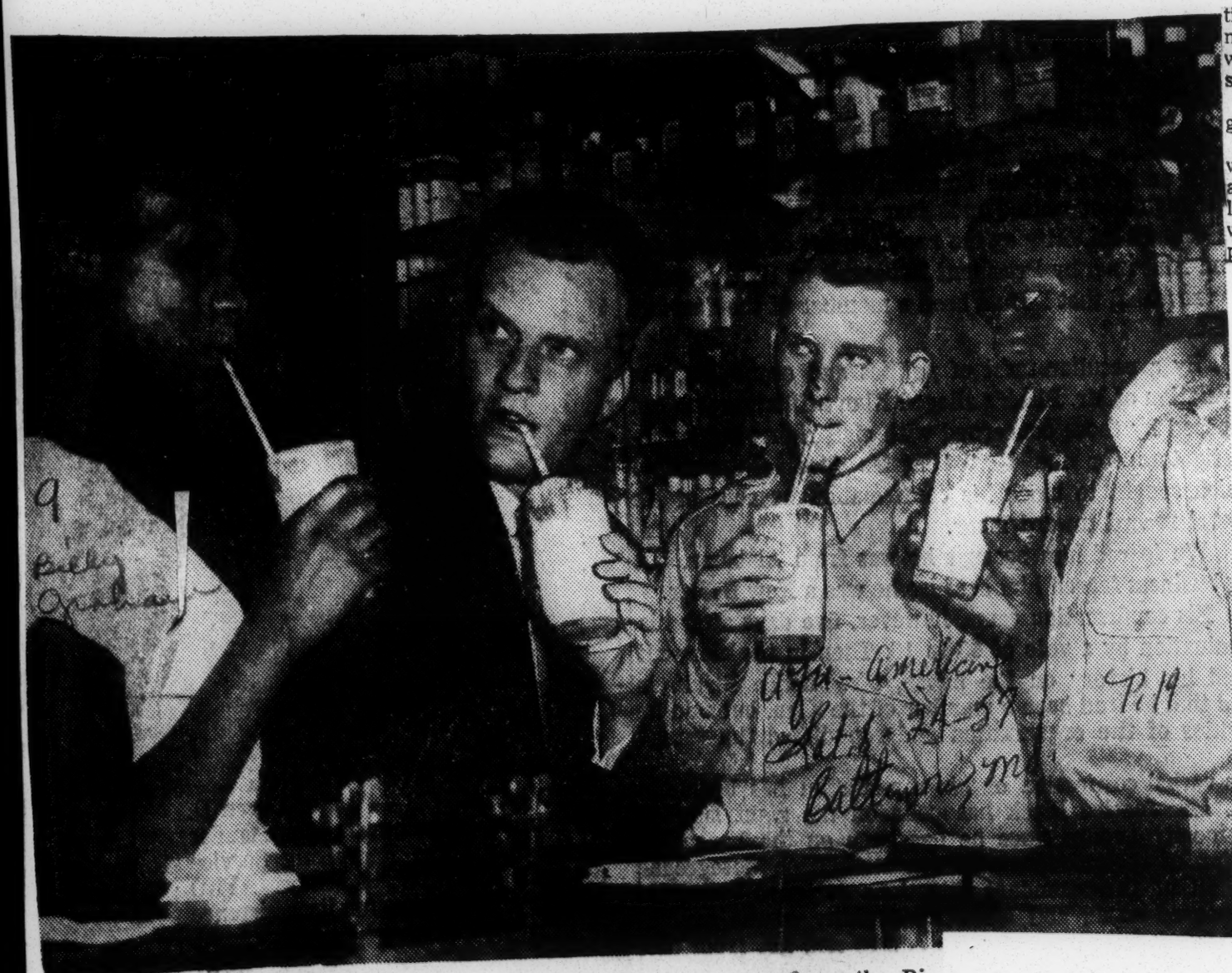
Billy Graham

Approach Racial Strife With Love

QUESTION: I live in the suburb of a northern city. A Negro family bought a house in our area. This has created a great deal of discussion, and tension. Having spent several winters on the Mississippi Gulf coast, I find there is as much racial prejudice in the North as there is in the South. What can we Christians do about it?

E. T.

ANSWER: I think Christ was quite definite as to the position that every true Christian should take. He said: "Thou shalt love thy neighbor as thyself." We must approach our racial problems with love, tolerance, and a spirit of give and take no matter what the conditions. There is no excuse for any Christian to participate in acts of violence against a person because of race. The Scripture says in Proverbs 10:12: "Hatred stirreth up strifes, but love covereth all sins." Again the Scripture says: I John 2:9, "He that saith he is in the light, and hateth his brother is in darkness even until now." A true Christian will have love, tenderness, compassion, and understanding when he approaches this problem that threatens to divide the country.



GRAHAM AND TEENAGERS — Evangelist Billy Graham enjoys an ice cream soda with a group of teenagers after discussing the problem of juvenile crime in New York, recently at the Hotel New Yorker. Graham proposed that passages from the Bible be read in "every classroom in New York City" as a way of combating teenage crime. The lads shown wearing uniforms are attending summer camps in N.Y. State.

Wait, Billy Graham Told by Little Rock

NEW YORK, Sept. 30 (AP) Billy Graham says Little Rock church leaders have advised him not to visit the Arkansas city until "the heated tension is past." The advice came in a telegram.

It was in response to a statement by the evangelist that he would be willing to visit Little Rock if church leaders thought his appearance would help lessen racial tension there.

GRAHAM ADDRESSES NEGRO CONGREGATION

Speaker Says Nation Needs Anti-Segregation Laws

NEW YORK, July 14.—(UP)—Evangelist Billy Graham said Sunday, "we need anti-segregation legislation in this country, but unless it is supplemented by love of God it would be nothing but cold war."

The 38-year-old North Carolina preacher addressed a crowd of some 8,000 Negroes and a sprinkling of whites from the steps of the Cornerstone Baptist Church in a Negro section of Brooklyn.

"You know I came from the South myself, but after I made my decision at the age of 17 I began to see my brothers differently," Dr. Graham said.

"Some say God so loved a certain race," he said. "But I say God so loved man."

Dr. Graham said God did not look at the color of man's skin, but into his heart.

Dr. Graham said God was a spirit who could be in "Brooklyn, China and Africa all at the same time."

Thousands packed themselves shoulder to shoulder into the street for a block in either direction of the church—hundreds more listened from apartment windows, fire escapes and front steps.

Dr. Graham said that God had given man a free will.

"You can turn God down if you want to and God can do nothing about it," he said. "Man deliberately chose to build his world and so we have war, racial prejudice and suffering."

Read Bible In Schools, Billy Urges

NEW YORK — (AP) — Evangelist Billy Graham Thursday proposed the reading of the Bible "every day in every classroom in New York City" as an effective countermeasure to the problem of juvenile delinquency.

Graham said he could see no objection to having the Psalms and Proverbs read in the schools, "where we need more moral and spiritual training for our young people."

Graham also urged parents to "rededicate themselves to just being parents" and the churches of the city to devote their programs to the youth of the city to combat waywardness.

Surrounded by a group of seven boys and four girls from camps and other youth projects sponsored by the Protestant Council and the City Youth Board, Graham spoke at a conference called to discuss juvenile crime. There have been three killings here by juveniles in the past 10 days

The evangelist cited three chief contributing factors to the misdirection of youth: "Neglect at home of parental responsibility, no moral and spiritual training of children whatsoever, and the neglect of moral and spiritual training in our schools."

Graham characterized the use of extra policemen in the city as a stopgap measure, saying that "we must get to the cause of the problem."

'Gospel of Christ Only Way To Solve Integration Woes'

Herald Miami, Fla. Sun 10-21-57 p.1

Who's this evangelist, Billy Graham? What's the man really like beneath the image most Americans have seen on their TV screens? Here to address the Presbyterian Men's convention tonight, Graham sat down with four Herald Staff writers and a visiting Chinese editor at the Herald office Thursday. Here are their impressions:

By DORIS McABEE
Herald Education Writer

Billy Graham's in the big league now—but as an evangelist, not the baseball player he once dreamed of being.

However, he still knows how to play good ball.

He handled with ease the curves pitched to him by Miami Herald staffers Thursday and he didn't strike out. His answers came back direct and right off the bat.

McABEE

"The gospel of Christ is the only answer to solving the integration problem," he stated emphatically as he took time out.

"Bayonets to the back is not the answer," he added, touching briefly on the current school integration crisis in Little Rock, Ark.

"The government may make integration but it won't make love in the hearts of people. That is where the church must come in and help men to learn to love their brothers."

Graham praised southern churchmen for the progress they already have made in facing integration, saying they must necessarily go slowly and "not give the people the whole load at once."

The tall, outspoken minister did not hesitate to give his opinion on another touchy school problem—religious instruction.

"Our forefathers did not speak of freedom from religion but freedom of religion. I believe it is important to have some sort of religion in schools. By what method or how I don't know.

"Most of our moral and ethical concepts come from the Old and New Testaments and I think it is almost impossible to separate them. When you take religion away from schools and tell children that morals are relative, not definite, they lose their sense of perspective and go off in all directions. Then it takes years for them to come back."

Graham, however, placed most of the responsibility on the home as the most important place for children to receive the love security and understanding they need.

"I believe there is an indication of spiritual interest among our young people. They suffer most from lack of security and I believe Christ can give them the security they need They want authority and direction.

"They need a challenge which I think God can provide. Without God there is restlessness, insecurity and emptiness."

"Any Christian who does not have that love," he declared "is not a Christian."

"I see no place in Scriptures that will give any man the right to resort to violence, and hatred, and bitterness," Graham asserted.

The tall, blond Baptist preacher said the race problem is only one of many facing the world at what he termed "this critical hour."

He warned that the international situation brought on by the Russian Satellite has faced the United States with a crisis equalled only by those of the Revolutionary War, the Constitutional Convention and the Civil War.

Graham recalled how in each of those sitiations men such as Washington, Franklin, Lincoln, and Lee called the nation to prayer.

Graham Scathes Racial Violence

Herald, Miami, Fla. p.1
Sat. 10-12-57

By ADON TAFT
Herald Religion Editor

Billy Graham flatly denounced violent segregationists as un-Christian Friday night and called upon Southerners to "love your neighbor as yourself."

"If there ever was a time for the South to develop good citizenship and express its love, it is now," he told the 10,000 delegates to the Presbyterian Men's convention, wives and visitors who overflowed Dinner Key auditorium.

"God loved us when we were unlovely," the famed evangelist said. "We didn't deserve God's love. He went to the cross because He loved us. He showed us what love was."

"Any man who has been born again of the Spirit of God and has 'the love of God shed abroad in his heart' has a supernatural love," the North Carolina evangelist explained. "He has supernatural power to love his neighbor even if the neighbor at times is unlovely."

der against Hoffa also was directed against all other officers elected at the convention.

Letts, at the request of the 13 rank-and-file members, issued a preliminary injunction last month, barring the convention election. But the order was set aside by the U.S. Court of Appeals. Chief Justice Earl Warren upheld the Appeals Court.

dividuals," Graham pointed out "Why don't you start the return to God by giving yourself to Christ?"

Miami Herald

Graham's address was closed to the public. A film of it will be shown on WCKT (Ch. 7) at 9:30 a.m. Sunday.

Miami Fla.

Earlier in the day, Dr. Theodore F. Adams and Howard E. Butt Jr., upbraided men who neglect their family role and those who give more money for pleasure than they give to God.

P.2A Sat. 10-12-57

Dr. Adams, president of the Baptist World Alliance, reminded the delegates that "the father must also give the home its rightful place in his life.'

"He must be more than a provider," declared the cleric from Richmond. "In ancient days the father was the priest and led in family worship and in the instruction of the children. Too many men today fail right at that point."

"How difficult it must be," he said, "for some children, when they become Christians, to accept the idea of God as Heavenly Father when their earthly fathers fall so far short of the ideal."

"Every home needs the bond of a common religious faith," Dr. Adams went on. "It is important that husband and wife belong to the same church and share in the same worship and activities. Few homes fail where husband and wife are active in the same church and where the children are reared by parents who take them to Sunday School."

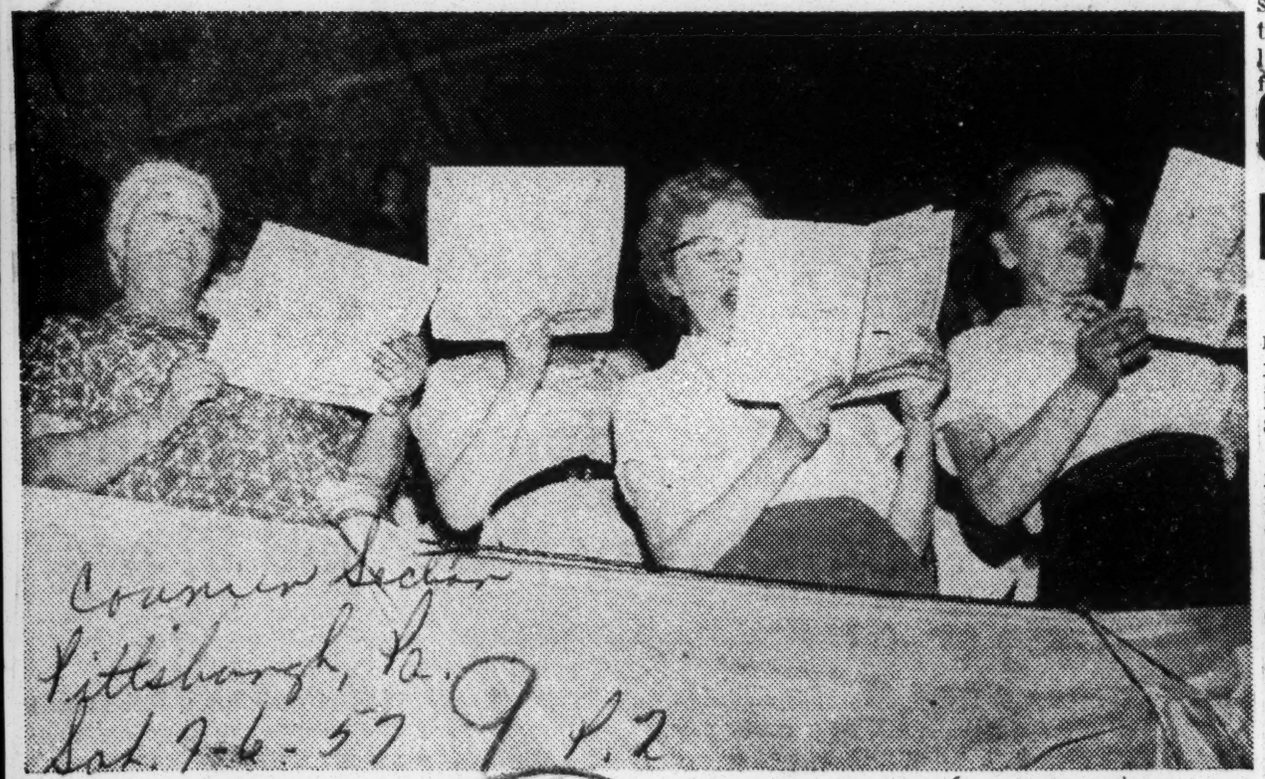
"Successful marriages and enduring and happy homes don't just happen," he said. "They are made, and made to succeed by those who love the Lord and feel that He has joined them together for eternity."

Other biting remarks came from Butt, the millionaire Texas grocer. He spoke on "All the Way for Christ — With Money."

"Shrines to Mammon are found on every street," he declared. "They far outnumber temples to God."

Says Ethel Waters:

'I'm Loaded With Faith!'



Courier Sector Pittsburgh, Pa. Sat. 7-6-57 9 p.2

Ethel Waters (left) in the Billy Graham Crusade Choir at Madison Square Garden.

By EVELYN CUNNINGHAM

Courier Sector

NEW YORK—Every night you will find Ethel Waters at Madison Square Garden, listening to Evangelist Billy Graham.

Pittsburgh Pa.

At first she was just one of the vast audience. Now she's singing in the choir. p.2

"This is the most wonderful thing that could happen for New York," Miss Waters says of the Graham Crusade against the devil. "Billy Graham is one of God's disciples. He and I speak the same language. You see, I'm hipped with God."

Ushers and Crusade counsellors at the Garden saw Miss Waters attend the meetings every night. They noticed she arrived well ahead of the scheduled time of the opening. She said she wanted to get the most comfortable seat, since most of the chairs were small and hard; thus, she would always arrange to arrive as early as she could.

Sat 7-6-57

Members of Billy Graham's staff asked her one evening if she would like to sing with the choir. In that way, she would be assured a good seat each night. So she's there now, in the choir.

"I don't want anybody to think I use something like this for publicity," Miss Waters said, "Madison Square Garden is the only place in New York where I am welcome. Every night I see 19,000 friendly faces. There are no dirty looks. And Billy Graham is a fine man, not hypocritical or phony like most of the people I know."

The future?

I'm so loaded with faith that I don't care if I never walk on another stage, unless it has what I want. They're not going to put me in any sackcloth and ashes."

Graham Sees Religion Need In Integration

Constitution Atlanta Ga. Mon. 7-15-57

NEW YORK, July 14 (UP) — Evangelist Billy Graham said today "we need anti-segregation legislation in this country, but unless it is supplemented by love of God it would be nothing but cold war."

p.2

The 38-year-old North Carolina preacher addressed a crowd of some 8,000 Negroes and a sprinkling of whites from the steps of the Cornerstone Baptist Church in a Negro section of Brooklyn.

"You know I came from the South myself, but after I made my decision at the age of 17 I began to see my brothers differently," Graham said.

"Some say God so loved a certain race," he said. "But I say God so loved man."

Graham said God did not look at the color of man's skin but into his heart.

Graham said God was a spirit who could be in "Brooklyn, China and Africa all at the same time."

Thousands packed themselves shoulder to shoulder into the street for a block in either direction of the church. Hundreds more listened from apartment windows, fire escapes and front steps.

Graham Adds Negro to Team

World-Telegram & Sun p.15 Fri. 7-28-57 New York

Evangelist Billy Graham announced last night that, for the first time, a Negro had been appointed a member of his "crusade team."

The North Carolina Baptist minister introduced the Rev. Howard Jones, of Cleveland, Ohio, to a Madison Square Garden audience. Mr. Jones will serve as an associate evangelist on Mr. Graham's 35-member "team."

The evangelist said that Mr. Jones had performed a "magnificent job conducting revivals in Nigeria, Liberia and other African areas."

Although the 28-year-old Negro minister is only a temporary member of his team, Mr. Graham said, "It is possible he will be associated with us in future crusades, both North and South." He explained that Mr. Jones was on leave of absence as pastor of the Smoot Memorial Christian and Missionary Alliance Church in Cleveland.

Mr. Graham said recently that, since the 1954 Supreme Court desegregation decisions, he had not preached a segregated crusade in the South and that his future policy would be to decline invitations to conduct segregated revivals.

Name First Negro Aide To Billy Graham

Defender Chicago Ill. Sat. 7-20-57

NEW YORK — (ANP)—Evangelist Billy Graham last week named the first Negro minister to his crusade team, and indicated he might use him in his religious crusade in both the North and the South.

p.3

Chosen was the Rev. Howard Jones, a 28-year-old clergyman, whom Dr. Graham praised for having done a "magnificent job conducting revivals in Nigeria, Liberia and other African areas." Rev. Jones is on leave of absence from the Smoot Memorial Christian and Missionary Alliance church in Cleveland.

On the 35-member team he will serve as an associate to Dr. Graham.

Rev. Howard Jones Named To Staff Of Billy Graham

Daily Worker Atlanta, Ga. Sat. 6-29-57

NEW YORK—A Negro the Rev Howard Jones of Celeveland, Ohio has joined Evangelist Billy Graham's "crusade team."

Graham said Thursday night that the 28 year old miinster had been appointed, and "it is possible he will be associated with us in future crusades, both North and South."

9 p.4

Speaking to an audience at Madison Square Gardens, Rev. Graham said he was very fortunate to have the Rev. Jones on his 35-member team, and he lauded him for conducting revivals in Nigeria, Liberia and other African areas.

Rev. Jones is on leave of absence from his pastorate at Smoot Memorial Christian and Missionary Alliance Church in Cleveland, Graham said. Jones was appointed temporarily and is the first Negro to occupy such a position with the noted evangelist.

Afro-American Sat. 7-27-57 Baltimore, Md. P.3

A CALL FOR RIGHTS — Evangelist Billy Graham admonishes a crowd of 3,000 at a Sunday afternoon rally outside Cornerstone Baptist Church in Brooklyn, Dr. Sandy F. Ray, pastor, to treat all men as brothers for "God has no pets." The evangelist from North Carolina spoke in favor of civil rights legislation with the support of all churches. The rally was sponsored by the Protestant Council. Dr. Gardner C. Taylor of Concord Baptist Church presided.

Graham says country needs 'anti-segregation legislation'

Afro-American Sat. 7-27-57 P. 3 Baltimore Md.

NEW YORK — "Some people are not going to get to Heaven because they will not feel at home," said Evangelist Billy Graham last week as he spoke in a predominantly colored section of Brooklyn.

"I'd rather know today that I was going to Heaven than to be the President of the United States," he added, as some 8,000 colored persons and a sprinkling of whites heard him speak from Cornerstone Baptist Church steps.

* * *

HE TOLD his audience that this country needs "anti-segregation legislation" coupled with the love of God. He pointed out that color is meaningless in the sight of God.

God does not look at the color of man's skin, but into his heart, Graham stated, adding that God is a spirit who can be in "Brooklyn, China, and Africa all the same time."

* * *

GRAHAM, a southerner, said his racial views changed at an early age. "You know I came from the South myself, but after I made my decision at the age of 17 I began to see my brothers differently," he explained.

"Some say God so loved a certain race, but I say God so loved man."

Afterwards he urged 19,200 people at the Garden to "... speak up when we see the people of one color being discriminated against."

His sermons brought forward 635 persons to make "decisions for Christ."

Billy Graham says he'll not conduct jim-crow meetings

Afro-American Sat. 6-22-57 Baltimore, Md. P. 1

BIRMINGHAM, Ala. — Dr. Wayne Dehoney, pastor of Central Park Baptist Church and head of the committee of the Birmingham Baptist Association, said here last week that BBA is still "hopeful" of getting Evangelist Billy Graham to conduct a revival in Birmingham.

When questioned in New York concerning the association's efforts, Graham declared that he "takes no meetings anywhere, North or South, unless they are on a nonsegregated basis."

Dr. Dehoney would not comment on Graham's statement, but said the association, which is composed of some 120 churches in the Birmingham area, had made another appeal to the evangelist. He admitted the group had received no "definite" commitment.

Graham Begins Crusade Tonight To Convert 'Babylon on Hudson'

Constitution Atlanta, Ga. P 2

Wed 5-15-57

By GEORGE CORNELL

NEW YORK, May 14 (AP)—Billy Graham takes over a new pulpit tomorrow night in the heart of Manhattan.

His parish: The city. His tabernacle: Madison Square Garden.

It will be Graham's largest bid to kindle faith among men, as the doors open on his long-planned New York crusade.

Of all his campaigns, he said, this one is his "most challenging and significant." It will run seven nights a week for at least six weeks.

Church backers hope that with a groundswell of new public religious interest, the crusade may go on weeks beyond that, perhaps moving to a baseball stadium for the summer.

Tonight, in a brief ceremony at the Garden, Graham offered a message and prayer dedicating the arena to God's service.

Traditionally, it's a place of sports and entertainment — of fights, games and circuses.

But Graham hopes to turn it into a wellspring of devotion to Christ that will spread across this city of millions.

The evangelist has drawn massive turnouts in many U. S. cities and in capitals of the world—in London, Paris, Berlin, Tokyo, Helsinki, Stockholm, Manila, Delhi and elsewhere.

But he sees as his "greatest opportunity and responsibility" his effort in New York—this so-called "Babylon on the Hudson."

By church statistics, New York is not very religious.

Nearly 60 per cent of its people are not actively connected with any church or synagogue.

In an NBC-TV interview today Graham said that in his crusade here he intended to concentrate on morals—on translating religious principles into daily activities.

The 10 Commandments and the Sermon on the Mount, he said, will be the focus of his sermons.

Asked how he explained his success in persuading people to become Christians, Graham said:

"They haven't been persuaded by me. I'm not a great preacher or orator, but God is working in their hearts, drawing them to him.

"When I speak the Gospel of Christ, it's another voice speaking, and only using me as an instrument."

Associated Press Wirephoto

"ANOTHER VOICE"

Billy Graham

Graham, 38, a Southern Baptist from Montreat, N.C., is conducting his crusade at the invitation of the Protestant Council of New York, an interdenominational body of Protestant churches.

He has stressed that the meetings are open to persons of all other religions and backgrounds—Roman Catholic, Jewish and atheist.

Protestantism here is a minority faith—about 25 per cent, with only about 7 per cent of them active in church.

But despite this quiescent status of New York affairs, religious spokesmen for the Graham crusade predict more-than-capacity attendance.

The Garden seats 18,000. Loudspeakers have been set up outside to carry the service to those that can't get in. There will be 71 policemen on duty in the area throughout the crusade.

Graham says he will speak out in N.C.

Afro-American Sat. 6-8-57

Baltimore Md.

By LOUIS E. LOMAX

NEW YORK—Billy Graham, modern blazer of the sawdust trail, told the AFRO Monday that he is going to return home to North Carolina and speak out against racial segregation "as soon as his schedule permits."

Last week colored ministers from the Durham-Raleigh area wired the dynamic young evangelist asking him to return to his home state and lead a spiritual campaign against prejudice.

"Our schedule will not permit us to accept the specific invitation these men have offered," the Rev. Mr. Graham said, "but we are scheduled to hold a crusade in North Carolina next year and I will speak out against racial prejudice there as I have here in New York."

"We believe segregation is unChristian in its every phase," the evangelist said, "and there is no room in the heart of a Christian for race hatred."

It was also disclosed that several white ministers from Southern and border states have visited the Graham team here and invited them to hold crusades in their cities.

Some of them have balked at Graham's insistence that his audiences be integrated and Graham aids have refused to schedule the meetings.

"We will not hold a meeting in the midst of segregation" a top Graham aid said.

"Billy has taken a firm stand on this issue and we are going to insist that all men are equal before God and should be deemed so before their fellow-men."

Mr. Graham does not believe that racial strife can be ended by legislation, his aides say. "The hope for brotherhood is through moral suasion. You cannot legislate love. We feel we do our job when we preach Jesus to all men regardless of color and urge all men to love one another."

It was also disclosed that the Graham team has taken special steps to integrate colored followers into the New York crusade.

Colored ministers have been used from the platform and a score of colored persons are among the counsellors who give further spiritual guidance to converts during the crusade.

Graham's Race Prejudice Statement

Advertiser P. 4-A

Montgomery, Ala.

Thu. 6-13-57

BILLY GRAHAM has now made what seems to be a flat, uncompromising statement on whether segregation has the sanction of the Bible and whether segregation is righteous or unrighteous. Hitherto such theologians as Reinhold Neibuhr have poked at Graham for treading delicately on the race issue. Graham has now said that race prejudice is sin in the sight of God and the Son of God:

> The heart of all men is the same in God's sight, despite the shape of their physique or the color of the skin. [God spurns] the prejudice and bigotry that I fear many often have even in the churches today.

Graham took text from *John* 4:1:29 in which Jesus defies the racial animosity between Jews and Samaritans, saying that "Jesus had no racial prejudice."

"I know of many Christians," Graham said, "who sit down and sing, 'Oh, how I love Jesus' and hate a man because of his color. It's an abomination of God. It's taking the name of God in vain."

What Graham did not go on to say is how he would try to dissolve race prejudice, whether by the force of federal law or by appeal to reason and religion. In any event, his statement will keenly divide his admirers.

As a matter of fact, the Bible has been systematically quoted by both sides to show that Jesus would or would not favor segregation. The letters column of *The Advertiser* and other newspapers has often resounded with bitter disputes in which the contenders cited their quotation with entire confidence that it would resolve the matter. Of course, such disputes are bootless in that it is possible to choose a text that harmonizes with one's preconceived race views whatever they are. Sometime back a panel of authoritative theologians considered the matter and held that it could not confidently rule on whether the Bible countenanced or discountenanced segregation.

Variety Calls Billy Graham a Star

Post + Times Herald Fri. 5-24-57

But Garden Revival Runs Into Red

Washington D.C.

NEW YORK, May 23 (AP) Evangelist Billy Graham is a star, says Variety, the trade magazine of show business.

"The way Judy Garland belts out ballads, Graham belts out chapter and verse," the weekly sums up in a lengthy appraisal of the revivalist's first week in Madison Square Garden.

"Graham is a powerful and magnetic personality but not, strangely enough, particularly colorful. He eschews mannerisms, is far less the joker than Bishop (Fulton J.) Sheen," Variety wrote.

"Nontheless, it is easy to understand why he is a star on the Bible circuit, for he has a star's inherent authority and command . . . and he is one star who cannot complain against the New York critics."

Even so, if it had to depend on the collection plate, Graham's New York crusade would be running deeply in the red. The nightly offerings, the way they've been going, wouldn't half foot the bill.

Some well-to-do individual donors are filling in the gap but backers still have a financial problem on their hands.

"But I'm sure we'll be able to handle it," said Roger Hull, New York insurance executive and chairman of the crusade executive committee.

Altogether ,county television plans, the six-weeks crusade is expected to cost about $1.2 million. Graham and his team get nothing but their housing.

At the Garden meetings, where no special appeals are made, collections have been bringing in around $7000 a night, an average of less than 50 cents a head.

This is about what planners expected; the counted on such collections to bring in about $300,000 in the six weeks. That's $600,000 shy of estimated costs. Of this $600,000, private donations have brought in a total of just over $400,000, leaving $200,000 to go.

This doesn't include plans for elevising the crusade on Saturday nights, beginning June 1, which will cost another $300,000—of which $100,000 so far has been contributed, leaving another $200,000 to go.

"We've still got a financial problem," Hull said. "If everything goes by the book, we've got to raise another $400,00."

He said his 20-man New York committee was busy contacting interested donors here, and that several individuals outside New York City were interested in helping support the TV expenses.

Billy Graham Would "Set Your House In Order"

Daily World Wed. 5-29-57

Last Sunday, Evangelist Billy Graham told a record crowd gathered in Madison Square Garden to "set your house in order". Surely the 18 thousands reported to have listened to the great evangelist in his homely wit and power must have gained some inspiration as to what the world is so greatly in need of.

Somehow Billy Graham set his theme on marriage, a timely topic, for as he said, so many bad matches are going on the rocks. Setting forth that the home was the first institution God established after the creation of man, he concluded: "there is something desperately and tragically wrong with the home." He would determine that marriage is a permament relationship; never to be broken, which must be of a spiritual oneness or else it "is headed for the rocks." Atlanta, Ga. P. 6

There Billy Graham put his finger on a flaming nerve center which sends through the organism of our civilization that impact which distributes over the land that terrible unrest, broken homes, tragedy, suffering and hunger and juvenile delinquency.

The home is a sacred institution, instituted to the ends of affording the first government known to children and as such, should be purified and regulated according to the teachings of the scriptures.

Hardly one can go down the street but there is evidence of broken homes, disillusionment and disaster attending homes -- somewhere.

Wayward boys grow up to be wayward men, and with both problem parents and problem children, our civilization is bound to be on the downgrade; generating those problems which run into millions every year without the finding of their remedies.

Truly Billy Graham is a godsend to this generation and it is well that he "pitched his tents toward Sodom" and from that great metropolis may the world take heed to his preachments and the timely warning --- "set your house in order."

Our nation and our state need to heed that warning on many other fronts and the ministers of this generation would do well to relay what this world surveyor has found out in wide travel and intense study what the world needs most today.

Graham Won't Speak Before Segregated Crowds In South

Informer Sat 6-22-57 P.20

Houston, Texas

NEW YORK, — A spokesman for the Billy Graham crusade revealed in New York last week that the evangelist said he would not preach before segregated audiences in the South. She said Graham was asked if he was scheduled to hold a crusade in Birmingham and if so, would he deliver his sermons before an audience of whites separated from Negroes.

She said Graham replied that he had not been invited to speak in Birmingham, but that he would not speak there to a segregated audience under any circumstances.

Speaking before 17,000 persons in Madison Square Garden last Thursday night, the minister said that if he tried to please all religions "I'd start a small war."

He stated that he could not please everyone in the audience on "theology." For instance, I don't preach on baptism," the 38-year old evangelist said. "What seems important to me is that when we get to Heaven, the password won't be Baptists, Metholists, or Presbyterians or any others.

More than 440 persons answered Graham's call to make "the decision for Christ" Thursday night, running the crusade total to 17,645.

Graham's Aid In Integration Asked

Daily World Sun. 5-26-57

DURHAM, N. C. — (ANP) — An appeal to evangelist Billy Graham to stage a massive crusade against segregation was issued last week here by a group of Negro ministers. Atlanta Daily

The Durham and Raleigh Interdenomination Ministerial Alliance wrote the following message to Graham: P.1

"Mr. Graham, North Carolina needs you, as well as New York, to carry on a preaching mission, to bring about a change in the ethical and moral attitudes.

"We welcome you back to our state to tear down every vestige of segregation and discrimination born of our prejudices."

DR. BILLY GRAHAM'S LIBERAL VIEWS

Bystander P.6

Thurs. 6-13-57

Last week Evangelist Billy Graham, who is conducting a series of meetings at Madison Square Garden in New York, stated some of his beliefs on race prejudice. Dr. Graham, a southerner would naturally be asked about his views on the subject partly because of his implicit faith in the bible as a very definite guide for Christians.

Kansas City Star

In the course of this statement he said that all men were created by God and that it was un-Christian to hate a person because of his race or color.

Sunday, he was guest panelist on NBC's Meet the Press program and was asked whether he believed in integration and was opposed to segregation. His reply to each was unequivocably favorable taking the position that one could not be a Christian and hate his fellowman.

These were encouraging remarks for all to often some clergymen have shied away from taking a position on the race question rather prefering to stand on neutral ground. Dr. Graham's messages have much more sound Christian touch as the result of his straight forward statement.

SEGREGATION A SIN, BILLY GRAHAM SAYS

Commercial Appeal P.32

'Abomination Of God' He Preaches

Fri. 6-7-57

622 RESPOND TO PLEA

Memphis Tenn.

By The Associated Press

NEW YORK, June 6.—A man who looks down on another human being because of his color, Billy Graham says, is sinning against God.

"The heart of all men is the same in God's sight, despite the shape of their physique or the color of the skin," he told a crowd of 18,000 at Madison Square Garden Wednesday night.

He said God spurns the "prejudice and bigotry that I fear many often have even in the churches today."

'God Looks On Heart'

Taking his sermon text from John 4:1-29, in which Jesus defies the racial hostility between Jews and Samaritans by teaching a Samaritan woman at Jacob's well, Graham said:

"Jesus had no national animosities . . . Jesus had no racial prejudice . . . Jesus had no bigotry . . . whether a person walked different or talked different or had a different color of skin."

The evangelist said "God looks on the heart," not the physical charactertistics; "God made of one blood all nations."

Graham touched on the subject only briefly, but it is one which he has mentioned repeatedly throughout his New York crusade, usually with a few quick but pointed references.

Found All Over World

In one sermon, he said he knew of many Christians who "sit down and sing, 'Oh How I Love Jesus,' and hate a man because of his color."

"It's an abomination of God," Graham added. "It's taking the name of God in vain."

He said at another meeting, "I know of hundreds who hate others without cause, and use as an excuse the color of skin. And it's not confined to one section of the United States, but all over the world."

"God," he says, "does not judge your social satus, or your standing on Wall Street."

Graham said Wednesday night that accepting Christ transforms you and changes your attitude "toward God, toward yourself and toward your neighbor."

At the end of Graham's sermon, 622 persons responded to his plea to "yield your life to Christ." So far, a total of 13,306 have taken this step.

As Graham's crusade entered its fourth week, attendance has totaled 392,500. The drive now is scheduled to run until July 21, with a possibility of the meeting being held in Yankee Stadium on the closing date, and June 30.

Arrangements have not been completed for either of the two outdoor arenas.

BILLY GRAHAM (2nd from left) noted evangelist from North Carolina, told a huge outdoor rally at Cornerstone Baptist church, Brooklyn, that civil rights legislation is needed but that it will be only a "cold war" without the churches' backing to change the hearts of men. From left are Dr. L. M. Lindsey, Brooklyn Protestant Council president; Billy Graham, Dr. Gardner C. Taylor, of Concord Baptist church, who was present for the pastor, Dr. Sandy F. Ray; and Dr. Dan Potter, president of the NYC Protestant Council.

Billy's Team Mixed

Afro-American

NEW YORK — The team with which the Rev. Billy Graham is making his million-dollar Madison Square Garden Crusade for Christ is a racially mixed one.

Of the 1,500 voices in the choir, some 50 are those of colored singers, including that of Miss Ethel Waters, radio, stage and film star.

One third of his 2,500 counsellors, who talk to the newly won converts, and one-third of the 100 ushers at the meetings are colored.

Nine colored ministers of Manhattan have assisted during the five-week revival in offering prayers and reading the scripture, while four others are scheduled to participate during the series which will close July 21.

* * *

ONE OF the associate evangelists for the remainder of the New York crusade is colored. He is Rev. Howard Jones, pastor of Smoot Memorial Church, Cleveland, Ohio.

Persons of all races are accepted into Christian brotherhood without discrimination of any kind.

The meetings are attended by an average of 18,000 persons nightly. Approximately 600 each evening march forward to declare their "decision for Christ."

* * *

THAT A majority of colored people are convinced that the crusade is a boost to Christian living is attested by these comments made to the AFRO by those who have answered Dr. Graham's plea to make a decision for Christ:

The Rev. K. R. Brewton, pastor, Monks Grove Baptist Church, Spartansburg, S.C.:

"This is a good thing Dr. Graham is doing. He is helping man to see the nakedness of his soul and showing him the way to God."

* * *

MRS. GEORGIA KORNE GAY, 60 Boyd St., Newark N.J.

"I am one of the counsellors and a member of the choir. This is a wonderful spiritual experience. It inspired me to compose two hymns, 'Alone With God' and 'Rest.'"

Mrs. Alexander Lloyd, 206-30 46th Ave., Bayside, L.I.:

"I and my husband have not missed a meeting during these first five weeks. We think they are very helpful and very much needed."

* * *

REV. A. M. MEANS, pastor of Mt. Zion Baptist Church, NYC, a brother of the Rev. R. P. Means, pastor, Abyssinia Baptist Church, Newark, N.J.:

"This is my sixth visit to one of these meetings. Dr. Graham is being used by God. I am impressed with the demonstration of the power of God I am witnessing here."

Mrs. Catherine Roper, 196 Maujer St., Brooklyn: "This is my first attendance and I have benefitted by coming."

MURRAY McCALL, 12, son of Mrs. Lula McCall, 124 Maujer St., Brooklyn:

"I enjoyed the singing by the choir most. I became interested in hymns during the three years I was in Sunday School in Bermuda."

Andrew V. Hannibal, 487 Decatur St., Brooklyn, a choir member:

"Dr. Graham is doing a great work. These meetings make you know what Christ means to you."

Sumter Ministers' Stand Against Race Violence Cited

Constitution Fri. 2-1-57
Atlanta, Ga. 9-4

The Georgia Council of Churches Thursday passed a resolution approving the Americus and Sumter County Ministerial Assn.'s stand deploring recent violence on the biracial Kiononia Farm at Americus.

The farm, which has been described by its director Clarence Jordan as a religious community practicing Christian brotherhood, has recently been the scene of mysterious explosions, fires, and shootings.

The resolution passed by the executive board of the Georgia Council has previously been approved by the United Church Women of Georgia, the Rev. Ed Driscoll said.

Driscoll said that the council resolution expressed endorsement of a resolution passed several weeks ago by the Sumter and Americus ministers which said in part:

"We deplore and condemn the use of violence in any form against property and/or persons because of their personal beliefs which do not endanger the rights of others. . . . We further condemn lawlessness in any form and call upon every citizen and the forces of law to do all things necessary to protect the rights, property and lives of others in our community, state and nation."

In other action, the council heard a report that 39 church bodies are uniting in the annual One Great Hour of Sharing relief program on March 31. This fund goes to church relief agencies in needy countries.

The council also learned that the Episcopal Diocese of Atlanta is joining with the group in ministerial work in the institutions of the state.

The next meeting of the executive board of the council will be held here on April 11, the Rev. Driscoll said.

9 1957

PARADER HELD IN SOUTH

Traffic Jam Is Laid to White Minister Leading Negroes

LOUISBURG, N. C., July 8 (AP) —A white minister leading a parade of Negroes to the dedication of a church near here was arrested yesterday and charged with obstructing traffic.

The Rev. Harry E. King of White Plains, Va., pleaded guilty before Justice of the Peace L. S. Ward at Centerville and paid a fine and costs totaling $21.75.

For the parade 100 or more Negroes assembled at Centerville, twelve miles from this town. The parade was to the new Mt. Zion Holiness Church about three miles away. In the parade were a brass band and cars driving two abreast.

Highway traffic was stalled for about fifty minutes, according to Constable Lloyd Gupton, who made the arrest.

Pilfering of church sum is charged

BISHOP W. E. FULLER

GREENVILLE, S.C. — A suit was filed in Federal District Court Monday charging a Holiness Church bishop with having pilfered over $2,000,000 of Church funds over a 20-year period.

The action, seeking $5,000,000 in damages and asking an accounting of all monies turned over to him, was filed against Bishop W. E. Fuller Sr. of Atlanta.

He was identified in the complaint as bishop of the Fire Baptized Holiness Church of God of the Americas.

* * *

THE COMPLAINT is signed by the Rev. J. P. Petty, a member of the Mitchell Chapel Church of the denomination, located in Spartanburg.

It sets forth that the action is in behalf of the Rev. Mr. Petty, individually and all other members of the denomination. Any damages awarded, the complaint states, would be distributed according to the by-laws of the overall church.

The denomination, according to the papers in the case, has about 40 churches and missions, all located in South Carolina.

Bishop Fuller, the suit charges, has been appropriating to his own use money turned over to him for church operations. Bishop Fuller, the suit alleges, now owns property in Atlanta valued at more man $2,000,000.

THE COMPLAINT alleges that more than $100,000 has been turned over to the bishop over the last 20 years by the general board of the church, portions of which are believed to have been misappropriated.

The Rev. Mr. Petty's suit also charges that Bishop Fuller's son, the Rev. W. E. Fuller Jr., has aided in defrauding the denomination and, for the past three years, has acted illegally as a bishop in the church.

Further, the Rev. Mr. Petty asks that all church records be turned over to the courts for an accounting.

9 1957

INTERDENOMINATIONAL MINISTERIAL ALLIANCE (FLORIDA)

Will Throw Full Weight Behind NAACP

Courier Sat. 2-9-57

Miami Organizations Pledge Unity in Civil Rights Battle

Pittsburgh, Pa. P. 4

MIAMI, Fla.—Plans for presenting a unified front in the local anti-segregation fight were outlined here at a joint meeting of the Interdenominational Ministerial Alliance and the Adelphian Club Thursday.

• Dr. John O. Brown was named chairman of the committee assigned to make plans for the formation of a Federation of Civic Action organizations so that this unified front could be perfected.

The meeting was called after daily newspapers had reported the Negro leadership had been divided into two camps and that the community was "confused" on just what to do in the matter of integration.

■

DR. BROWN in an interview after the "closed" meeting said that the group had agreed to discuss with city officials an "amicable and equitable" solution to segregation problems.

"And then if we can not get satisfaction, we will throw our entire weight behind the NAACP to fight this thing through the courts."

• Members of the joint committee representing the Ministerial Alliance and the Adelphian Club included Dr. Edward Graham, the Rev. Theodore Gibson, the Rev. John Culmer, Dr. Elmer Ward and Dr. H. H. Green and Otis James.

• Attending the joint meeting were Dr. James Lindsey, Mrs. Vernell P. Albury, the Rev. E. M. Blocker, L. H. Portlock Jr., Charles A. Lockhard, Dr. W. H. Murrell, E. N. Taylor, Rev. A. H. Harris, Rev. P. W. Williams, J. R. Taylor and Dr. I. P. Davis.

Malvin Jackson, acting president of the Adelphian Club, served as chairman of the luncheon meeting that was held in the Flamingo Restaurant of the Sir John Hotel.

Moore Elected By Ministerial Group

Afro-American Sat. 6-15-57 P. 3

Baltimore, Md.

SCHENECTADY, N.Y.—The Rev. Joseph W. Moore became the first colored man to hold an office in the Schenectady Interdenominational Ministers' Association when he was recently elected to the vice-presidency.

Pastor of the Friendship Baptist Church here, the Rev. Mr. Moore is one of four colored in the organization of 125 clergymen. Under the association's existing rules, vice-presidents ascend to the presidency the following year.

The Rev. F. D. Reid, Mt. Olive Baptist Church; the Rev. C. O. Van Putten, Duryee AME Zion Church and Elder E. W. Dix, Church of God in Christ, are the other three colored members of SIMA.

REV. JOSEPH W. MOORE

* * *

TIRTY-EIGHT, the Rev. Mr. Moore is also president of the Albany (N.Y.) Ministers' Conference.

Further, he is on the executive boards of the Community Welfare Council, Carver Community Center, County Council of Churches, NAACP and Empire State Sunday School and B.T.U. Congress.

The Rev. Mr. Moore did his college and seminary work at Temple University, Philadelphia. His first pastorate was the Community Baptist Church in Williamstown, N.J.

In 1953 he came to Schenectady. The Rev. Mr. Moore is married and has one daughter.

"Islam for the So-Called Negroes of America"

Courier

"And the Jews and the Christians say: 'We are the Sons of Allah and his beloved ones.' Say: "Why does He chastise you for your faults'?"—Holy Qur-an 5:18.)

Sat. 3-16-57

THE ABOVE sayings of the white race have deceived the so-called Negroes in America 100 per cent, and many black people throughout the earth. Christian whites claiming nearness to Allah (God) and making Jesus a member of their wicked race and even ascribe Sonship.

How have they been so successful in deceiving the whole world of dark mankind? Why did they kill the prophets of Allah? They even seek to take my life because I teach the truth of Allah which gives life to my people whom they have killed mentally.

Pittsburgh, Pa.

■

MY PEOPLE, because of the prosperity the Christians have enjoyed, think that the white race is the beloved people of Allah; therefore they think their religion, Christianity, is right. This is due to their lack of knowledge. They are given a great time of prosperity as never before witnessed by that race.

P. 2

But this doesn't mean that they are the beloved of Allah. Their prosperity will be followed by destruction. My poor black people were blinded and and dumb and think they have no place in the Divine Family, but this is a sad mistake. Wake up! Today, you have been chosen to be placed on top.

Islam is the religion of peace and security. You should accept it by the thousands. If the white people are the beloved of Allah, why aren't they good people? Why aren't they living the life of Jesus, whom they claim to be following?

They say Jesus taught them love; where is their love? Allah says: "We excited among them enmity and hatred to the day of resurrection: And Allah will inform them of what they did." (Holy Qur-an 5:14.)

This is a manifest truth. They are being informed of what they did. The white race is not at peace with each other. Can we seek peace among such evil, hateful and bloodthirsty people? They hate you so much that they dislike seeing you live in peace in their midst.

■

ISLAM IS the religion of peace and security. Why not Islam? Come down off the cross and get under the Crescent of Islam which will give you freedom, justice and equality. We are a nation in a nation. Do we want respect as others? First, respect self and others will you.

Protect your women as other nations do. Take your women at any price, out of the arms of the slavemasters' children and all men. Put a stop to this freedom of your women mixing with whom they please, regardless of the cost. Why do your women want their enemies? Give back to them everything you have received and accept your own and be yourself.

I am sorry that you did not visit our convention on the 24th through the 26th of last month. We enjoyed a wonderful time; the greatest and best of all. Converts began to pour into the Temples of Islam since the public learned in those three days of our convention. That will never be forgotten by those who visited it.

■

BETWEEN TWO and three thousand people attended throughout the convention, including two thousand Muslim delegates of my followers from every state in the Union. There was no smoking, drinking, weapons or disputes among them. A true example of brotherhood and peace as never witnessed before among persons who have been said to be the worse of mankind. It was a wonderful sight of unity to behold and which was due to Allah and Islam, the religion of peace.

Let the white race think well; if they would leave us to go to our God and religion of Islam and stop trying to hinder us by their threats of persecution, they would be doing themselves and their country a great favor, if they but knew.

Editor's Note: The opinions expressed in this column in no manner reflect the editorial policy or beliefs of the Pittsburgh Courier. The views are the author's.

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Salvation for the So-Called Negroes in Islam

Courier P. 2

Sat. 4-20-57

Pittsburgh Pa.

WILL they accept or reject it? Allah (God) is self-independent—having infinite knowledge and power over all—yet is the most loving, the most merciful. We are dependent upon Him, but yet the foolish disbelievers think and feel that they are self-independent of Allah.

The so-called Negroes will believe in Islam when they learn the **Truth** of it and a **chastisement** from Allah. According to the prophecies of both the Bible and Holy Qur-an Sharrieff, they will accept Islam, the true religion of Allah and the prophets. They are mentioned under many types in the Bible—in Ezekiel, the 37th chapter, as dry bones that only needed the word of **TRUTH** of Allah—to be able to live again (that is become divinely civilized and self-independent). The symbolic dry bones in the vision of Ezekiel, who had lost hopes of ever being anything like independent—as other people (37:11 Ezekiel), refused to listen at the word of TRUTH and had to be whipped into submission by the winds (wars) blowing from all parts of the earth. It is not the right understanding of the 37th chapter of Ezekiel to say that it is referring to Israel or any of the white race. The Holy Qur-an teaches that it is incumbent upon Him to give life (the truth) to the dead.

■

THE SO-CALLED Negroes are hindered by the old false believers (the Christians) with their ever-preaching the same old false, singing, mourning over the air, calling on a dead Jesus and a mystery God that doesn't exist. They (the so-called Negroes) were born in such falsehood and made to fear it by the slavemasters—lest they would not be fed, clothed or sheltered. This fear in the so-called Negroes has now increased to the fearing of not being given work to make an honest living. The slavemaster is practicing this scheme of fear on the so-called Negroes (who accept Islam) on certain Government jobs to frighten the so-called Negroes from accepting Islam.

■

IT IS ONE of their main tricks (the slavemasters) to keep them away from their (the so-called Negroes) salvation in Islam. The so-called Negroes should be **wise** to this old-time trick. The clergy and the educated class have the fear of losing their present positions and false respect of the slavemaster. But such people are mentioned as going to hell with beasts (Rev. 19:20), they must and will be made to acknowledge the **TRUTH**—for the slavemaster will soon be forced to give them up (Rev. 20:13).

When Pharaoh had enough of divine chastisement, he gave up the slaves so that they could go out with Moses and Aaron to the land that God would have for them. So will America give up the blind, deaf and dumb so-called Negroes—whom she (America) made blind, deaf and dumb when they were babies—and will help them to leave her as Egypt did her slaves, whether the so-called Negroes want to leave her or not. (Read Isaiah 14.) Ninety-eight per cent of the so-called Negroes at the present time are in doubt about Islam being the true religion. The other 2 per cent are with me—but they all will be with me soon as they see and feel a little of the chastisement from Allah.

■

AMERICA IS. the place where Allah will make Himself known and felt. I know Him and I am with Him. You say that you know God and only lie, for those who know Allah love, fear and obey Him. But, you love, fear and obey the devils—your open enemies—not Allah—the God of Truth, Freedom and Justice.

The **TRUE** religion must overcome all other religions, though the polytheists may be against it (Holy Qur-an 61:9). Christianity does not care for the true religion (Islam), because her nature is against truth and justice, and secondly, she fears her slaves (the so-called Negroes). Today, they are watching all the so-called Negroes to see which one shows signs that he or she believes in the Truth (Islam), that Allah (God) has given to me to give to my people (the so-called Negroes).

■

ALL OF THEM will wish that they were Muslims before it is over. They (the Christians) desire to put out the light of Allah with their (lying) mouths, but Allah will perfect His light though the disbelievers may be averse. (Holy Qur-an 61:8.)

Next week—"The Principle of belief in Islam."

Join onto your God (Allah) and religion, Islam, my people—the time is limited! Elijah Muhammad, Messenger of Allah, 5335 South Greenwood Ave., Chicago 15, Ill.

Mr. Muhammad Speaks!

EDITOR'S NOTE: The opinions expressed in this column in no manner reflect the editorial policy or beliefs of The Pittsburgh Courier. The views are the author's.

Courier Sat. 7-20-57

ISLAM, THE TRUE RELIGION, THE SO-CALLED NEGROES' SALVATION

Pittsburgh, Pa.

The History of Jesus' Birth and Death and What It Means to You and Me

Sat. 7-20-57

I WON'T be able to give a complete knowledge in one article. It will take a series of articles to tell of all the Prophets of God who are recorded in the Bible and Holy Qur-an Sharrieff. None is more controversial than the history of Jesus and none is more misunderstood. This misunderstanding is nearly 100 per cent among the so-called Negroes in the U. S. A., due to their following and believing what their enemies (the devils) have taught and written concerning Jesus' birth and death.

I do believe that if my poor blind, deaf and dumb people could be taught the true knowledge of the true history of Jesus, they would awaken at once. Some of the so-called Negroes' leaders (preachers) are dumber to the knowledge of Jesus' birth, life and death means than those who are following him, and for the sake of being called a leader (preacher) they are proud against the truth, and they will oppose it fearing the loss of their office. Thus—leading themselves and their followers to hell with the devils because of their blindness, love and fear of the devils.

I will teach you the truth as I have received it from Him —who is the Author of Truth—regardless to whom or what, for I speak not of myself—for I, too, was once blind, deaf and dumb, but I speak and write that which I have received of Him (Allah), and on Him do I rely.

There is no mentioning of Jesus in the history of Moses (Deut. 18:15-18). This cannot refer to the Jesus of 2,000 years ago, nor (Isaiah 9:6), nor even the 53rd chapter of Isaiah. For you disbelievers and blind guides who want me to prove what I teach, take a look at his history as recorded in the Holy Quar-an Sharrieff (3:41, 42, 44, 46), and try comparing it with the Bible's birth of Jesus.

When the angels said: "O Mary, surely Allah gives you good news with a word from Him (of one) whose name is the Messiah, Jesus, Son of Mary, worthy of regards in this world and the hereafter."

■

NOTE: In the verse above, Jesus is called according to Arabic transliteration "Al-Masih, Isa and Ibn-i-Maryan," meaning in English, the Messiah, Son of Mary. "Masih," says the commentator on the language, means either one who travels much or one wiped over with some such thing as oil, the same word as the Aramaic "Messiah," which is said to mean, the anointed. If the name means one who travels much, it could not refer to Jesus of two thousand years ago who spent his life in the small state called Palestine.

One of the main things that one must learn is to distinguish between the history of Jesus two thousand years ago and the prophecy of the Jesus who is expected to come at the end of the world. What we have as a history of the birth of Jesus 2,000 years ago often proves to be that of the Great Mahdi, the Restorer of the Kingdom of Peace on Earth who came to America in 1930 under the name of Mr. W. D. Fard. Later he admitted that he was Mr. Wallace Fard Muhammad, the one whom the world had been looking for to come for the past 2,000 years. According to the Holy Qur-an chapter and verse we have under discussion, the name Messiah, the meaning—fits that of the Mahdi more than any other man.

Courier

The Mahdi is a world traveler. He told me that he had traveled the world over and that he had visited North America for 20 years before making himself known to us, his people, whom he came for. He had visited t' Isle of the Pacific, Japan and China, Canada, Alaska, the North Pole, India, Pakistan, all of the Near East and Africa. He had studied the wild life in the jungles of Africa and learned the language of the birds. He could speak 16 languages and could write 10 of them. He visited every inhabited place on the earth and had pictured and extracted the language of the people on Mars and had a knowledge of all life in the universe. He could recite by heart the histories of the world as far back as 150,000 years and knew the beginning and end of all things.

Sat. 7-20-57

The names Christ, Jesus, Jehovah, God, Allah and many other good names, rightly are His names and He came to give divine names to the whole of the 17 million so-called Negroes. Jesus was made an example for the Jews (Holy Qur-an 43:59). Jesus and his mother were made as a sign (23:50).

289 Jehovah's Witnesses Baptized At Hester House

Informer Houston Tex.

Sat. 7-13-57

HOUSTON — Several hundred candidates for baptism were immersed in the shimmering waters of the swimming pool at Julia C Hester House, 1220 Solo Street, Friday, as a highlight of the regional meeting of Jehovah's Witnesses which was held at Sam Houston Coliseum.

Twelve ministers assisted 289 bathing suit-clad persons as they were baptized.

Dispensing with the ceremony with the same well-organized ease which has been an earmark of the convention, the ministers had baptized the entire group within less than two hours.

A rundown on the tabulations revealed that 97 men and 192 women were baptized including 58 Negroes, 178 whites, and 58 Latin Americans

The public declaration of dedication preceded the actual immersion at 8:30 at the Coliseum. K R Savoy officiated.

Following these declarations, a caravan of more than 100 automobiles moved slowly from the Coliseum to the Fifth Ward recreation center where the candidates were baptized.

Another illustration of efficiency was given when a group of men set up a canvas dressing room within a few minutes and dismantled the tent within minutes after the ceremony.

Following the rites, the delegates returned to the Coliseum where they heard W S Olson deliver a lecture on "Living True To Our Dedication by Preaching the Word."

2,000 Negro Witnesses Expected At Southwest Regional Meeting

Informer Houston, Tex.

Sat. 6-29-57

HOUSTON — Houston fast growing and colorful young titan among the world's cities, becomes host next week to 2,000 Negroes among 12,000 members of an equally fast-growing and influential religious movement, Jehovah's Witnesses. Arriving from all parts of the Southwest to open their fiveday convention next Wednesday in the Sam Houston Coliseum, the Witnesses will bring wih them a record of growth and expansion unparalled among today's many religions

From the days of the late Charles Taze Russell, who in the 1870's organized a small Bible study class in Pittsburgh, Pennsylvania, the

N H KNORR

Witnesses have experienced a world-wide expansion to find, in 1957, more than 640,000 active ministers of their faith preaching n 162 lands.

A unque feature of this growing Christian body was early established concerning financing. The decision was made to turn to the Biblical practice of receivng voluntary contrbutions wthout solicitaon. Thus, in all meeings of Jehovah's Witnesses today, whether in a smaller congregation in the African bush or a large assembly of many thousands in Houston, Texas, a collection plate is never passed. . . . . .

The first president of the Society, Pastor Russell, wrote books totalling over 50,000 pages and preached 30,000 sermons. His weekly sermons were printed in a syndicate of more than 2,000 newspapers with a combined circulation of 15,000,000 readers. Shortly before his death, Pastor Russell visited Houston, and on October 22, 1916, delivered a sermon at the old Beach Auditorium on Main Street.

The second president of the Society was Judge J. F. Rutherford, who believed that every member of Jhovah's Witnesses should be an active non paid Christian minister. Working toward this end during the 25 years of his term as president, he wrote over 100 books and booklets and lectured extensively throughout the world. After his death in '9422, his successor, N. H. Knorr, has continued to promote the same principles for Jehovah's Witnesses and has endeavored to continually improve the Society's methods of teaching and preaching.

The growth of Jehovah's Witnesses here in Houston has been no less spectacular. By 1909 only a small group had formed and they met in private homes to study. As their numbers grew they moved to the old Beach Auditorium and again to the Odd Fellows Hall. By 1926 their numbers locally had grown to about 80 and their first church was built at 46, Harvard Street. In 1939, Jehovah's Witnesses built their first "Kingdom Hall" as their meeting places have come to be known, at 2029 Harold Street. The present South Congregation meets there today. In 1941, the North Unit Congregation was organized. The growth and expansion has continued in Houston so that now there are eighteen congregations.

The first Negro congregation was established in 1915, meeting on

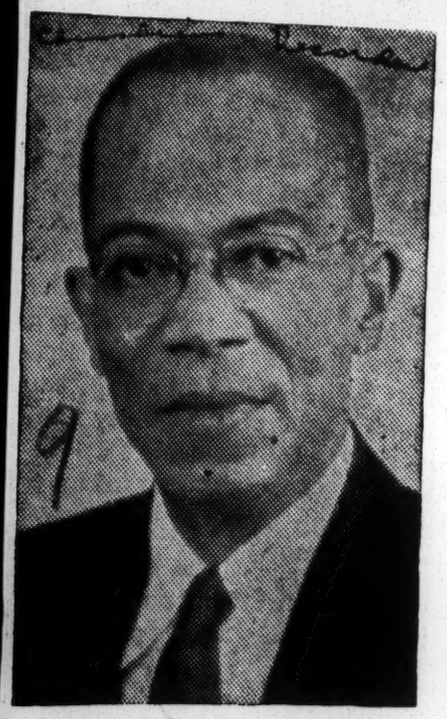
N H KNDRR

Canal Street. Ruth Lindsey is the only living charter member of the group still living in Houston. The group has grown steadily and at the present time there are two Negro congregations with several hundreds associated with them. David Blair is the presiding minster of the Acres Home Congregato and T. W. Deason presides at the Central Congregation. James H. Wheeler is the traveling represntativ of the Wachtower Society for Negroes in this area

9 1957

KENTUCKY COUNCIL OF CHURCHES

Rev. William Henry White, Vice President Of the Kentucky Council of Churches



REV. Wm. H. WHITE

On April 9th the Executive Committee of the Kentucky Council of Churches, meeting at Christ Episcopal Church, Louisville, Kentucky, elected the Rev. William Henry White, pastor of St. John A. M. E. Church, Frankfort, Ky., to the office of Vice President of the Council. The Council is composed of most of the major Protestant denominations in the state.

Rev. White writes Sunday School literature for his own denomination, currently editing the Intermediate Sunday School Quarterly. He is also State Director of Youth Work of the A. M. E. Church.

In his local community activities he is one of the two Negro members of the Community Council; member of the Youth Committee of the Advisory Board of the Salvation Army; a charter member of the Citizens for Frankfort; Chairman of the Legal Redress Committee of the N. A. A. C. P.; member of Frankfort Ministerial Association and Beta Mu Chapter of the Alpha Phi Alpha Fraternity.

—Mrs. Loretta C. Spencer

Lott Carey group has missionaries in Haiti, China, India and Africa

By RALPH MATTHEWS

WASHINGTON

"The people who have done most to change the course of the world," declared Dr. Howard Thurman in a recent address, "are those who had a dream in the heart because they gave others a standard around which to rally."

This quotation best describes the life of Lott Carey, the pioneer missionary and evangelist from whom the great Lott Carey Baptist Foreign Mission Convention took its name.

After saving enough money to buy his own freedom and that of his children, Lott Carey raised sufficient funds among the Baptist churches of Virginia to set sail for Africa. There he became the first missionary of the protestant denomination to carry the gospel to the dark continent.

CAREY was prompted by more than mere Christian zeal. Coupled with his religion was a yearning for freedom.

In his campaign for funds he always said "I wish to go to a country where I shall be estimated on my merits instead of my complexion."

Because others felt the same way, they rallied to his support and he went to Africa in 1821. His hopes and dreams, however, were destined to be shortlived. He was killed three years later while mixing gunpowder to defend himself against hostile natives.

* * *

HIS SACRIFICES gave inspiration to churchmen in later years, and when dissension arose over the high costs of foreign mission work in the National Baptist Convention held in Boston, a group organized the Lott Carey Convention. The organization took place December 19, 1897 at a special call meeting at Shiloh Baptist Church in Washington.

The discontent stemmed from the fact that the National Baptist Convention was using approximately 75 percent of its funds for operational expenses and only 25 percent for mission work.

The new organization reversed this order stipulating that 75 percent of all funds raised should be expended on foreign work.

This has been rigidly adhered to throughout the sixty years of the organization. The ratio for operations has been kept as low as 12 percent in many instances.

While they train American missionaries for work abroad, the body also employs natives in the locality wherever possible.

* * *

IN TRACING its gains the organization is proud of the progress it has made in its physical properties in foreign lands and in the development of leaders.

Among the distinguished Liberians who obtained their early schooling in the Lott Carey School in Liberia are Miss Angie Brooks, assistant attorney general of Liberia and delegate to the United Nations; Joseph Dukley, assistant secretary of agriculture, and David M. Thomas, cultural secretary of the Liberian Embassy in Washington.

Present headquarters of the Lott Carey Convention is located at 1501 Eleventh St., NW. Some of Washington's most distinguished clergymen have served as presidents and in other official capacities.

The present executive secretary is the Rev. Wendell C. Somerville, whose father, the Rev. C. C. Somerville, a North Carolina educator, was one of the founders of the convention.

* * *

PRESIDENT of the convention is Dr. J. Vance McIver, pastor of Union Baptist Church and a member of the State legislature of New Jersey.

The organization maintains missions in Liberia, the Belgian Congo, Haiti and India. It also provides scholarships for students from these countries and from China and Jamaica, B.W.I.

The first missionary of the Lott Carey Convention was the Rev. J. O. Hayes, a native of North Carolina, who had served under the old National Baptist Convention.

He went to Liberia in 1881. He was founder of the Baptist Church at Brewerville, the Ricks Institute and the Concord Industrial School for Boys.

Dr. C. C. Boone was the first missionary to be dispatched under the new setup, leaving from New York on April 13, 1901 taking with him his wife, the former Miss Eva R. Coles, a graduate of Hartsborn Memorial College in Richmond, Va.

Dr. Boone, seeing the need for further preparation for his work, returned to America and completed the medical course at Shaw University and the dental course at the Bodee Dental School in New York. Afterwards he returned to Africa where he labored for 25 years.

IN INDIA, missions and schools are maintained at Delhi, Meerut and Chakrata. The chief installation in Liberia is located at Brewerville near Monrovia. Vice President Nixon visited the place on his recent trip to Liberia.

It is difficult to estimate the numerical strength of the organization because it cuts across the lines of both national Baptist Conventions. It claims membership from both, with the various churches sending delegates to the session.

More than 1,500 delegates attend the annual meetings. During 1955-56, the organization raised a total of $89,783.95 from all sources.

Disbursements for the years totaled $105,672.44 of which $7,836.42 were applied to operations and $94,261.41 spent on missions.

Part of this was spent in court litigation in Haiti, where the convention was successful in regaining control of the body.

A new headquarters was also erected to replace one destroyed by fire in 1954.

How Lott Carey's Dream Is Paying Off

PIONEER CAREY WAS THE FIRST MISSIONARY TO AFRICA

CAREY WAS KILLED MIXING GUNPOWDER TO DEFEND HIMSELF AGAINST HOSTILE NATIVES IN LIBERIA

Afro American P. 30

TODAY MISS ANGIE BROOKS, A PRODUCT OF THE CAREY SCHOOL IS ASSISTANT ATTORNEY GENERAL OF LIBERIA SEEN WITH DR. WENDELL C. SOMERVILLE, SECRETARY OF THE FOREIGN MISSION BOARD

Foreign Mission Work Gets Bulk of Lott Carey Money

Courier Sat. 9-14-57 P. 12

Pittsburgh Pa.

ORANGE, N. J.—Delegates and visitors from some 20 states invaded Orange the week of Aug. 26 to attend the 60th annual session of the Lott Carey Foreign Mission Convention at the Union Baptist Church, the Rev. J. Vance McIver, host minister and president. Dr. Wendel C. Somerville is executive secretary.

All departments of the convention are in excellent condition. These departments are the Women's Auxiliary, under the matchless leadership of Mrs. Mary N. Ransome of Richmond, Va.; the Junior Young People's Department, led by the charming Miss Barbara Williams of Rankin, Pa.; the Laymen's League, that is guided by that prince of laymen, R. L. Holloman, and other auxiliary agencies which serve to raise funds for the Lott-Carey foreign mission program.

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ONE OF THE notable things about the convention this year was the ontstanding financial aid given by the officers of the convention. The average contribution per officer was $025 for the year.

The new home of teh Lott-Carey Convention located on 16th St., in Washington, D. C., has been inspiration to teh consituents who have visited the home since its acquisition in 1956.

Another convention highlight for 1957 was the fourth annual Youth Seminar held on the campus of the Virginia Union University, Richmond, Va., July 1-7. The fine results of the seminar make mandatory that is be hel another year.

■

ONE OF THE GEMS of the Lott-Carey Convention is the president of its Young People's Department, Miss Barbara Williams, young public school teacher of Rankin, Pa., a community 10 miles east of Pittsburgh. Miss Williams is the daughter of the Rev. H. R. Williams, pastor of the Mount Olive Baptist Church, a board member of the convention. Miss Williams is an aggressive leader with a pleasing personality and is a dynamic speaker and sweet singer.

The Lott-Carey Baptist Mission Convention is the only church convention among Negroes which carries on, exclusively, a program of foreign missions. They have mission stations in Africa, Haiti, India and the West Indian Islands.

■

SEVERAL FOREIGN students from the mission fields, which embrace the work of the Lott-Carey Convention, attended the sessions. Of special significance was the presence of two students from their mission stations in Brewerville, Liberia, West Africa: Bernard Benson and Jeremiah Walker. They will remain in the United States for four years as students at Shaw University at Raleigh, N. C., and A. and T. College, Greensboro, N. C.

The convention raised over $100,000 during the year and had an overhead expense of only 11 per cent, leaving the balance for actual mission work.

■

THE NEXT annual session will be held with the First African Baptist Church, Richmond, Va., in August, 1958. The Rev. Y. B. Williams is pastor.

The closing address was delivered by Dr. Mordecai Johnson, president of Howard University, Washington, D. C. Other speaking gems of the session were the messages of President McIver and Executive Secretary W. C. Somerfield. The Rev. K. O. P. Goodwin of Winston-Salem, N. C., delivered a masterpiece to the women's convention on the theme "Stones of Freedom." Special music was provided on Wednesday evening by the Wayland Baptist Choir of Baltimore, Md., and on Friday by the First Baptist Church Choir of Wadsworth, Ohio.

DR. FELIX B. JAMES, dean of the School of Religion of Virginia Union University, addressed the convention on Thursday afternoon. The women had charge of the evening service at Orange High School.

MEETING PREJUDICE face to face in panel discussion are these representative members of the Augustana Lutheran church at the 17th International Lutheran Youth Conference held at the Conrad Hilton Hotel, June 29-July 4. Members of Salem Lutheran church, 74th and Calumet ave. comprised the majority of the panel, which also included a representative of the Augustana church, 54th and Kimbark ave. Heading a duscussion on "Me — Prejudiced?" are (left to right) Harvey Julian, Patricia Turner, Jane Westberg, Roger Carlson, Barbara Miller, and Stanley Englund. The Rev. Philip A. Johnson, pastor of Salem, served as moderator.

Lutheran Youth Hit Bias At Confab Here

Defender Chicago Ill. p. 12
Sat. 7-13-57

Youth met the subject of prejudice head-on in a panel discussion Monday at the Conrad Hilton hotel as a feature of the 17th International Luthern Youth conference. The June 30-July 4th sessions were attended by more than 4,000 youth from all parts of the globe.

Serving as moderator was Pastor Philip A. Johnson of Salem Lutheran church, 74th and Calumet ave., an outstanding spokesman for integration in community and church life.

Participants in the panel discussion were five members of Salem youth groups: Harvey Julian, Roger Carlson, Stan Englund, Patricia Turner and Barbara J. Miller. The other panel member was Jane Westberg of Augustana Lutheran church, 54th and Kimbark.

STARTS AT HOME

"Prejudice starts in the home," was an almost unanimous opinion expressed by members of the panel and by the audience which included a school teacher from Austin, Texas, a Negro girl member of an integrated congregation in Houston, Texas, and convention delegates from Africa, Denmark, Sweden and other countries.

"Community attitude," was the second source given for the origin of prejudice.

Speaking eloquently on the subject, a Danish youth stated that if America would be the democratic leader of the free world, it must set an example of true democracy at work in all walks of life. He also stated that newspapers in Denmark contribute a large amount of space to race relations.

Expressing the popular Southern point of view, the Austin school teacher stated that integration can and will work in Texas, but it must be free from outside pressure if success is to be soon realized.

The question, "Do Negroes feel at home in the Lutheran church?" brought a loud "We do" from panel members and Negro youth in the audience.

MIXED SCHOOLS

A show of hands on the number of young people attending integrated schools showed two-thirds in mixed schools. Most felt that the schools are doing a good job in preparing for integration and making it work.

It was pointed out that while most churches teach against segregation, the Lutheran church has taken a position in a doctrinal statement against segregation.

On the question of intermarriag many felt that it would hasten the process of integration, but most expressed the opinion that it was not the wisest move for those seeking happiness to burden their marriage with social problems.

REV. PHILLIP JOHNSON

The discussion of panel members on the topic, "Me — Prejudiced?" was frank and pointed. The young people spoke from a variety of experiences in school and church life.

Roger Carlson is a student at Chicago Teachers' college; Stan Englund is a brilliant scholarship student at the Illinois Institute of Technology; Jane Westberg and Patricia Turner are students at the University of Chicago High school; Barbara Miller is a University of Michigan student and Harvey Julian is a student at Parker High school.

All are members of interracial Lutheran churches.

Two White Children Attend Negro Bible Class in Kentucky

Eagle p. 5
Thurs. 7-11-57
Lutes Olas

LOUISVILLE, Ky., (ANP) — As if to say "what works one way will work another," two white children attended vacation Bible classes in a Negro church last week directly following the admittance of Negro bible class students into a white vacation Bible school here.

The precedent setting action came last Sunday when two white children gracfously attended vacation Bible classes at the Calvary Methodist church here. Earlier, 17 Negro children had been accepted and attending Bible classes at the Grace Lutheran church here, an all-white church.

Mrs. Leonard Jonnson, wife of the pastor of the Methodist church, stated "we're mighty glad to have them. We've been hoping some would come and our doors have been open always to them."

The integrated situation in vacation Bible classes is the first such thing of its nature in this city. No disturbances have occurred as a result of it.

Young People Face Big Issues

REPRESENTATIVES of many foreign countries gave close attention to the discussion on prejudice participated in by youth who had experienced church life and school life as a part of an interracial group. A lively discussion from the floor brought remarks from an Austin, Texas, school teacher, a student from Tanganyika, Africa, a Negro girl from an integrated church in Houston, Texas, and delegates from Sweden and Denmark.

Unity Of Churches To Fight Bias Urged By Lutheran

Dr. Oscar Benson Notes Unrest Of Colored Races

World p. 4
Birmingham, Ala.
6-29-57

OMAHA, Nebr. (ANP) — Dr. Oscar A. Benson, president of the Augustana Lutheran church, in his message to the 98th annual synod here last week urged that Christian churches unite in their determination to eliminate racial resentment, crime in any form and "international gangsterism."

He declared that "the colored races of the world are seething with unrest, and with the resentment they bear toward the white races they become easy prey of communism."

The situation facing the American Indian was also touched upon, when Dr. Bunche said "Missions among Indians have already taught the churches of America once again that segregation is not a problem affecting only Negroes.

"Living on reservations, these first Americans' are quite outside the consciousness of most of their fellow citizens, except when they migrate to some of our larger cities."

Lutherans Get Grant From Fund

Defender Sat. 6-15-57 p.18

Chicago Ill.

NEW YORK — The Fund for the Republic announced it had made a grant of $10,000 to the United Lutheran church in America for its study of race relations.

The grant will be used to assist congregations of the church in the South to develop a study and action program on race relations, Dr. Harold Letts, secretary for social action of the Board of Social Missions, announced.

The United Lutheran church is tht largest Lutheran body in North America with more than 2,360,000 members.

The Fund for the Republic grant, Dr. Letts said, will be used by the church to further the community study and action program growing out of a School on Race Relations which the board will hold on the campus of Wittenberg college, Springfield, Ohio June 24-28.

More than 100 leaders, selected by the 32 synods of the United Lutheran church, will attend the school, according to Dr. Letts.

Purpose of the conference will be to prepare its participants to conduct local study and discussion programs on race relations, Dr. Letts said, with special attention to Christian orientation and background material on race relations in the U. S. and Canada.

There will be biblical-theological studies and lectures as well as an analysis of the problem of race relations from a sociological point of view and panel discussions on integration in the church.

The Board of Social Missions has appropriated $5,000 for the expenses of the five-day conference.

Dr. F. Eppling Reinartz, New York, secretary of the United Lutheran church and president of the National Lutheran Council, will address the school at its opening session.

"The Christian Interpretation of Race" will be discussed in a theological presentation by the Rev. Dr. T. A. Kantonen, professor of systematic theology at Hamma Divinity School, Springfield. Dr. Karl Hertz, associate professor of sociology at Wittenberg college and Hamma Divinity school, will speak on "Sociological Analysis of Race and Cultural Issues."

Other speakers will include Dr. William C. Walzer, New York, of the Joint Commission on Missionary Education of the National Council of Churches, and Dr. Letts who will discuss the statements of the United Lutheran church on human relations and desegregation.

Unity Of Churches To Fight Bias Urged By Lutheran

Daily World Thurs. 6-27-57 Atlanta Ga. P.1

Dr. Oscar Benson Notes Unrest Of Colored Races

OMAHA, Neb.—(ANP).—Dr. Oscar A. Benson, president of the Augustana Lutheran church, in his message to the 98th annual synod here last week urged that Christian churches unite in their determination to eliminate racial resentment, crime in any form and "international gangsterism."

He declared that "the colored races of the world are seething with unrest, and with the resentment they bear toward the white race, they become easy prey of communism."

The situation facing the American Indian was also touched upon, when Dr. Bunche said "Missions among Indians have already taught the churches of America once again that segregation is not a problem affecting only Negroes.

"Living on reservations, these first Americans' are quite outside the consciousness of most of their fellow citizens, except when they migrate to some of our larger cities."

S. C. Lutheran Brotherhood To Meet Here

News & Courier Thurs. 6-27-57 Charleston S.C.

St. Andrew's Church To Be Conference Host

p. 18-a

The Southern Conference of the Lutheran Brotherhood of the Synod of South Carolina will meet Sunday afternoon at 3:30 o'clock in St. Andrew's Lutheran Church, 43 Wentworth St.

There are 27 churches in the Southern Conference and each church is asked to have at least 10 members present. Lutherans among the Armed Forces stationed in the Lowcountry, also are invited.

The devotional period, opening the meeting, will be conducted by a member of the host church.

The program will be directed by Edward F. Kornahrens of Summerville, first vice president, and program chairman. The principal speaker will be Sidney D. Duncan. His topic will be "A Christian in Politics." Duncan is a member of the S. C. House of Representatives from Richland County, and is a member of the Lutheran Church of the Incarnation in Columbia. He also is president of his Congregational Brotherhood.

Members of St. Andrew's will welcome the delegates, serve as hosts during the gathering and provide refreshments following adjournment. The social hour will be held in the parish house auditorium.

The business session will be conducted by the conference president, Lawrence T. Garick of Orangeburg. Other officers are Capt. John C. Myers of The Citadel, Charleston, second vice president; Harold L. Lubs, secretary, Charleston; Harry Dehrmann, treasurer, Charleston; the Rev. Harry Weber, pastoral adviser, Cameron; and Louis F. Ostendorff, Charleston, promotional secretary.

Standing committee chairmen are: Brotherhood Gift Fund, F. W. Jessen, Summerville; Evangelism, Carl E. Meynardie, Berkeley Hills; Stewardship, John Rolling, Avondale; Boy Scouts, James H. Shirer, Elloree; Lutheran Men's Magazine, Thomas L. Smith Jr., Charleston; In Memoriam-Life Memberships, Lews M. Boice of Orangeburg.

Lutheran Youths Attend Confab

Informer Sat. 7-6-57 p.7

Houston Tex.

HOUSTON — Among hundreds of youths attending the 17th International Luthern Youth Conference of the Augustana Luther League which was held in Chicago from June 29 to July 4 were seven Houstonians. They are Pat Tiche, Kay and Jeanne Anderson and Dianne Williams of Augustana Lutheran Church on Wheeler Avenue; and Andrea Mercer, Linda Hines and Dorothy Bohn from Christ the King Lutheran Church on Greenbriar.

The young people were accompanied by their counselor, Evelyn Johnson, and traveled on a special train with the Texas delegation, joining with many other youths in Kanasas ity.

Special features of the convention for which almost 5,000 leagu registered was an all youth choir choir of more than 900 voices, a brass choir, inspirational services at the Chicago Coliseum.

Included on the list of eminent speakers for the group of young sters were Dr Hanns Lillie, Bishop of Hanover, Germany; Pastor Phil ip Potter, Youth Department, World Council of Churches; Congressman Walter H. Judd; and many others.

The group was treated to a sigh'seeing tour of Chicago before leaving for the return trip to Houston.

The Texas Conference expects to host the next International Youth Conference, planned for 1959.

Lutherans Urged to Act On Crime

Herald Tribune New York Wed. 6-19-57

OMAHA, June 18 (AP).—Christian churches everywhere must unite in their determination to eliminate racial resentment, crime in any form and "international gangsterism," Dr. Oscar A. Benson, president of the Augustana Lutheran Church, told the ninety-eighth annual synod today at the opening of its eight-day convention.

In his annual message to the synod's opening business session this afternoon, Dr. Benson declared "the colored races of the world are seething with unrest, and with the resentment they bear toward the white race, they become easy prey of communism."

He also pointed to the "plight of the American Indian," declaring "missions among Indians have already taught the churches of America once again that segregation is not a problem affecting only Negroes.

"First Americans"

"Living on reservations, these 'first Americans' are quite outside the consciousness of most of their fellow citizens, except when they migrate to some of our larger cities," Dr. Benson said. It is reassuring, he continued, "that our Board of American Missions is approaching the problem aggressively."

He warned against passing "pious resolutions at Synod" to work toward correcting evils, onl yto forget them on return to local areas.

"In 1958," Dr. Benson announced, "our church will emphasize the responsibility of the local parish to its community, an opportunity to implement the social program of a united Christian fellowship."

Lutherans Seek Quick End To Segregation

Dispatch Sat. 2-9-57 p. 4

ATLANTIC, N. J. — (ANP) — "The sin of racial discrimination in America" must be wiped out quickly, according to representatives of five million Lutherans who vehemently called for the opening of public institutions to all people "on equal terms without racial restrictions or reluctance."

Such was the tone of the National Lutheran council, embracing eight Lutheran denominations, as the group frowned upon racial discrimination in this country and urged a speedy death of it.

The council said:

"Indifference to the basic rights of free Americans still is a sinful fact in this country and it is the duty of all the faithful to have done away with this sin not only in our churches, but everywhere."

The council condemned "disposition to stratify society" on the basis of color or other differences.

Lutherans Begin World Convention

Post & Times Herald P. 15-C Fri. 8-16-57

MINNEAPOLIS, Aug. 15 (AP) Banding under the theme "Christ Frees and Unites," one of the globe's largest Protestant church groups convened here tonight for the Lutheran World Federation Assembly.

Seven hundred delegates from 57 church bodies, embodying some 50 million of the world's estimated 70 million Lutherans, were seated when the opening sermon was delivered by an Iron Curtain Bishop, Lajos Ordass of Hungary.

A picturesque processional of robed church dignitaries from Central Lutheran Church to the main meeting place in the municipal auditorium, two blocks distant, preceded the assembly start.

Business sessions begin Friday morning with speakers accenting various aspects of the general theme. Discussion groups and committee meetings take over the afternoon periods with their reports to be presented ta plenary sessions later on in the 10-day meeting.

Evening meetings, open to the public, will be keynoted by such world church leaders as Bishops Otto Dibelius of Germany and India's Rajah Manikam. In addition to such topics as "Growing Nationalism" and "The Church and State," the public programs will include a music festival featuring soloists and a massed choir.

Visitors also have been invited to inspect a wide assortment of display booths at the auditorium, setting forth the work of Lutheran congregations around the world, including mission efforts, social and welfare projects.

The assembly ends Aug. 25 with a worship service expected to draw as many as 100,000 to the State Capitol grounds in St. Paul.

WORLD ASSEMBLY CALLS LUTHERANS

Times P. 16-C Sat. 8-10-57

Federation Leaders to Meet Thursday in Minneapolis —Service on Mayflower

By GEORGE DUGAN

Church leaders from twenty-nine countries will gather in Minneapolis Thursday for the eleven-day Third Assembly of the Lutheran World Federation.

The federation represents 50,000,000 Lutherans in fifty-seven church bodies over the world. Previous assemblies were held in Lund, Sweden, in 1948 and Hanover, Germany, in 1952.

It will be the first and probably the last world gathering of Lutherans to convene in the United States during the present generation.

Bishop Hanns Lilje of Hanover, president of the federation will preside at business sessions and deliver the keynote address.

Other prominent speakers will be Bishop Lajos Ordass of the Lutheran Church in Hungary and Bishop Otto Dibelius of the Church of Berlin-Brandenburg.

Eight church bodies affiliated with the National Lutheran Council will be hosts to the assembly. They are the United Lutheran Church in America, the Evangelical Lutheran Church, the American Lutheran Church, the Augustana Lutheran Church, the Lutheran Free Church, the United Evangelical Lutheran Church, the Suomi Synod and the American Evangelical Lutheran Church.

In Memory of the Pilgrims

An interdenominational worship service will be held tomorrow at 9 A.M. aboard the Mayflower II, berthed for the summer at the Hudson River Day Line Pier, West Forty-first Street.

Capt. Alan Villiers, master of the vessel, will lead the responsive Scripture reading and the Rev. Dan M. Potter, director of the Protestant Council of the City of New York, will speak on this country's heritage of religious freedom. The outdoor shipboard service will be under the sponsorship of the council, an organization representing 1,700 churches.

Moravian Synod Session

The first General Synod of the 500-year-old Moravian Church to be held in twenty-six years and the first ever held in the United States will begin on Tuesday in Bethlehem, Pa. It will continue through Sept. 10.

The Moravian Church was founded five centuries ago in Czechoslovakia by followers of John Hus. It predates Martin Luther and the Protestant Reformation by 100 years.

It is expected that two delegates representing the church in that Iron Curtain country will attend the General Synod. Five bishops will participate and join in consecrating a new bishop from Tanganyika, East Africa.

In 1740 Moravians established a settlement in Pennsylvania and named it Bethlehem. During the Colonial period Moravian centers were "closed" communities. Land was owned by the church as well as business enterprises.

Winston-Salem, N. C., was founded by the church in 1766 and became the major Moravian center in the South.

Christian Science Subject

The lesson-sermon topic in Christian Science churches tomorrow will be "Spirit." The Golden Text: "Now we have received, not the spirit of the world, but the spirit which is of God." (I Corinthians ii:12).

Spellman K. of C. Chaplain

Cardinal Spellman has accepted the state chaplaincy of the Knights of Columbus, it was announced this week by State Deputy Emmett Burke of Yonkers.

The prelate has been a member of the K. of C. since his youth when he joined the order in his home town of Whitman, Mass. In 1942 he entered the Fourth Degree with a class of 300 candidates that included two other bishops and thirty members of the clergy.

The fraternal order has 108,000 members in the New York jurisdiction with 290 councils.

Preachers Here From Abroad

New York churches will be host tomorrow to several prominent clergymen from overseas. Services will be held at 11 A. M.

Among the guest preachers will be the Rev. Dr. Arthur H. Butler, rector of Monkstown, Dublin, at St. Bartholomew's Protestant Episcopal Church, Park Avenue and Fifty-first Street; the Rev. Dr. J. Russell Chandran, president of the United Theological College, Bangalore, India, at Riverside Church; the Right Rev. Adelakun Williamson Howells, Anglican Bishop of Lagos, Nigeria, at the Cathedral of St. John the Divine (Protestant Episcopal) and the Rev. Dr. Andrew Thakur Das of Lahore, Pakistan, at the First Presbyterian Church of Brooklyn, 124 Henry Street.

Appointed to Church Posts

The Rev. Gilbert L. Weidman of Quincy, Ill., has been named associate director of the Office of Finance of the National Council of the Churches of Christ in the U. S. A. . . . Mrs. Alfred Ryder of the Gravesend Reformed Church, first vice president of the Brooklyn Council of Church Women, has been appointed chairman of the Council's Court Committee, an assisting agency for the Protestant Court Consultant at Children's Court. . . . The Rev. Dana H. Johnson of Springfield, Ohio, has accepted the position of field director for the Lutheran Evangelism Mission of the United Lutheran Church in America.

Lutherans Sessions On Wednesday

Herald Tribune New York Sun 8-4-57

2 World Groups Will Meet in U. S.

Special to the Herald Tribune

SPRINGFIELD, Ohio, Aug. 3 —With 400 delegates expected from twenty-nine countries representing all of the continents except Antarctica, the Lutheran World Conference on Social Responsibility will be held at Wittenberg College for four days starting Wednesday.

The conclave, calling for an intensive study of social responsibilities in the atomic era, will be sponsored by the Lutheran World Federation.

"Christ Frees and Unites—For Responsible Service" will be the theme of four plenary sessions and eighteen round table discussions.

Four languages—English, German, Swedish and French—will be used.

Dr. Anders Nygren, Bishop of Lund, Sweden, and the Lutheran World Federation's first president, will be a major speaker, with an address Thursday morning on "The Contexts Within Which the Church Develops Social Responsibility."

18 Topics on Schedule

Dr. Volkmar Martinus Herntrich, Hamburg, Germany Bishop of the Evangelical Lutheran Church in the State of Hamburg, will deliver the keynote address at the opening plenary session Wednesday. "The Nature of Man and His Destiny According to the Christian Faith" will be his subject.

"Methods and Resources Available to the Church in Providing Responsible Service to People" will be the subject of the Rev. Andreas Grasmo, general secretary of the Oslo Innermission, Oslo, Norway, Friday's plenary session. At the Saturday session Dr. Carl F. Reuss, Columbus, Ohio, secretary of the Commission on Inner Missions of the Lutheran World Federation, will summarize findings of the four-day conclave.

"Individuals in Conflict With Society," "The Sick and Emotionally Disturbed," "The Mentally and Physically Handicapped," "The Christian Individual and His Role in Groups," "Struggle for Recognition and Status," "Pressures of Population Change" and "New Responsibilities and Opportunities for Social Welfare in a Changing Society" will be among the eighteen subjects covered in round table discussions.

To Probe Church's Mission

MINNEAPOLIS, Aug. 3 (AP).—World Lutheranism assembles hundreds of its most distinguished figures here soon for a probing and perhaps nerve-touching examination of the church's role in Christendom.

For ten days starting Aug. 15 churchmen of the world's biggest Protestant denomination will try to answer pivotal questions that go to the core of the modern church's mission.

They will debate subtle theological points. But they also intend to come to grips with such hard issues as how the church should deal with communism, colonialism, national policies and what it should do about healing rifts between Lutheran bodies.

The giant third assembly of the Lutheran World Federation will draw 275 official delegates from fifty-seven church bodies representing 50,000,000 of the world's 70,000,000 Lutherans. Joining them will be 500 official visitors, observers from member and non-member church bodies, and thousands of spectators.

From Iron Curtain Lands

Lutheran churches in at least four Iron Curtain countries—East Germany, Hungary, Poland and Czechoslovakia—have been permitted by their Communist governments to send representatives.

Their presence, opposed by some but emphatically defended by the bulk of the Western Lutheran leadership, could give rise to tensions.

Officials of the assembly's advance guard here expressed fears that refugees from Iron Curtain countries living in Minneapolis and neighboring St. Paul might demonstrate against the Eastern Europe delegates.

Some Lutheran leaders them-

selves are represented as feeling it is a mistake to accept delegates from Red-dominated lands, that churches in those countries are not free.

Taking the other view is stocky, plain-speaking Bishop Hanns Lilje, of Hannover, Germany, the federation president who twelve years ago was liberated from the Nazi hangman by American troops.

"We will not be fooled," he said. "If there is a man who is just a servant of the other system (atheism) and who does not really care for Christianity, we would soon find him out."

URGE LUTHERAN STUDY OF ALL CHURCH VIEWS

Sunday Tribune Chicago Ill. Sun 8-18-57

Greater Unity Needed, Theologians Say

BY RICHARD PHILBRICK

[Chicago Tribune Press Service]

Minneapolis, Aug, 17—Two theologians today told delegates attending the third assembly of the Lutheran World federation here that Lutheranism should study the doctrines and history of the Roman Catholic and other churches.

The Rev. Dr. Vilmos Vatja, director of the federation's department of theology, reported that in the conversations of churches looking toward greater unity among them the attitude of the Lutheran church "is followed by the critical eyes of other confessions."

Study Other Views

He cited what he termed a "theological offensive" of the Roman Catholic church, unity discussions with Reformed churchemn, and the attitude of the Anglican church toward other faiths as important reasons for an examination of other doctrines.

His views were seconded by the Rev. Dr. Hans-Werner Gensichen of the faculty of Heidelberg university in Germany. Asserting that the unity of the church is based on faith impelled by love, Dr. Gensichen said "the only way for the Lutheran church to approach the other churches is the way of doctrinal discussion."

"On the other hand it has become clear that unity in faith and in the proclamation of the gospel does not mean complete unity in theological interpretation and doctrine," he observed.

Urges More Unanimity

Dr. Gensichen urged Lutheran churchmen to strive for a "higher degree of unanimity within our own ranks" in order to present a united front to other groups. In support of his plea, he pointed out that tho Lutherans sharply distinguish between their doctrine of the Lord's supper and the doctrines of other churches, "we ourselves are today perhaps farther than ever from complete agreement in our beliefs concerning it."

The recommendations of the theologians followed a proposal yesterday that the federation establish an institute for the study of the Roman Cahlolic church.

In answer to questions about it later, Bishop Hanns Lilje of Hannover, Germany, federation president, commented that "the Roman Catholic church, like the Lutheran church, is moving with the times. It is not today the same church it was in Martin Luther's day."

Must Re-Think Decision

"Each generation of Protestants must re-think the decision of the 16th century [Reformation]," he asserted. "We must be able to say why we today are not Roman Catholics."

Asked if an institute would draw Catholics ans Protestants into a discussion of their differences, Bishop Lilje replied, "We want relationships with the Roman Catholic church."

He expressed a hope there would be a frank and open exchange between Lutherans and Roman Cathlics and added "We want the truth. Even if it is unpleasant, we want to know it."

Lag on Integration In Church Deplored

Portland Times Herald

Chicago Daily News Service

MINNEAPOLIS, Aug. 20—A Lutheran educator chided Christians today for dragging their feet on racial integration of churches.

Portland Oregon Wed. 8-21-57

"There is need for repentance," said Edgar M. Carlson, "because as Christians we were not far ahead of secular authorities in abolishing the color line within our worshiping communities."

Carlson, president of Gustavus Adolphus College in St. Peter, Minn., spoke here at the third assembly of the Lutheran World Federation.

Describing race relations as an "issue that confronts modern Christians with a special urgency," Carlson declared:

"The record of the more fortunate and privileged races, and in particular the white race, is compiled of sufficient injustice and oppression to give the lie to any pretense of racial superiority."

In the United States, he said, Christians "have reason to be proud and grateful for the patience and good judgment which has generally characterized the reaction of the Negro people to the decision of the Supreme Court in behalf of equality."

But, he added, "we have reason for embarrassment and shame that certain elements among the white race have not demonstrated equal qualities of character and citizenship."

Another warning, that the Christian world is in danger of losing Asia, was sounded Monday night by a Lutheran bishop from India.

The Rt. Rev. Rajah B. Manika, head of the Tamil Evangelical Lutheran Church of India, said:

"The belief that religion is an opiate of the people is gaining ground, especially among the student classes and workers in industries."

Lutheran leaders from Europe also brought some new ideas to this first world gathering of their church on American soil.

A Norwegian, for instance, Fridtjov Birkeli, called upon the church to "conquer the air" through world-wide missionary radio broadcasting.

Lutheran Leaders Open World Assembly in U. S.

Star Thurs. 8-15-57 Washington D.C. P. 27-a

By CASPER NANNES

Star Staff Correspondent

MINNEAPOLIS, Aug. 15—The most significant Lutheran gathering ever held on American soil opens in the Minneapolis Auditorium tonight with a solemn worship service.

The service formally inaugurates the third assembly of the Lutheran World Federation.

Nearly 300 delegates representing 57 church bodies having about 50 million of the world's 70 million Lutherans will attend.

Joining them will be 500 official visitors, many observers from member and non-member church bodies, and thousands of Lutherans and other visitors.

Hungary Bishop to Preach

Bishop Lajos Ordass of Hungary, restored to office last fall after spending eight years in prison and under house arrest for allegedly failing to tell the Red government about relief funds from America, will deliver the sermon.

During the next 10 days the delegates will study and debate theological and other issues gravely affecting the place of the church in a world torn by fear of war.

Theme of the epochal meeting, probably the only one of its kind to be held in the United States during the present generation, is "Christ Frees and Unites."

Dr. Carl E. Lund-Quist, executive secretary of the federation, said at least 37 Lutheran church leaders from four countries behind the Iron Curtain—East Germany, Hungary, Poland and Czechoslovakia—will attend the assembly.

There presence has been opposed by some Lutherans who consider it a mistake to accept delegates from Red-dominated lands, contending that churches in those countries are not free.

Majority Approves

But the overwhelming majority of Western Lutheran leaders defend the presence of these delegates. Bishop Hanns Lilje of Hannover, Germany, federation president, said the Lutheran church believes "the shepherd must stay with his flock and ministers serving congregations in Eastern Europe must stay there as long as members remain."

The assembly will have nine plenary sessions, many discussion group meetings, special programs for visitors, open publiv event gatherings each night and a youth parade and rally on August 24. The assembly will conclude with a huge festival service, expected to attract 100,000 persons, on August 25 at the Minnesota State Capitol grounds in nearby St. Paul.

The Lutheran World Federation is the successor to the Lutheran World Convention, organized in 1923 at Eisenach, Germany, by 151 representatives from churches in 22 countries. The World Convention, after meeting in Copenhagen in 1929 and Paris in 1935, was reorganized as the Lutheran World Federation in 1947 at Lund, Sweden. The federation last met in 1952 at Hannover, Germany. Its headquarters is at Geneva, Switzerland.

Eight American Lutheran churches, with approximately 5 million of the 7.5 million Lutherans on this continent, are members of the federation. They are the United, Evangelical, American, Augustana, Free, United Evangelical and American Evangelical Lutheran Churches and Suomi Synod.

World Lutheran Delegates Convene in Minneapolis Next Week to Study Mission

Inquirer P. 8

MINNEAPOLIS, Aug. 3 (AP).—World Lutheranism assembles hundreds of its most distinguished figures here next week for a searching examination of the church's role in Christendom.

For 10 days starting Aug. 15 churchmen of the world's biggest Protestant denomination will raise and try to answer pivotal questions that go to the core of the modern church's mission.

They will debate subtle theological points. But they also will discuss such difficult issues as how the church should deal with Communism, colonialism, national policies and what it should do about healing rifts between various Lutheran bodies.

The third assembly of the Lutheran World Federation will draw some 275 official delegates from 57 church bodies representing about 50 million of the world's 70 million Lutherans. Joining them will be nearly 500 official visitors, observers from member and nonmember church bodies, and thousands of spectators.

Lutheran churches in at least four Iron Curtain countries—East Germany, Hungary, Poland and Czechoslovakia — have been permitted by their Communist governments to send representatives.

Their presence, opposed by some but emphatically defended by the bulk of the Western Lutheran leadership, could give rise to tensions.

Officials of the assembly's advance guard here expressed fears that refugees from Iron Curtain countries now living in Minneapolis and neighboring St. Paul might demonstrate against the eastern Europe delegates.

Some Lutheran leaders themselves are represented as feeling it is a mistake to accept delegates from Red-dominated lands, that churches in those countries are not free.

Mainly, what Lutherans will be seeking here is a broader understanding of divergent views. They will try to forge stronger unity within the church, and between the church and other Christian faiths.

Stop Dragging Your Feet, Says Educator

Lutherans Told to Speed Integration

By DAVID MEADE
Miami Herald-Chicago News Wire

MINNEAPOLIS—A Lutheran educator Tuesday chided Christians for dragging their feet on racial integration of churches.

P. 4A

"There is need for repentance," said Dr. Edgar M. Carlson, "because as Christians we were not far ahead of secular authorities in abolishing the color line within our worshiping communities."

Dr. Carlson, president of Gustavus Adolphus College in St. Peter, Minn., spoke here at the third assembly of the Lutheran World Federation.

Describing race relations as an "issue that confronts modern Christians with a special urgency," Dr. Carlson declared:

Wed. 8-21-57

"The record of the more fortunate and privileged races, and in particular the white race, shows sufficient injustice and oppression to give the lie to any pretense of racial superiority."

Miami, Fla

In the U.S., he said, Christians "have reason to be proud and grateful for the patience and good judgment which has generally characterized the reaction of the Negro people to the decision of the Supreme Court in behalf of equality."

But, he added, "we have reason for embarrassment and shame that certain elements among the white race have not demonstrated equal qualities of character and citizenship."

Another warning — that the Christian world is in danger of losing Asia — was sounded by a Lutheran bishop from India.

The Rt. Rev. Dr. Rajah B. Manika, head of the Tamil Evangelical Lutheran Church of India, said:

"The belief that religion is an opiate of the people is gaining ground, especially among the student classes and workers in industries."

"The French and Russian revolutions," he said, "are dwarfed in comparison with the changes taking place in Asia and Africa."

Lutheran leaders from the old country — Europe — also brought some new ideas to this first world gathering of their church on American soil.

The setting is appropriate in this typical "New World" city where one in five are Lutherans.

Minneapolis is a town of stainless steel and glass, brick and plenty of elbow-room.

But invigorating ideas — rather than rarefied atmosphere — are causing the Lutheran World Federation's third assembly to take a long look at how their church fits into modern times.

A Norwegian, for instance, called upon the church to "conquer the air" through worldwide missionary radio broadcasting.

"We don't know yet whether Africa will become a so-called Christian Continent or not," said Dr. Fridtjov Birkeli.

The director of the federation's Department of World Missions added that "it depends upon what the Christian church will be doing in these years to come."

He pointed out that in Japan, broadcasts of the "Lutheran Hour" radio program have led to formation of local congregations.

The "Lutheran Hour" is sponsored by the church's Missouri Synod, which is not affiliated with the LWF.

"We simply cannot afford to go on using old methods" Dr. Birkeli declared. "The Lutheran Church must conquer the air."

Lutherans Call Segregation 'Sinful,' Urge Fast Riddance

Afro-American Baltimore, Md. Sat. 2-9-57

ATLANTIC CITY — Spokesman for the Lutheran Church called for "quickened efforts" last week to rid America of "this sin of racial discrimination."

The appeal was contained in a resolution adopted by the 39th annual meeting of the National Lutheran Council attended by representatives of 5 million members of the denomination.

Other highlights of the convention were disclosures of a 4.2 per cent increase in integrated congregations in the denomination during the past four years and predictions of a state-federated showdown on the segregation issue.

The anti-discrimination resolution, drawn up by a committee headed by the Rev. Charles B. Foelsch, president of the Pacific Lutheran Theological Seminary, contends that public institutions should be open to all people "on equal terms without restriction or reluctance."

Describing "indifference to the basic rights of free Americans" as a "sinful fact" in the United States, the Council declared:

"It is the duty of all the faithful to have done with this sin, not only in our churches, but everywhere."

* * *

A RELATED REPORT on the church efforts to take in "all people in reach, whatever their color or background," revealed that during the past four years the number of integrated congregations among the denomination's 16,000 has grown from 2 to 6.2 per cent.

The Lutheran program of "intercultural outreach," aimed at promoting integration in congregations of races and other differing groups, was described as "one of the greatest missionary frontiers in our generation."

The program was indorsed during a session marked by predictions of heightened racial tensions and a possible state-federal showdown over the segregation issue during the coming year.

Dr. Robert E. Van Deusen, secretary of the Washington office of the Council's Division of Public Relations, declared in a report to the body:

"This year may prove to be the high water mark in bitterness and violence on the one hand and the establishment of the supremacy of federal authority over state control on the other.

"As disregard for law and order breaks out in more and more places, the need for effective federal intervention at crucial points will become apparent . . .

"Running battles in the courts," Dr. Van Deusen predicted, will provide a series of showdowns between federal judicial rulings and the state systems of school administration.

"By painful degrees," he concluded, "it will be established that the United States is a nation, rather than a federation of autonomous states."

The Washington churchman and sociologist forecast also that "an increasing number" of churches would make integration efforts and that "invisible bars, based on color will begin to sag."

NEW CENSUS FOR UGANDA, AFRICA SET FOR 1958

KAMPALA, UGANDA (ANP) —The Uganda Protectorate will take a census in 1958, for the first time in 10 years. At the 1944 census, there were slightly less than five million people in the country.

Lutherans OK Integration In Churches

Defender p. 12 Chicago Ill. Sat. 2-23-57

SAN DIEGO, Calif. — A resolution on human relations, favoring racial integration of all Lutheran congregations, was adopted last week by the 19th annual convention of the Southern California District of Lutheran Churches.

The move was taken during the sessions at the U.S. Grant Hotel here, where some 340 delegates were present.

Introducing the integration which was unanimously adopted, was the Rev. Paul Lehman, pastor of St. Paul's Lutheran Church of Los Angeles.

The resolution urged "that all congregations in the Southern California District regard all persons, regardless of race or ethnic origin, as individuals whom God would reach with the Gospel of His saving grace through the ministry of the local congregation."

And that "synodical institutions, agencies, and offices continue to make no distinction, based upon race, or color, in their entrance requirements of employment policies."

S.C.-born pastor finds 'all' means all in Ky.

Afro-American Sat. 6-29-57 Baltimore Md.

LOUISVILLE, Ky. — Grace Lutheran Church here last week put out the welcome sign to integration without knowing it. The results: A happy and new experience for all.

The welcome mat was in the form of an invitation to children to attend Vacation Bible School. It read: "Vacation Bible School, June 10 to 21, 9 a.m. to 12 noon, All Children Welcome."

And some 11 colored children took the sign at face value. They consulted with their mothers to confirm that "all children" included both white and colored.

As a result, the parents agreed to let their children attend the school if they were accepted.

* * *

THE REV. Henry Kleckley, a white native of South Carolina who came here four years ago from Macon, Ga., said he first noticed the children walking toward the church about 9:15 a.m. while gazing out of a window on opening day.

He recalled that the white children already had been registered and sent to their respective classes.

The pastor said he thought to himself: "I wonder if they will turn in here." Before the thought could pass, the Rev. Mr. Kleckley received an answer—they did come in.

Surprised, the minister hurriedly turned to the volunteer teachers and told them of the situation.

"What will we do?" somebody asked.

"There is nothing to do—but teach them," answered Mrs. P. E. Davis, director of the school.

"Then you agree with me," said the 66-year-old minister to his teachers. He said the whole matter was cleared up "in 30 seconds."

THE FOLLOWING day, an additional nine children were enrolled. Before the close of the week, however, the pastor said the enrollment leveled off to 17 colored children.

Looking back over the incident, the Rev. Mr. Kleckley feels it was "a general situation all churches can look to. And the acceptance of them by us can be measured only in terms of our Christian convictions."

He pointed out that the unusual part of it was the "normalcy" of the situation. He proudly stated there was no incidents, nor did any of the 39 white children drop from the enrollment.

And for that matter, the pastor received no objections from his 400 members as they arrived for church Sunday morning.

* * *

MRS. HUBERT L. STEVENS of 2535 St. Xavier, mother of four of the children, said: "My children wanted to go and I told them to go see if they could."

Making a similar statement, Mrs. Willis Rhodes of 2538 St. Xavier, mother of six school age children, said her children saw the sign and wanted to go.

The colored parents were "pretty surprised" when the children were accepted, said Mrs. Rhodes.

All of the children, ranging in age from 4 to 14, live in the 2500 block of St. Xavier—a block from the church — and attended integrated Atkin Elementary of Western Junior High School.

BIBLE CLASS INTEGRATES — When a sign outside Grace Lutheran Church in Louisville, Ky. read "All Children Welcome," it meant just that. Seventeen colored children entered the heretofore all-white church, marking the first published instance of interracial classes in an all-white church in the South. Mrs. William Heck (rear) conducts the mixed class.

Ministers' Statement Against Segregation

Following is the statement issued yesterday by 18 ministers of the Bethesda Council of Churches in condemnation of enforced racial segregation:

"We are living in a crucial period of race relations in America. Long-standing and deeply entrenched social customs are being changed and strong passions are aroused. Such vital issues as the preservation of our form of government, the enforcement of law, the restraint of mob violence, human brotherhood, international influence and religious integrity are at stake.

"This is a time for clear thinking about fundamental principles and the exercise of self-restraint. We must stand up for the spirit of democracy and speak out for justice and humanity.

"Recent events have demonstrated the decisive influence of public opinion and the wisdom of preparing for emergencies which strain the human resources of a community. There is always the possibility that even in the most unlikely places violence, hatred, and discord may break out.

"In a time of relative tranquility we can think the issues through without the confusion and distraction of great emotion. We can also share in the creation of public opinion which will uphold law and order. Neutrality and indifference can be costly to a community's reputation and human relations.

"Our particular community has an unusual civic responsibility because of its proximity to our Nation's Capitol. Thus far, the nature of our problems and the political maturity of our citizens have made our initial adjustments relatively easy. However, there are other aspects of the race issue which may be more trying.

"It is also obvious that our local conditions are intimately connected with the general situation which prevails throughout the country. If racial tensions become more serious in the future we will be affected by them to some extent.

"It is conceivable that hate literature could find a growing market here. Local organization might be formed to incite race hostility and resistance to the law. Special interests which are served by race discrimination might exploit their opportunity. The pressures for conformity and silence would grow. The social restraints of hatred, hostility, fear and guilt would be weakened.

"The existence of these possibilities should arouse in all of us a determination to create and maintain a climate of public opinion which will modify these forces and permit constructive and lawful decisions to be made. Conscientious public officials who wish to uphold the law should command the loyal support of the community.

"The Christian Church is deeply involved in these issues because they are essentially moral and spiritual in nature. They involve the value and rights of individuals and their relation to one another. The Church is commissioned by God to proclaim the law of love and offer the gospel to all men.

"It has been given the message and ministry of reconciliation between God and men. It teaches that no man can love God and hate his brother. It is the salt of the earth and the light of the world. We must see to it that the salt does not lose its savor and that the light is not hidden under a bushel.

"We are painfully aware that the Church in America both in the past and even in the present does not live up to its own standards of conduct. There is such a thing, however, as a progressive revaluation of the meaning of the Gospel in human life.

"We find it hard to understand how our forefathers could reconcile human slavery and Christianity. The day will come when Christians in the future will find it difficult to understand how we could justify racial discrimination and segregation.

"We are in the beginning of a new era of spiritual obedience in the Church which will make it more useful to society and more worthy of its Lord.

"As Christian ministers we have judged it to be wise and right for us to disclose our views and offer them to the Church and community for their consideration. We are moved by a spirit of penitence and aware of the limitations of our social wisdom. Nevertheless, we feel impelled to speak and to exercise such influence as we may have in the interest of the ministry of reconciliation and obedience to law.

"We speak only for ourselves and are accepting our responsibility by signing this statement. We propose to stand together before the Church and the community in support of the following simple convictions and purposes:

"1. We believe the principle of enforced racial segregation is a contradiction of our Christian faith.

"2. We commit ourselves to uphold the enforcement of law and order in the community.

"3. We pledge ourselves to resist any organization which incites race prejudice and undermines respect for law.

"We sincerely hope these proposals will commend themselves to the conscience and judgment of other citizens in the community and the members of our churches. We offer our support to all men of good will who seek reconciliation of the races, impartial justice and obedience to law.

"We believe these social changes are taking place in our country because the American people are unwilling to renounce a Constitution which enshrines a noble creed of human dignity, equality and freedom. Our democracy is becoming more democratic. America is still 'the melting pot of the world,' where we can learn to live together with mutual respect and advantage.

"At a time in history when the world is shrinking by the minute and people of different cultures and races are coming closer together, we can use our experience in building a world of greater justice, freedom and peace. We human beings must learn something more in our generation than how to travel to the moon.

"We must learn how to live on the earth. It will bring us no happiness if we conquer outer space and lose in the struggle to rule our own spirits.

"Finally, we believe with the word of God that, "To him that knoweth to do good and doeth it not,' to him it is sin.'"

The following signatures appear on the Statement of Racial Reconciliation: John P. Gates, minister, and John W. Laney, minister of education, Bethesda First Baptist Church; Harry A. McKnight Jr., minister, Briggs Baptist Church; Robert W. Shaw, minister, Bethesda Christian Church; Grover C. Rieger, minister, North Bethesda Congregational Church; Philip Gordon Scott, minister, Westmoreland Congregational Church, William F. Creighton, rector, St. John's Episcopal Church; John Parker Coleman, minister, the Church of the Redeemer; Martin T. Lord, vicar, St. Francis Chapel of Potomac, Md.; Enno K. Lohrmann, minister, Pilgrim Lutheran Church; Forrest L. Farris, minister, St. Andrew's Methodist Church; Marion S. Michael, minister, S. Carroll Coale, associate minister, and Ralph E. Wilbur, director of Christian education, Bethesda Methodist Church; Carl R. Pritchett, minister, and Mary Ellen Jackson, director of Christian education, Bethesda Presbyterian Church; Willis Bergen, minister, Hermon Presbyterian Church, and Lloyd G. Brown, minister, Bradley Hills Presbyterian Church.

9 1957

MARINERS' TEMPLE

Rev. Robertson Pastors Interracial N.Y. Church

Journal + Guide P. 13

Sat. 2-9-57

NEW YORK —The Rev. Rosenwald C. Robertson, son of the late Mrs. Julia Robertson of West Norfolk, has been called as minister to the Mariners' Temple in New York City. He attended the West Norfolk Elementary School and the Norfolk County High School Graduating in June 1948. Norfolk, Va.

Rev. Robertson attended college at Lincoln University Pennsylvania, and Virginia Union University in Richmond, Va. graduating from the latter school with the Bachelor of Art Degree in 1952. Upon graduation from Virginia Union University, Rev. Robertson entered the Andover Newton Theological School where he received the Bachelor of Divinity Degree in May of 1956. After graduating from this school he was called to the Mariners' Temple in New York City.

REV. R. C. ROBERTSON
At N. Y. Church

* * *

REV. ROBERTSON resides in New York City with his wife, Mrs. Ida Robertson, and their two daughters, Rosalyn Claudette and Linda Denise. Mrs. Robertson, the former Ida Graves of Petersburg, is also a graduate of Virginia Union University.

The Mariners' Temple, where Rev. Robertson is minister is an interracial church on the Lower Eastside of Manhattan in New York City. The church has been instrumental in reaching unchurched people in public housing projects, and in curving juvenile delinquency by promoting children and teenage programs in its spacious building.

Rev. Robertson is one of two minsters who pastor the Mariners' Temple. He is also a commissioned missionary of the American Baptist Home Mission Socitey which help to promote many of the church's activities.

* * *

REV. ROBERTSON returned to West Norfolk recently to attend the funeral of his mother, Mrs. Julia Robertson.

Ministers' Manifesto Gains Wide Circulation

Constitution

Atlanta's 80 ministers who signed their manifesto of personal opinions on the race issue not only received a national press, but they have sparked a continuing discussion of the duty of Christians, of politicians, and all those who want to see law and order function as opposed to violence and mob rule. P. 2

These 80 men have added greatly to the respect and admiration which the people of this city already entertained for them. Their basic principles were these:

1—Freedom of speech must at all costs be preserved.

Atlanta Ga.

2—As Americans and as Christians we have an obligation to obey the law.

3—The public school system must not be destroyed.

Sun. 11-12-57

4—Hatred and scorn for those of another race, or for those who hold a position different from our own, cannot be justified.

5—Communication between responsible leaders of the races must be maintained.

6—Our difficulties cannot be solved in our own strength or in human wisdom . . . but only through prayer.

These are neither radical nor sensational. The ministers, in expanding them, were courageous enough to say that our people are too wise to believe that granting full citizenship rights equally to all citizens would endanger the white race. They took a moderate position—which is the only one a thoughtful Christian or American can take since the opposite of moderation is immoderation.

All over America these simple principles presented by the 80 Atlanta ministers are being reprinted and repeated. There is an indication that other Christian leaders in other Southern cities will speak out with equal moderation. The moderate must speak out. The extremist, or immoderate, has been doing all the shouting.

Manifesto Pastors 'Beguiled,' Critic Says

Constitution Atlanta Ga. P 6A

Sun. 11-10-57

The Rev. William T. Bodenhamer, executive secretary of the State's Rights Council of Georgia, suggested Saturday that 80 Atlanta ministers who signed a racial manifesto may have been "beguiled by those who are the enemies of Christ."

The Rev. Mr. Bodenhamer, pastor of Ty Ty Baptist Church of Ty Ty, in an open letter to the Atlanta ministers said their manifesto issued last Sunday, did not make clear what they meant by the word "brotherhood."

"The New Testament clearly reveals that the only spiritual brotherhood is that which is in Christ Jesus," the Rev. Mr. Bodenhamer wrote. "We need to avoid the idea that brotherhood means all men."

* * *

REFERRING TO the ministers' statement against defiance of constitutional authority, the Rev. Mr. Bodenhamer said defiance of illegal acts by public officials is a citizen's duty. He referred to the American revolution and its defiance of British authority.

Pointing to two famous Negro leaders, Booker T. Washington and Frederic Douglas, Mr. Bodenhamer said Washington taught that people won status in society by service. Douglas demanded that he be accepted without qualification, Mr. Bodenhamer said. "The philosophy of Douglas is dominating the Negro mind today, and as a result, chaos, confusion, disaster and destruction await us," he wrote.

Mr. Bodenhamer said the Communists have succeeded in inflaming the Negro minority against the whites, and have instilled in the whites a guilt complex for their treatment of the Negro. It was in reference to Communists that the letter mentioned "enemies of Christ."

Negroes Thank White Clerics For Manifesto

Atlanta Ga. Constitution

Mon. 11-11-57

ATLANTA, Nov. 10 (AP)—Atlanta ministers yesterday issued a statement thanking the 80 white Atlanta protestant ministers who signed a manifesto giving their views on race relations. P. 3B

The statement came from the Interdenominational Ministers Alliance of Atlanta. The Rev. A. S. Dickerson, co-chairman of the committee which drafted the statement, said the alliance represents every Negro church in Atlanta.

The Negro ministers called for "patience and good will to help create the kind of atmosphere conducive to creative thinking."

Their statement made these points:

1. Acceptance of the overture for the maintenance of communications between responsible leaders of both races in a search for a solution to race problems.
2. A belief that discussion will reveal methods of solving race problems that are best adapted to different sections of the country.
3. Present disunity between the races is largely due to a diversity of opinions about the best methods of handling race issues.
4. The church is society's conscience and democracy is not just a system of government, but an orderly co-existence of people and races within a community or country.
5. Both races need to reevaluate the need for friendship and understanding in these critical times.

80 Pastors Here Cite Race Beliefs

Six Principles Listed For Thought, Conduct

By JOHN PENNINGTON

Eighty Atlanta ministers have signed a manifesto presenting the first such declaration of beliefs on racial problems to come out of the Deep South.

The declaration of beliefs, signed by ministers of varying denominations, listed six principles

(Complete Text on Page 6A)

held to be of basic importance for "our thought and conduct." Highlights are:

1—Freedom of speech must at all costs be preserved.

2—As Americans and as Christians we have an obligation to obey the law.

3—The public school system must not be destroyed.

4—Hatred and scorn for those of another race, or for those who hold a position different from our own, can never be justified.

5—Communication between responsible leaders of the races must be maintained.

6—Our difficulties cannot be solved in our own strength or in human wisdom . . . but only through prayer.

* * *

SIGNERS OF THE ministerial manifesto do not include a majority of the white Protestant clergymen, but the group includes pastors of many of Atlanta's largest churches and many longtime leaders of various denominations.

They prefaced the principles with the comment that, because of the moral and spiritual aspects of racial problems, "men who occupy places of responsibility in the churches should not be silent concerning their convictions."

The ministers said they prepared the statement while acting as individuals and representing no one except themselves. But they added the belief that their sentiments "are shared by a multitude of our fellow citizens . . . who know that hatred, defiance and violence are not the answer to our problems, but who have been without a voice and have found no way to make their influence effective."

* * *

THE MINISTERS said they presented their views with deep humility and "penitence for our own failures."

"We cannot claim that the problem of racial relationships has been solved even in the churches which we serve," they said.

"We are of one mind," said the ministers, in believing that the solution to racial problems lies in understanding and applying "the teachings of our Lord and Master."

Therefore, the ministers concluded, it is appropriate "that we approach our task in a spirit of humility, of penitence, and of prayer."

Race Manifesto Pastors Find Little Unfavorable Reaction

Constitution, Atlanta, Ga. P.1 R.

Sun. 11-10-57

13 of the 80 Polled; They Say Congregations Had No Criticism

By the Associated Press

Thirteen of 80 Atlanta Protestant ministers who signed a statement on race relations a week ago report they have not received one word of unfavorable reaction from their congregations.

The pastors, picked at random, and representing Baptist, Methodist, Presbyterian, Lutheran, Episcopal, Christian and Congregational churches, said comment from the congregations—totaling about 25,000—was light, but was 100 per cent in favor of their actions.

Mail on the subject from outside their churches ranged from two or three letters to 35 in one case with a small part of it critical, a survey by the Associated Press showed Saturday.

* * *

THE 80 CLERGYMEN — all white — joined together in the unique manifesto which called for prayer, an end to racial prejudice, obedience to law, preservation of public schools, protection of free speech and maintenance of communications between white and Negro leaders.

The statement vigorously decried the idea that school integration would lead to physical amalgamation of the races — a key argument of the segregationists.

The signers made it clear that the views were those of the individuals and did not represent the official position of any congregation.

One letter of praise, apparently received by all of the signers, said "A breath of fresh air wafted over the South Sunday and it was needed urgently. I have felt that this is something which was needed to be done by the Christian leaders of this community. . . ."

A CRITICAL letter from a south Georgia Baptist minister also was widely circulated among the signers.

Dr. Herman L. Turner of the Covenant Presbyterian Church said there was a definite need for such a stand and he thought most people were greatly pleased with what was included in the statement. "I think, in a way, the people were expecting and hoping that the clergymen would get together and say something to help clarify the integration picture," he said.

His own congregation of approximately 1,300, he declared, have been "unusually kind" in their expressions of appreciation.

* * *

DR. HARRY Fifield of First Presbyterian Church said his members have been "responsive with words of appreciation."

"Not so much a large number," he said, "but representative people. I am sure there are a few who don't agree with the statement, but they haven't said anything to me about it."

Most of those commenting from his congregation of 2,350 said they felt it was a Christian stand and they were appreciative of it having been made, he added.

At Central Presbyterian, Dr. Stuart Oglesby reported very little reaction and that favorable. His members number 1,600.

Dr. J. T. Ford, whose Wieuca Baptist is a "young" church with 850 members, said he discussed his feeling with his deacons before signing and there was "complete understanding."

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HE ADDED that a "surprisingly large number" of preachers had inquired about the possibility of adding their names to the list of signers.

Dr. O. Norman Shands, West End Baptist, said all evidence showed the statement was "thoughtfully received and objectively considered" by his congregation of 2,746 members.

Constitution, Atlanta, Ga. P.6 A.

He said a number of men in his church said the action was worthwhile and a good position to take.

"They thought it would make a helpful contribution to the thinking of Christians as a whole," he stated.

Sun. 11-10-57

Dr. Thomas Hagood of Northside Park Baptist (800 members), said he knows some in his congregation are opposed to it.

"But it hasn't hurt me with my people," he said. "We've gone over it before."

Dr. Claude Haynes, pastor of Peachtree Road Methodist, which has a membership of 3,400, said a typical expression came from a woman prominent in civic, church and government circles.

* * *

HE QUOTED her as saying she was not surprised at the action and happy that so many leading ministers signed the manifesto "to show the way for some of the less courageous."

Dr. Haynes added, "None of us considers our action as heroic. It was just a matter of group thinking and getting down some basic principles we could stand on."

Dr. Charles L. Allen said his congregation of 3,377 at Grace Methodist had shown little reaction to his stand.

"Only a few mentioned it to me and they thought it was a good idea," he said.

He said he received about 35 pieces of mail, about 15 of them adverse, but added he usually gets more mail than that in response to his regular column he writes for The Atlanta Journal-Constitution.

Dr. L. F. Van Landingham reports very little comment from his congregation and all of that favorable. His Cascade Road Methodist Church has approximately 1,000 members.

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AT THE Lutheran Church of the Redeemer, Dr. Robert E. Lee quoted one member of his congregation of 1,638 as saying:

"I am very proud to belong to a church with a pastor who had the intelligence and the courage to sign the manifesto last weekend."

"Generally speaking, that's how a lot of people feel deep down," Dr. Lee said, "even though some may disagree, they admire the courage to speak out."

Dean Alfred Hardman, Cathedral of St. Phillips Episcopal, said, "not one person" from his congregation of over 3,000 had "come up to say they didn't like what I did."

Dr. Robert Burns, Peachtree Christian, said he and his congregation of 2,100 had "been thinking quietly about these issues for a long time. My congregation knows where I stand and I know where they stand."

He said he mailed a copy of the statement to all of his elders and "no man objected to my signing it."

Dr. Thomas Anderson, Central Congregational, said he had talked over the matter with his congregation of 700 and "all the reaction was favorable."

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TWO OF ATLANTA'S best-known ministers declined to sign the manifesto.

Dr. Louie D. Newton, pastor of the Druid Hills Baptist Church, said he doubted the wisdom of the statement but hoped it would do "lots of good." He said the declaration had some implications which would raise questions rather than settle them.

Dr. Pierce Harris, pastor of First Methodist, said he didn't think the declaration means much one way or another.

"Everybody knows that ministers believe in freedom of worship and all the other freedoms that are basic to the American way of life," Harris said.

Georgia Ministers Approve Manifesto

News & Courier, Charleston, S.C.; P. 11B.

Dec 12-10-57

COLUMBUS, Ga., Dec. 9 (AP)—Thirty-three Columbus ministers, including two rabbis, have signed a manifesto presenting a declaration of beliefs on racial problems.

The manifesto, entitled, "A Declaration of Beliefs," is exactly the same as approved by 80 Atlanta ministers early in November.

The two Jewish rabbis issued a qualifying statement.

The ministers signed the document as individuals, and not as members of the Columbus-Phenix City Ministerial Alliance.

"Believing as we do in the desirability of preserving the integrity of both races through the free choice of both, we would emphasize the following principles which we hold to be of basic importance for our thought and conduct," the statement reads, listing the following principles:

1. Freedom of speech must at all costs be preserved.
2. As Americans and as Christians, we have an obligation to obey the law.
3. The public school system must not be destroyed.
4. Hatred and scorn for those of another race, or for those who hold a position different from our own, can never be justified.
5. Communication between responsible leaders of the races must be maintained.
6. Our difficulties cannot be solved in our own strength or in human wisdom.

The manifesto signers did not represent a majority of local clergy, but generally represented the city's largest churches and many of most of the major Protestant denominations here.

In addition to the two rabbis, signing were 15 Methodists, five Presbyterians, three Assembly of God ministers, three Baptists, and one minister each from Church of God, Nazarene Church, Congregational Christian Church, Lutheran Church and Episcopal Church.

Prefacing these six principles, the ministers stated:

"Because the questions which confront us are in so many respects moral and spiritual as well as political, however, it is appropriate and necessary that men who occupy places of responsibility in the churches should not be silent concerning their convictions.

"We have acted as individuals and represent no one but ourselves."

The manifesto stated, however, that the clergymen believe "that the sentiments which we express are shared by a multitude of our fellow-citizens, who are deeply troubled by our present situation and who know that hatred, defiance and violence are not the answer to our problems."

In presenting their views, the clergymen said "we can only speak in a spirit of deep humility and of penitence for our own failure."

They agreed that the problem of racial relationships has not been solved "in the churches which we serve," and the racial problems "have by no means been solved anywhere in our nation."

Ministers Ask Equal Relations

Daily World, Atlanta, Ga.

Dec 12-10-57

COLUMBUS, GA.— (INS) —A manifesto calling for more equal relations between the races was signed Monday by 33 Columbus ministers and Rabbis.

The statement is identical in text to the "declaration of beliefs" signed by 80 Atlanta ministers in November.

P. 1

OBEY LAW

The ministers asserted that freedom of speech must "at all costs" be preserved; the obligation to obey the law; that the public school system must not be destroyed; that hatred and scorn for another race can never be justified and that communication between the races must be maintained.

The ministers added:

SCHOOL SYSTEM

The School System would be to inflict tremendous loss upon multitudes of children, whose lives should be impoverished as a result of such action."

"We cannot claim that the problem of racial relationships has been solved even in our churches," they said, "and we are conscious that our own example in the matter of brotherhood and neighborliness has been all too imperfect."

9 1957

PROTESTANT MINISTERS
ATLANTA, GA.

Atlanta Race Relation Note Doesn't Cause Much Stir

Advertiser Montgomery Ala. P.8B.
Sun. 11-10-57

ATLANTA, Nov. 9 (AP)—Thirteen of 85 Atlanta Protestant ministers who signed a statement on race relations a week ago report they have not received one word of unfavorable reacion from their congregations.

The pastors, picked at random, and representing Baptist, Methodist, Presbyterian, Lutheran, Episcopal, Christian and Congregational churches, said comment from the congregations—totaling about 25,000—was light but was 100 per cent in favor of their actions.

Mail on the subject from outside their churches ranged from two or three letters to 35 in one case with a small part of it critical, a survey by the Associated Press showed today.

The 80 clergymen—all white—joined together in the manifesto which called for prayer, an end to racial prejudice, obedience to law, preservation of public schools, protection of free speech and maintenance of communications between white and Negro leaders.

The statement vigorously decried the idea that school integration would lead to physical amalgamation of the races—a key argument of the segregationists.

The signers made it clear that the views were those of the individuals and did not represent the official position of any congregation.

One letter of praise, apparently received by all of the signers, said "a breath of fresh air wafted over the South Sunday and it was needed urgently. I have felt that this is something which was needed to be done by the Christian leaders of this community . . ."

A critical letter from a South Georgia Baptist minister also was widely circulated among the signers.

Dr. Herman L. Turner of the Covenant Presbyterian Church who was credited with originating the idea behind the manifesto, said there was a definite need for such a stand and he thought most people were greatly pleased with what was included in the statement. "I think in a way, the people were expecting and hoping that the clergymen would get together and say something to help clarify the integration picture," he said.

His own congregation of approximately 1,300, he declared, has been "unusually kind" in their expressions of appreciation.

Dr. J. T. Ford, whose Wieuca Baptist is a "young" church with 850 members, said he discussed his feeling with his deacons before signing and there was "complete understanding."

He added that a "surprisingly large number" of Baptist preachers had inquired about the possibility of adding their names to the list of signers.

Dr. Charles L. Allen said his congregation of 3,377 at Grace Methodist had shown little reaction to his stand.

"Only a few mentioned it to me and they thought it was a good idea," he said.

He said he received about 35 pieces of mail, about 15 of them adverse, but added he usually gets more mail than that in response to his regular column he writes for an Atlanta newspaper.

Two of Atlanta's best known ministers declined to sign the manifesto.

Dr. Louis D. Newton, pastor of the Druid Hills Baptist Church, said he doubted the wisdom of the statement but hoped it would do "lots of good." He said the declaration had some implications which would raise questions rather than settle them.

Dr. Pierce Harris, pastor of First Methodist, said he didn't think the declaration means much one way or another.

"Everybody knows that ministers believe in freedom of worship and all the other freedoms that are basic to the American way of life," Harris said.

ATLANTA CLERICS URGE NEGRO GAINS

Times Pic.
Montgomery Ala.

74 Ask Obedience to Law on Integration—Deny It Will Lead to Merging Races

Sun. 11-3-57

ATLANTA, Nov. 2 (AP)—Seventy-four Protestant clergymen of this city joined today in a statement on race relations calling for obedience to law, preservation of public schools, protection of free speech and maintenance of communication between white and Negro leaders.

The ministers, all white, also vigorously decried the contention that school integration would lead to physical amalgamation of the races—a major argument of the segregationists.

They advanced a six-point declaration of principles.

The signers made it clear that the views were theirs only and did not represent the official position of any congregation.

In a city of more than 400 churches, the signers of the statement do not constitute a majority of the Protestant clergymen but thhey included pastors of many of Atlanta's largest churches. Denominations represented include Baptist, Methodist, Presbyterian, Protestant Episcopal, Lutheran, Congregation and Christian.

Amalgamation Opposed

In prelude to the listing of principles, the statement said:

"The use of the word 'integration' in connection with our schools and other areas of life has been unfortunate, since to many that term has become synonymous with amalgamation. We do not believe in the amalgamation of the races, nor do we feel it is favored by right-thinking members of either race.

"We do believe that all Americans, whether white or black, have a right to the full privileges of first class citizenship. To suggest that a recognition of the rights of Negroes to the full privileges of American citizenship, and to such necessary contacts as might follow, would inevitably result in intermarriage is to cast as serious and unjustified an aspersion on the white race as upon the Negro race."

The statement then listed these six principles "of basic importance for our thought and conduct" for preserving the "integrity of both races through the free choice of both":

1. "Freedom of speech must at all costs be preserved. Any position which cannot stand on its own merits and which can only be maintained by silencing all who hold contrary convictions is a position which can not permanently endure."
2. "As Americans and Christians we have an obligation to obey the law." Those not agreeing with the Supreme Court ruling of 1954 outlawing segregation in public schools "have every right to work for an alternation in the decree" through an amendment to the Constitution or otherwise, but "we have no right to defy the constituted authority in the Government of our nation."
3. "The public school system must not be destroyed." Such destruction, which is a major part of several states' legal efforts to evade the court ruling, would "inflict tremendous loss on multitudes of children" and would "be a blow to the welfare of our nation."
4. "Hatred and scorn for those of another race, or for those who hold a position different from our own, can never be justified."
5. "Communication betweenresponsible leaders of the races must be maintained. An expressed willingness on our part to recognize their needs, and to see they are granted their full rights as American citizens, might well lead to a cooperative approach to the problem that would provide equal rights and yet maintain the integrity of both races on a basis of mutual esteem and free choice rather than of force."
6. "Our difficulties cannot be solved in our own strength or in human wisdom" but only through prayer and obedience to God's will. "To such prayer and obedience we would dedicate ourselves and summon all men of good will."

The statement grew out of informal discussions at meetings of the Atlanta Christian Council but was not presented on behalf of that organization or any other.

Church Delays Decision

NEW ORLEANS, Nov. 2 (AP)—The Southern District of the Lutheran Church - Missouri Synod has postponed until next year's conference a decision on church integration.

At the conference yesterday delegates voted to wait until there have been more discussion of the matter. However, they voted to seek the views of Negro conferences in the area about integration within the church.

The district has responsibility for Louisiana, Mississippi, Alabama, Georgia and Florida.

Methodist Conference Approves Plan for Church Desegregation

Vote Unanimous On Proposed Amendment

Courier-Journal

By GERALD GRIFFIN
Courier-Journal East Kentucky Bureau

Barbourville, Ky., Aug. 21.—Without a dissenting vote the Kentucky Annual Conference of The Methodist Church Wednesday approved a proposed constitutional amendment to allow Negro Methodist churches to transfer into white conferences. The vote was 200 to 0.

Second In Jurisdiction

The 137th session of the annual conference is being held here at Union College, which is affiliated with the church. Bishop William T. Watkins, Louisville, is the presiding officer. The Kentucky Conference includes Central and most of Eastern Kentucky.

Commenting on the proposed amendment, Bishop Watkins said that as far as he knew this is the second conference in the Southeast jurisdiction of the church to pass the resolution unanimously. The other is the Holston Conference in East Tennessee.

If the amendment is passed by all 103 conferences, it still would take a two-thirds majority vote of delegates in any conference to effect a transfer.

Fund Drive Approved

The conference also approved a $150,000 fund-raising campaign, to start September 29, for Good Samaritan Hospital at Lexington. The money is to be used for enlarging parking facilities, remodeling the dietary department, and modernizing patients' rooms, laboratories, and schools.

Another proposed constitutional amendment that was passed would allow as delegates to the annual conference one layman for each full-time minister. As it now stands, only one layman is allowed from each church.

The flood-relief committee announced that $40,828, raised by special offerings, had been given to restore and repair church properties damaged by the Eastern Kentucky floods in January. The money was contributed by congregations throughout Bishop Watkins' Kentucky-Tennessee area.

Ex-Governor Speaks

Former Governor Flem Sampson, a Barbourville Methodist leader, delivered an address of welcome.

Highlighting Wednesday's session was a program honoring the 250th anniversary of Charles Wesley, who collaborated with his brother, John, in founding The Methodist Church.

The Rev. Jeff Cunningham, pastor of St. John's Methodist Church, Memphis, delivered the address.

The Rev. Hugh G. Allen, Marion, conferense song leader, appeared on the stage as Charles Wesley, wearing a white wig and a clerical robe like that worn by the celebrated Methodist hymn writer.

Bishop Watkins introduced the speaker, who pointed out that John Wesley's theology did not become impressive until accompanied by Charles' hymns. He said one of these. "Jesus. Lover of My Soul," has become the best-loved hymn in the English language and "the supreme hymn of Christendon."

Although remembered mainly for the hymns he composed, Mr. Cunningham declared, Charles Wesley, as a minister in the Church of England, was a forceful preacher. He preached alike to felons in Newgate Prison and the aristocracy of England in Westminster Abbey.

'Forged In The Fire'

As a preacher, according to the speaker, Charles was not surpassed even by his brother John, and "his hymns were forged in the fire and on the anvil of his own experience."

The 18th child in a family of 19, Charles Wesley died at 80 after composing some 6,000 hymns, Mr. Cunningham said, "but all of them were not good. Some were too bad."

The Methodist doctrine, the speaker said, is in the poetry and music of Charles Wesley and as long as we sing his hymns Methodism will live. In his hymns he is our contemporary."

ALABAMA CHURCHES VOTE ON NEGRO ISSUE

Courier-Journal
P. 35 Appeal

Methodist Proposal Would Absorb Conference

Fri. 9-13-57

BIRMINGHAM, Sept. 12. — AP)—The North Alabama Conference of the Methodist Church today voted on a proposal to absorb the Central Jurisdiction (Negro into other conferences, but the result will not be known until Friday.

Memphis Tenn.

The proposal actually seeks to transfer churches from one jurisdiction to another, with the approval of the various conferences involved.

It has been opposed by some because it has been called a move to integrate Negroes into the four white conferences of the Methodist Church. There is only one Negro jurisdiction.

Under the proposed amendment to the constitution of the Methodist Church, a local church or conference could be transferred to another conference or jurisdiction in which it is geographically located if approved by two-thirds vote in:

1. The quarterly conference of the church.
2. A church-conference of the church, and
3. Each of the two annual conferences involved.

Any one of the groups voting against a transfer could block it.

Methodists To Consider Move To Let Negroes Switch to White Conferences

Courier-Journal Mon. 8-19-57 P. 1

Louisville, Ky.

Kentucky Group Meets Tomorrow

Delegates to the annual meeting of the Kentucky Conference of The Methodist Church, which begins at Barbourville tomorrow will consider a proposed constitutional amendment to allow Negro Methodist churches to transfer into white annual conferences.

The proposed amendment, approved last year by the church's highest governing body, the General Conference, is regarded by many in the South as a compromise that allows sections of the country to act as they wish.

The church is divided into six jurisdictions. Five of them are geographic and the sixth, the Central Jurisdiction, is for Negro churches. Each jurisdiction is divided into sections called annual conferences.

2/3 Vote Required

Negro churches will be granted the right to petition for membership in white conferences under the amendment. Before the transfer could take place, however, the church would have to obtain permission from the conference to which it wished to transfer, as well as from its own conference. A two-thirds majority vote of delegates in each conference would be necessary to effect the transfer.

Bishop William T. Watkins, Louisville, head of the church in Kentucky and Western Tennessee, describes the amendments as a measuer that permits local option.

Viewed as Compromise

"The amendment is looked upon as a compromise measure allowing Methodists in each of the two sections of the country—North and South—to do what they want to do," he said.

The bishop has said that the possibility of a Negro church applying for entrance into a Southern annual conference is remote.

"If such an isolated case should occur, the annual conference involved would have the right of rejection and the incident would be closed. On the other hand, if a Northern annual conference wishes to receive Negro churches into its membership, that will be its right under this amendment," he said.

Louisville Has Approved

The two other conferences under Bishop Watkins' leadership approved the amendment in June. The Louisville Conference did so by a 151-to-27 vote, and the Memphis Conference by 151 to 37. Their action brought the total approving the amendment to 34. Two conferences voted it down.

Before the measure becomes church law, a two-thirds majority of all delegates attending 193 annual conference meetings this year must approve it. Seven Southern conferences have given the amendment its needed majority with a vote of 1,517 for, and 611 against.

Some 600 delegates from Methodist churches in 60 Eastern Kentucky counties are expected to attend the meeting at Union College in Barbourville.

The conference will continue until noon Friday, when ministerial appointments for the 1957-58 church year will be read.

METHODISTS PROTEST SEGREAGTION ARTICLES

Courier-Journal

Memphis Tenn.

Call Church Literature 'Integration Propaganda'

Sat. 8-31-57

JACKSON, Miss., Aug. 30. — (AP)—Jackson white Methodists have asked the general conference to rid church literature of what they call integration propaganda.

Members of nearly every Methodist church in the Mississippi capital met Thursday night and protested articles in the Wesley Quarterly which they said describe segregation as "an example of modern paganism."

John Kochtitsky, who presided, said the magazine published at Nashville, has said Methodists have a "mandate, not just from the Supreme Court, but from the Will of God" to see that segregation is abolished.

The Methodists adopted a resolution, to be sent to other Methodist churches in the state, saying "we Methodists object and protest to literature on the highly controversial subject of segregation" in church literature.

John Satterfield, Jackson attorney who is a member of the general conference's race relations subcommittee, said church officials responsible for the literature "are blinded by theoretical principles."

Church to Open Door to Negro

Herald

P. 7A

BARBOURVILLE, Ky. —(AP) — The Kentucky Conference of the Methodist Church unanimously approved a constitutional amendment to allow Negro churches to apply for membership in white conferences.

Mon. 8-19-57

Methodists Plan To Accept Bids By Negro Groups

BARBOURVILLE, Ky., Aug. 22 (AP)—The Kentucky Conference of the Methodist Church has unanimously approved a constitutional amendment to allow Negro churches to apply for membership in white conferences.

The vote, taken at the conference's annual meeting, was 200 to nothing.

Bishop William T. Watkins of Louisville said he believes the Holston Conference in Tennessee is the only other conference in the Southeastern jurisdiction to take such action.

Under the proposed amendment, Negro churches must get a two-thirds consent from their conference when they desire to transfer. It then would be necessary for the white conference to give two-thirds approval.

Before the proposal can become church law, it also must be approved by a two-thirds majority of the 102 other conferences meeting this year.

At the end of the year, the pros and cons from each conference will be totaled to see which has the two-thirds majority.

The Louisville conference and the Memphis conference, both under Bishop Watkins' jurisdiction, previously approved the change.

Crumlin Says Church Should Be Integrated

According to James A. Crumlin, president of the Kentucky State NAACP, the churches haven't done all that could have been done in effecting complete integration.

Speaking before about 600 delegates to the Louisville District Conference of the Lexington Conference of the Methodist Church Sunday at Coke Methodist Church, Crumlin said:

Cannot Escape Responsibility

"I can't see how the churches can escape responsibility for some of the dilatory desegregation here in Louisville because it is difficult to send children to desegregated schools while mother and father are attending segregated churches."

He expressed hope that the present conference would give serious thought to planning for immediate desegregation of churches as this would make it easier to do that which is so hard, that is, to love an enemy and persecutor.

In pointing out the defects in the desegregation process in Louisville, the civil rights leader said:

No Teacher Integration

"We would like to say to you that if you come here and apply for a job as a teacher you will be happy. But that isn't true. Our teachers are still not integrated. They say, 'We're not ready yet.'"

He stated that the coming generation will not accept the treatment that the present generation is accepting and that the present generation is not going to accept 'Uncle Tom's' treatment. "We want our basic rights," he declared.

However, Attorney Crumlin acknowledged that there has been progress in race relations.

"The University of Louisville has been opened to Negroes and we are finding some measure of welcome in the parks. One or two downtown hotels are open to us," he related.

"We are doing some things now that we could not do when I came here in 1942, but we are not doing some things that we ought to be doing," he pointed out.

Editor Denies Methodist Publications Back Mixing

NEW ALBANY, Miss. (AP)—The man who edits about 32 Methodists church publications defended himself Sunday against charges that they have published "integration propaganda".

But Dr. Henry M. Bullock did say he tried to stop publication of a recent edition of the Wesley Quarterly because it included an article which said in part that segregation is "an example of modern paganism".

"We tried to stop the publication and start over, but could not find another printer who could get the magazine out on schedule," Dr. Bullock said under questioning by about 300 persons at the New Albany Methodist Church.

Of the publications as a group, Dr. Bullock said they "have never advocated segregation, integration, or the abolishment of the central jurisdiction, but the chuch's official position is to support the Supreme Court's (school integration) decision".

"I believe the South missed the boat 50 years ago by not accepting the challenge to provide separate but equal facilities for education of the children", he said. "I personally share a guilt complex in receiving my education at the expense of the Negro".

Two unidentified Bishops familiar with the South's problems soon will write articles for Methodist publications explaining their views and "this will give both sides of the problem", Dr. Bullock added.

College Students Call For Abolishing Race Restrictions

LAKE JUNALUSKA, N. C. (ANP) — By a 1,700 to 35 votes here last week, an end to racial divisions in the Methodist Church was called for by students of the Methodist College. At the same time students urged the abolition of the all-Negro Central Jurisdiction of the church.

In a resolution adopted by Methodist College students from nine states, each annual conference of the denomination was strongly urged to ratify a proposed constitutional amendment to eliminate race divisions in the church.

The measure stated, "we as delegates of this region feel that organizational division in the church based on racial distinction is unChristian and should be abolished."

The proposed constitutional amendment to the church would permit Negro Methodist churches to transfer to white annual conferences and white jurisdictions.

The all-Negro Central jurisdiction now covers the entire U. S., but when all the annual conferences comprising it were merged into white jurisdictions, it would be abolished

Dixie Methodists Fight Move To End All-Negro Division

Constitution, Atlanta, Ga
Sun, 10-25-57 p. 12

Special to The Constitution

MONTGOMERY, Ala., Oct. 24—Methodist leaders of three states threatened possible withdrawal from the Methodist Church here today if the all-Negro Central Jurisdiction is abolished.

Speaking before an 11-member panel that is investigating the church's administrative setup which divides the church into five white geographical divisions and one Negro division, Methodists from Alabama, Mississippi and Florida protested any move to do away with the Central (Negro) Jurisdiction.

Circuit Judge L. S. Moore of Centerville, Ala., told the panel, "While we want to join hands with Methodists all over the world . . . we cannot give up the traditions of a lifetime."

"WILL NOT SURRENDER"

"I don't propose to apologize for the belief of my people," said the judge. "We have never surrendered our ideals and we will not," he added.

Moore was one of 80 persons who had asked to speak before the panel, which is part of a 70-member commission assigned to study the jurisdictional setup.

The panel will move to Atlanta for a similar hearing Monday and Tuesday. Some 80 Georgians and Floridans are scheduled to speak at that meeting at the Wesley Memorial Methodist Church.

Moore's statement came in reply to a question from one panel member, the Rev. Finis A. Crutchfield of Norman, Okla., who wanted to know if Methodist laymen in the South would be willing to accept a voluntary plan for changing the present jurisdictional system.

CONDEMNS "AGITATION"

L. S. Smith of Evergreen, Ala., another lay representative, said present "agitation" has retarded the Negroes' progress. He said his church in Evergreen is op-

Joe Starnes of Guntersville, another lay leader, blamed the present movement in the Methodist posed to any tendency to bring about a strong central control of the Church.

Former Alabama Congressman Carl Elliott, a layman, said the Church on the political impact of the Negro vote.

"I doubt if we would have this problem," he said, "If it were not that Negroes hold a balance of voting strength in New York, Pennsylvania, Michigan, Ohio and California.'

Call Of The Future

Testifying before an 11-member hearing team, eight bishops of the Southeastern Jurisdiction were together in the belief that the abolition of segregation would split the Methodist Church just as slavery did in 1844.

The bishops assured members of the panel that they spoke for all white Methodists in the area, none of whom, they said, wanted to see a change in the system under which all colored Methodist churches are restricted to the jim crow Central Jurisdiction.

The prelates presented a united front that racial discrimination must be preserved if the Methodist Church is to avoid "years of unhappy litigation" and "irreparable damage." p. 4

Hardly had this Dixie hierachy made its dire prediction before a Florida group of laymen and ministers announced that these champions of segregation certainly did not speak for them.

"Legal segregation wherever it exists is wrong," said one spoksman, "It is un-Christian and it is sinful for all who would be Christian."

"Segregation cannot be reconciled with the teachings of Christ," declared another, "There is no place in the Methodist Church for discrimination or segregation. It is un-Christian. It is un-American."

The Methodist Study Commission empowered by the 1956 General Conference to reach a decision in this matter, we think, would be well advised to give less weight to the alarms of the eight bishops and more to the calm assurance of the Florida churchmen.

One is the dead voice of the past; the other the clarion call of the future. The hope and salvation of Methodism will be to look and move forward, not backward.

Methodists To Discuss Status of Negro Unit

Constitution, Atlanta, Ga.
Mon. 10-28-57

Georgia and Florida Methodists will gather here Monday and Tuesday to discuss the advisability of maintaining or abolishing the all-Negro Central Jurisdiction of the church.

Some 80 Methodists are scheduled to speak before an 11-man panel which represents a 70-man commission which is studying the administrative structure of the church. The session will be held at 9:30 a.m. at Wesley Memorial Methodist Church.

While the hearing has been called to deal with all phases of the church policy the race issue will probably be the main issue.

The Methodist church is now divided into six jurisdictions — five white, geographical units, and the all-Negro Central jurisdiction which includes all of the 300,000 Negro Methodists in the United States.

A similar hearing last week in Montgomery, Ala., brought threats

METHODISTS TO AIR SETUP AT MEET HERE

Constitution

Jurisdiction Hearing To Touch Upon Racial Segregation

Atlanta, Ga.

Methodists of Georgia, Florida and east Tennessee will have an opportunity Oct. 28-29 to express themselves on the administrative setup of their church, which has a separate jurisdiction for Negroes.

A panel of 11 members, all of whom live outside of the Southeast, will hold a hearing at Wesley Memorial Church here on the "strengths and weaknesses" of administrative structure.

The hearing is one of 24 scheduled this fall by a 70-member commission empowered by the last general conference to make a four-year study of the Methodist jurisdictional system.

Sun. 10-6-57

THE COMMISSION was charged to "carry on studies and conduct hearings in all the jurisdictions on racial segregation in the Methodist Church. . . . Make a thorough study of our jurisdictional system, with special reference to its philosophy, its effectiveness, its weaknesses and its relationships to the future of the church."

For administrative purposes, the Methodists have six jurisdictions in the United States. Five, including the Southeastern, are drawn on geographical lines. The sixth, or central jurisdiction, is an all-Negro unit which transcends geographical borders.

Charles C. Parlin of Englewood, N.J., is chairman of the over-all study commission and D. C. Cooper Bell, Lynchburg, Va., is executive director.

The Rev. John R. Wilkins of Burlingame, Calif., is chairman of the panel they have assigned to hold the Atlanta hearing and three others in the Southeast.

* * *

OTHER MEMBERS are Bishop Richard C. Raines, Indianapolis, Ind.; Dr. Hurst R. Anderson, Washington; the Rev. Chester McPheeters, Detroit; the Rev. Dean E. Richardson, Buffalo; the Rev. Charles F. Golden, Philadelphia; the Rev. Finnis A. Crutchfield, Norman, Okla.; Mrs. Rena M. Taylor, Palisade, Colo.; Paul V. Taylor, Washington, Iowa; J. Clinton Hawkins, St. Louis, and Verne Orr, Pasadena, Calif.

Its other Southeastern hearings will be at Louisville Oct. 22-23, Montgomery, Oct. 24-25, and Charlotte, Oct. 30-31.

Five other panels are conducting similar hearings in the other jurisdictions.

The 1956 general conference also submitted to the annual conferences a proposed constitutional change to allow admission of Negro churches and annual conferences into white conferences and jurisdictions upon two-third approval of all concerned. Both the Georgia annual conferences approved the local option proposals, as did most others that have acted upon it.

After all the annual conferences have passed on it, it will come up for final action at the 1960 general conference.

Quit Church Post, Minister Asks Wilkins

Constitution, Ga.
Atlanta, Ga.
Sun. 11-10-57

AUGUSTA, Ga., Nov. 9 (AP) — A Methodist minister wants newly appointed civil rights commissioner J. Ernest Wilkins to resign as president of the judicial council of the Methodist Church.

Dr. Blake Craft, pastor of the Burns Memorial Methodist Church, Augusta, said Friday that if Wilkins held both positions it "would do great harm to an already aggravated situation in the Southern section of our church."

Wilkins is a Negro and an assistant secretary of labor. Craft sent him this telegram:

"Propriety demands that you resign from the judicial council of the Methodist Church since your appointment by the President to the commission on civil rights.

* * *

"GRAVE CONCERN over rapid developments in the church over such issues which will be considered by the President's commission will come before the church's highest court.

"For you to fill both positions would be contrary to public conscience that has been aroused by recent investigations in the field of labor.

"Your presence on the judicial council and your activities on the commission would do great harm to an already aggravated situation in the Southern section of our church."

The Methodist minister said in an interview that "there is a movement in the Methodist Church to abolish our jurisdictional system. That involves the question of segregation. As long as he (Wilkins) is on this commission, he ought not to be a member of the church's court."

Methodists Call Panel To Study Jurisdiction

By KAY McLEOD

The jurisdictional structure of the Methodist Church will be reviewed here next week when some 80 Georgia and Florida Methodists appear before a special panel to give their ideas on keeping or discontinuing the all-Negro Central Jurisdiction.

The bishops of the Southeastern Jurisdiction of the church have indicated that they will strongly urge preservation of the current structure.

Bishop John Branscomb of Jacksonville, Fla., secretary of the Southeastern Jurisdiction College of Bishops, will read a statement prepared by all of the Southeastern bishops to the special panel at Wesley Memorial Methodist Church here next Monday and Tuesday.

Bishop Arthur J. Moore, head of the North and South Georgia Methodist Conferences, said, "The Methodist Episcopal Church, South, went into unification in 1939 because it believed the jurisdictional system preserved and protected its rights.

"Southern leadership is expected, therefore, to contend strenuously for the retention of the jurisdictional structure."

Dr. Nat G. Long, superintendent of the Atlanta East District, indicated that he, too, favors maintaining the present jurisdictional structure. "The fact that opinions vary so widely from region to region would seem to indicate regional administration is what Methodists need," he said.

Advocates of maintaining the Central Jurisdiction have said that discontinuation of that group would mean that the Negro members would lose their present bishops and leaders.

They say that under the present system, Negro members elect their own delegates to jurisdictional and national conferences and have a large part in forming church laws.

While the Central Jurisdiction is expected to be the center of most of the discussion at the hearings, testimony is expected on the advisibility of electing bishops nationally rather than within each jurisdiction as is done now.

Other topics will be the "grass-roots leadership" made possible by the present setup and the cost of regional administration as opposed to national administration.

The Methodist Church, at unification in 1939, was divided into five all-white, geographical units while all Negro members were placed in the Central Jurisdiction which includes all of the United States.

The Atlanta hearing is one of 24 being held throughout the nation. At previous hearings suggestions have ranged all the way from abolishing the Central Jurisdiction to adding one more jurisdiction.

At hearings in Baltimore, Md., and Orangeburg, S.C., Negro members have called for the abolition of the Central Jurisdiction.

A Denver hearing brought the suggestion that Colorado, Wyoming, Utah, Montana, New Mexico, Kansas and Nebraska be transferred from their present jurisdiction and a seventh jurisdiction be created.

New Mexico and Texas have expressed a desire to maintain the present structure.

No reports from Northern jurisdictions are available at this time. Hearings are scheduled Oct. 22-23 in Minneapolis, Minn.; Oct. 24-25 in Chicago, Ill.; Nov. 20-21 in Detroit, Mich., and Nov. 22-23 in Columbus, Ohio.

The jurisdictions, in addition to the Southeastern and Central, are: Western, North Central, South Central and Northeastern.

The findings from all these hearings will be consolidated into a report by the 70-man study commission conducting the survey and will be presented to the 1960 General Conference in Denver.

Bishop Moore and Dr. Leonard Cochran of Macon are members of the commission and will serve as panel members in hearings outside the Southeastern Jurisdiction.

Rev. John R. Wilkins of Burlingame, Calif., is chairman of the Atlanta hearing.

9 1957

METHODIST

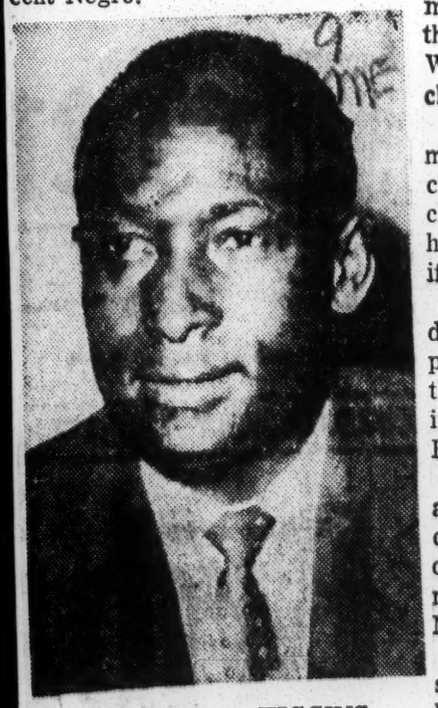
Congregation Resigns Over Negro Minister

Defender Chicago, Ill. p2

Sat. 7-13-57

LOS ANGELES — (INS) — A white congregation that refused to accept the appointment of a Negro pastor resigned in a body Sunday.

The mass exodus occurred at the Normandie Avenue Methodist church, in an area that has changed from all white to 40 to 50 per cent Negro.



REVEREND HIGGINS

The pastor the members refused to accept is the Rev. Nelson B. Higgins.

Bishop Gerald H. Kennedy appointed him last month, apparently in the hope that a racially mixed membership would replace the dwindling all white membership.

However, no Negroes joined the congregation and Sunday the 36 active white members quit, leaving a church without a congregation.

J. H. Seal, chairman of the board of trustees, said:

"Although we might not have objected so strenuously to the Bishop's appointment of a Negro pastor if he had consulted us before hand, we would not have accepted the Rev. Higgins under any circumstances.

"We do not believe it is good policy to mix races or to force one race upon another. Do not get the idea we are anti-Negro. We are not, but we had a white church and we wanted to keep it that way."

Before the congregation resigned, the trustees stripped the church of its pulpit, furniture and memorial and shipped them to the former pastor, the Rev. John W. Grande, who now leads a church in nearby El Monte.

While the church had no Negro members, it did have 25 Negro children in the Sunday School classes. Seal said Negroes would have been accepted as members if they had wanted to join.

The Rev. Dr. Ray W. Ragsdale, Los Angeles Conference superintendent, said it was ont true that the church trustees were not informed of the plan to appoint Rev. Higgins. He said:

"We were faced with one of two alternatives. One was to close the church entirely, the other to meet changing conditions and provide religious service for the growing Negro population of the area."

Rev. Higgins called the wholesale resignations "a greater challenge than ever to rebuild God's house on the ruins of neglect."

He was scheduled to take the pulpit Sunday as the first Negro minister to be named to any but an all-Negro church in the history of the Southern-California-Arizona Methodist Conference.

The minister said he was sure of a large congregation. "I have received scores of assurances that people, both white and Negroes, will replace those members who resigned," he added.

NEGRO MINISTER GREETED BY 1,000

Sunday Star Washington, D.C.

Worshipers Throng a Coast Church as It Becomes an Interracial Unit

Mar. 7-8-57

Special to The New York Times.

LOS ANGELES, July 7—The Normandie Avenue Methodist Church had the largest congregation in its forty-nine-year history today, its first as an interracial institution. It had been an all-white church.

More than 1,000 worshipers attended the 11 A. M. services. Every seat was filled, and the overflow crowded into the choir room and fellowship hall. Scores sat in the shade of a near-by sycamore and others stood at the entrances.

They came to welcome a new minister, the Rev. Nelson B. Higgins Jr. Mr. Higgins is a Negro.

They came, too, to express their approval of Bishop Gerald H. Kennedy's action in appointing a Negro minister to shepherd a previously white flock. The neighborhood now is more than half Negro and the Bishop expected the church to conform in its make-up.

Half White, Half Negro

The new congregation was estimated to be about half white, half Negro.

Not everyone who came approved of the action, but a sampling showed that an overwhelming majority did.

Two-thirds of the forty-three members of the congregation had resigned rather than accept the change of pastors.

On the platform with the new minister were Bishop Alexander Preston Shaw, retired, and Dr. Ray W. Ragsdale, district superintendent of the church.

"A very courageous thing has been done here by the Southern California-Arizona Conference," Bishop Shaw said. "It has helped further the great task of the church—to make operative that prayer we will use: 'Thy kingdom come, on earth as it is in Heaven'."

The new minister said in an early prayer: "Thou hast brought us a mighty long way. We thank Thee for this moment."

In his sermon, Mr. Higgins said:

"I challenge you this morning to make an unlimited God for your own, a God who brings peace out of confusion, order out of chaos, understanding out of misunderstanding, love when it is absent.

"Man is God's highest creation. We must seek to perfect the relationship between man and man and thus between man and God."

New members join church; others quit

Afro-American Sat 7-13-57

Baltimore Md.

(See Editorial, Page 4)

LOS ANGELES, Calif. —"My appointment is now an even greater challenge to rebuild God's house on the ruins of neglect. There are scores of assurances that people, both white and colored, will replace those who have resigned."

With this faith in Christianity, the Rev. N. Burlin Higgins began a door-to-door campaign of inviting parishioners to attend church at the formerly all-white Normandie Avenue Methodist Church, the 43-active members of which all resigned because he, a colored minister, was appointed to replace the Rev. John W. Grande, white, former pastor.

The Rev. Mr. Higgins, 35, has the unqualified support of Dr. Ray Ragsdale, who supervises the 58 Methodist churches in the area.

* * *

DR. RAGSDALE said that the people are already coming out to support the new pastor. He pointed out that there were 17 colored and 50 white persons at the services last Sunday.

"We expect the church to have a membership of 250 within a year," he said confidently.

Dr. Ragsdale was sepaking for Bishop Gerald H. Kennedy, who was out of the city last week. He said that church authorities felt that the Normandie Avenue Church should be interracial because 60 per cent of the 20,000 population with a radius of 1½ miles is colored.

* * *

HE SAID that there had been no adult colored members of the congregation and the few who occasionally dropped in for services were not encouraged to return. A few children were accepted in the Sunday school, he added.

"The church membership 20 years ago was 250, 10 years ago it was 150 and yesterday it was 43," Dr. Ragsdale said. "This was a dying congregation because it refused to accept colored members."

In behalf of the white members who resigned, J. H. Seal, president of the church's board of trustees, said the former members resigned because they were not consulted about the transfer of the Rev. Mr. Grande and the appointment of the Rev. Mr. Higgins.

* * *

SEALS SAID he and other trustees had removed memorial items, such as the pulpit, and sent them to the Rev. Mr. Grande for use in his new church.

Dr. Ragsdale said this was permitted because these items had been donated by individual members of the congregation who asked that the Rev. Mr. Grande have them. He said he advised the church of the plan to appoint the Rev. Mr. Higgins as pastor on June 12.

Of the congregation's reaction, Seals said:

"We do not believe it is a good policy to mix races or force one race upon another. Don't get the idea we are against colored people. We are not; but we had a white church and we wanted to keep it that way."

MONTGOMERY SELECTED SITE FOR METHODIST RACE STUDY

Advertiser Mon. 7-8-57
Montgomery Ala. P.1

Twenty-four American cities, including Montgomery, have been chosen as sites for public hearings by the Methodist Church on questions of racial segregation in the church's jurisdictional structure.

The regional hearings were announced by the Rev. Dr. C. Cooper Bell, Lynchburg, Va., director of the 70-member commission empowered to make a four-year study. Hearings are scheduled for September, October and November with a 12-member committee slated to meet here Oct. 24-25.

The study commission was created last year by the Methodist General Conference. Findings will be submitted to the next conference in 1960 in Denver.

Named to the commission from Alabama are Lee Roy Ussery, 2324 Woodley Rd., Montgomery layman, and the Rev. R. L. Dill, Birmingham.

NAMED IN LOS ANGELES

Times-Union Tues. 7-2-57

43 Whites Quit Church, Protesting Negro Pastor

Jacksonville Fla.

LOS ANGELES, July 1 (AP)—The newly appointed Negro minister of what had been an all-white Methodist church today distributed door-to-door invitations for everyone to come to church next Sunday.

All 43 active members of the Normandie Avenue Methodist Church have resigned in protest against appointment of a Negro pastor.

The new minister, the Rev. N. Burling Higgins, 35, will make his first appearance in the pulpit next Sunday.

Advised of the mass resignation, Rev. Higgins said: "My appointment thus becomes an even greater challenge to rebuild God's house on the ruins of neglect. There are scores of assurances that people, both white and Negro, will replace those who have resigned."

Envision's Support

Dr. Ray Ragsdale, who supervises 58 Methodist churches in this area, said, "The people already are coming to support the new pastor. There were 17 Negroes and 50 white persons at the services yesterday.

"We expect the church will have a membership of 250 within a year."

J. H. Seal, president of the church's board of trustees, said the members resigned because they were not consulted about the transfer of their pastor, the Rev. John W. Grande, and the appointment of the Rev. Higgins.

Dr. Ragsdale, speaking for Bishop Gerald H. Kennedy, who was out of the city, said he advised the congregation of the plan June 12.

Predominant Negro Area

Dr. Ragsdale said church authorities felt the Normandie Avenue church should be interracial because 60 per cent of the 20,000 population within a radius of 1½ miles is Negro.

He said there had been no adult Negro members of the congregation and the few who occasionally dropped in for services were not encouraged to return. He said a few Negro children were accepted in the Sunday school.

"The church membership 20 years ago was 250, 10 years ago it was 150 and yesterday it was 43," Dr. Ragsdale said. "This was a dying congregation because it refused to accept Negroes."

Seal said he and other trustees had removed memorial items, such as the pulpit, and sent them to the Rev. Grande for use in his new church. Dr. Ragsdale said this was permitted because these items had been donated by individual members of the congregation who asked that the Rev. Grande have them.

Of the congregation's stand, Seal said: "We do not believe it is a good policy to mix races or force one race upon another. Don't get the idea that we are anti-Negro. We are not, but we had a white church a d we wanted to keep it that way."

The Rev. Higgins holds master's and bachelor's degrees in theology from Temple University, Philadelphia. He filled Methodist and Baptist pastorates in the East before coming to Los Angeles. He has been teaching mathematics in a high school.

Mixed Audience Fills White Church To Hear Negro Pastor

Enquirer Houston Tex.
Sat. 7-13-57

LOS ANGELES — "I am more than delighted we are convinced that the church must serve all people wherever they live. We are all just people. Our destiny is to follow this philosophy." These words greeted an over flow congregation of move than 1,000 Negres and whites Sunday as the Rev Nelson B. Higgins Jr, took over the pastorship of a dissension torn, former all white Methodist Church.

Sat. 7-13-57

Half an hour before the service at the Normandie Avenue Methodist Episcopal Church, the building was full, and many people sat in the shade outdoors and heard the services over a loud speaker.

Others stood at entrances -- or came, saw the crowd and left.

"I am overwhelmed with joy. I can only say thanks," Rev Higgins said as tears trickled down his cheeks.

The 50 year old church is in the heart of an interracial district. Last month Bishop Gerald H. Kennedy of the Southern California - Arizona Methodist Conference announced the appointment of Rev Higgins to the pastorate. It was the first time a Negro has been named pastor ofa vlk all white church in he conference.

The church had 43 members, but two-thirds resigned rather than accept the change.

Sundays' crowd was about half white and half Negro. Television cameras aired the services.

In the crowd were white members of many other Los Angeles area Methodist Churches. They included officials and leaders of the Southernn Czlifornia - Arizona Conference.

Rejected Pastor Attracts 1,000

Enquirer Chicago Ill.
Sat. 7-13-57

LOS ANGELES — (INS) — The Negro pastor whose white congregation resigned en masse rather than accept him drew a crowd of around 1,000 persons at the first sermon he preached at the Normandie Avenue Methodist church Sunday.

The pastor, the Rev. Nelson B. Higgins, jr., acclaimed the big turnout as a triumph of good over evil. Tears filled his eyes and he wiped them away with a handkerchief. He said:

"I am happy to see God moving through men and women irrespective of race, creed or color. God gives love where there was hate. . .

"This morning you have come here to defy the forces of hell—evil thinking and evil action. You have come to meet the challenge."

The church is located in a formerly all-white area which has become approximately 50 percent Negro. Its membership had dwindled from 253 10 years ago to about 45 when Bishop Gerald H. Kennedy appointed Rev. Higgins to the pastorate recently.

The approximately 35 remaining active members said they had an all-white church and wanted to keep it that way. So they resigned in a body last Sunday.

The appointment of the Negro pastor was an open move to make the church interracial. Bishop Kennedy said it was "dying" as it was and would either have to close or serve he community as a whole.

Sat. 7-13-57

The congregation was about evenly divided between caucasians and Negroes. Among those there were several Roman catholic nurses who said they attended to show their sympathy for integration.

Furniture Removed

Herald P.2-b

Negro Is Pastor; All Quit Church

Tues. 7-2-57
Miami, Fla.

LOS ANGELES —(AP)— The entire active membership of the Normandie Avenue Methodist Church has resigned as a body, along with its board of trustees, in protest against the appointment of a Negro pastor.

Board Chairman J. H. Seal announced the action. He said the appointment of Pastor N. Burlin Higgins Jr., by Bishop Gerald H. Kennedy had been made without consultation with either the board or members of the parish.

Seal said he and his associates have removed the furniture and memorials from the church and sent them to the former pastor, the Rev. John W. Grande, who now is at a church near suburban El Monte.

Seal said: "We do not believe it is a good policy to mix races or to force one race upon another. Don't get the idea we are anit-Negro. We are not, but we had a white church and we wanted to keep it that way."

The board chairman said the parish has not been supported by Negro churchgoers, although Negro children have been admitted to the Sunday School.

"Bishop Kennedy said he appointed the Rev. Higgins because the neighborhood is a mixed one with 40 to 50 per cent colored people," Seal said.

"The fact remains that no Negro adults applied for membership in our congregation while allowing their children to go to our Sunday School."

The church has 45 members. It is in the heart of a district that has grown to be interracial.

"This is a little church with a very small membership and it has been getting smaller," said Bishop Kennedy. "The community is changing in its racial setup. We could close up and leave or try to minister to the community. The decision was made that we would endeavor to serve the interests of the community and we have appointed a Negro minister. We're trying to find a way to stop this retreat from changing neighborhoods. We want to serve the community as it is."

9 1957

'And It Came To Pass..' A Desegregated Church

Afro American. P.13

MINNEAPOLIS, Minn.—"And it came to pass . . . . ."

"It also came to pass that in this new world order we have to face the trend of progressive thinking in order to keep step with what is taking place.

"We can lift our heads with pride to know that the Christian church is the advocate of this good tidings in a contemporary society because from the manger in Bethlehem flows the grace of God to all men.

"It has also come to pass that our history has brought us to the fullness when God in His own time has caused us to feel a oneness of purpose. Our aim at Christmastime is to find that God's providence is in us."

Date 1-3-57

THOSE ARE EXCERPTS from the Sunday sermon of the Rev. Charles M. Sexton, pastor of Border Methodist Church, whose congregation has voted overwhelmingly to accept the Dec. 2 invitation to become members of Hennepin Avenue Methodist Church.

The decision, made in a meeting of the official board of the all-colored Border Church congregation, was announced by the pastor. He said 34 of the 36 members of the board voted in favor of accepting the invitation.

Hennepin Avenue Church, which has 4,000 members, adopted a policy two years ago of welcoming into membership persons of all races.

However, the members of Border congregation who desire to join in the near future will actually be the first colored members to be received into the membership, it was explained by Dr. Chester A. Pennington, senior pastor of Hennepin.

* * *

THE BORDER METHODIST parish is due to lose its identity on Feb. 1 when the city carries out its Glenwood housing and redevelopment program, demolishing the small, white frame building along with other structures in the area.

The location is Aldrich and Fourth Ave. North

After the vote was taken to accept the invitaiton of Hennepin Avenue Church, layman and women leaders expressed the significance of the action from their point of view.

Harry Jones, the lay leader, said: "This is a wheel or progress turning — and we become in a sense the hub for a national trend of integration in the churches."

Wendell Jones, the church treasurer, said: "This must be considered one of the forward steps envisioned by the recent general conference in Minneapolis."

Miss Helen Underwoood, president of the Woman's Society of Christian Service, said the movement of the members of Border Church into Hennepin Avenue Church "parallels the fellowship and cooperation which has already been demonstrated as possible in our women's society ranks."

* * *

HARDY WHITE, a member of the church for 19 years, said briefly, "This is something that should have taken place a long time ago."

Herbert Williams, chairman of the Border membership committee, said acceptance of "the gracious invitation casts aside all doubts that might be in the minds of persons as to the basis of understanding between the two groups.

"I am proud of this vote—it was honestly and sincerely given," Mr. Williams said.

John Smith, a former Illinois resident who has been a member of the Border Church for four years and is chairman of the trustee board said:

"I know it will work out for the best and it is a wonderful opportunity for us and for the whole church of God." He said he previously attended a congregation in Illinois where integration had been successful.

* * *

A MEETING OF JOINT committees from the two churches is planned this week, to discuss the membership matters.

"It should be made clear that this is not a merger of the two congregations," Dr. Pennington said.

"Hennepin Avenue Church will now proceed to extend personal pastoral invitations the members of the Border parish and this announced decision makes us feel that many of the members will desire to come into Hennepin Church on the basis of their own personal decisions."

The Rev. Mr. Sexton said Sunday that the Border parish now now has about 85 "active members" and about 70 children in Sunday school.

* * *

THE HENNEPIN AVENUE Church extended its invitation to the Border parish on Dec. 2, after the 150-member official board voted unanimously authorizing the action.

Tracing the decision of the parish in its conversations and meetings since Dec. 2, the Rev. Mr. Sexton said the "warmth and Christian love in the Hennepin Avenue invitation gave fresh meaning to the Advent story this year."

Since the invitation was extended, one layman in the Border church told Dr. Pennington:

"I have often driven by Hennepin Avenue Church and read the large sign— 'We Welcome Persons of ALL Races' — and I thought it was just a slogan of fancy words. Now, I can believe it's the truth."

METHODIST

Clergy Shows Liberal Integration Attitude

Lexington P.3 Dat. 1-3-57

BALTIMORE, Md. — A poll of Methodist clergymen of the Baltimore and Washington, D. C., annual conferences shows that they are "far more liberal in their racial attitudes than expected."

Results of a lengthly questionnaire, answered by 271 white and Negro ministers, were announced at a regional interracial leadership conference at Walbrook Methodist church here recently.

The poll, believed to be the first of its kind in the Methodist church, was conducted by two sociologists — Dr. Clifton R. Jones of Morgan State college, Baltimore, and Dr. Austin Van Der Slice of American university in Washington.

Terming their 25-page report "inconclusive" at many points, the professors agreed that "the response of the clergy in these two conferences raises hopes for integration in the Methodist church."

They pointed out that the overlapping conferences — one white and the other Negro — are in a "fringe area" of the country, and that a majority of the ministers are native Southerners.

"Considering the section of the country and the cultural background of its inhabitants, the ministers are far more liberal in their racial attitudes than we hed reasons to expect," Drs. Jones and Van Der Slice commented.

They summarized other findings as follows:

"If the white ministers have the courage of their convictions they can provIide the leadership — "The greatest fear of the white ministers appears to be the personal relationships between whites and Negroes as a result of integration . . . when they realize however that merely because Negroes worship with them does not mean that they are seeking an invitation to visit in their homes or marry into their familes, but rather to use the faclities of the church and the community as any other citizens, they will discover that their fears are groundless.

—"The greatest fear of the Negro minister is his loss of vested interest in the Negro church. He must realize, however, that competition is universal and he can no longer be protected by the cloak of race."

Participants in the poll numbertor of a church whose membered 225 white and 46 Negro clergymen.

Forty-one per cent of the white ministers said they would "willingly" accept an assignment as pasship was all or predominantly Negro. Thirty-four percent said they would accept such a pastorate, but would prefer not to. In a reverse situation, 79 per cent of the Negro clergymen indicated acceptance.

Fifty-one per cent of the white ministers said they would accept Negro members, 27 per cent said they would defend the Christian right of Negroes to membership, and 12 per cent said they would suggest they attend a Nefro church Vice versa, 89 per cent of the Negro ministers said they would accept white members, and the rest said they would defend the membership rights of whites in the face of opposition.

Ninety per cent of the Negro min isters reported that whites have attended their church services, and men reported Negroes in attendance.

the answers to more than 100 questions have been referred to American University for study and a more detailed analysis.

Ch... to be razed, members vote mixing of congregations

Afro American p. 8

Baltimore, Md.

MINNEAPOLIS — The congregation of a small all colored Methodist Church which will be razed to make way for a redevelopment project, voted this week to become members of the fashionable and formerly all-white Henepin Ave., Methodist Church.

The invitation to become members of the Henepin Ave., Church was extended to the 85 members of Border Methodist Church early this month by a unanimous vote of the official board of the 4,000-member Henepin congregation.

Bishop Clair Named Trustee Of Seminary

Atlanta, Ga.

KANSAS CITY—(ANP)— Bishop Matthew W. Clair, Jr., head of the St. Louis Area (Central Jurisdiction) of The Methodist Church, has been elected a trustee of the new theological seminary to be established here. The fall of 1959 has been set for the opening of classes.

Bishop Clair will be one of four bishops of the denomination on the board of trustees. Other Negro members will be Dr. William A. Love of Kansas City, Kansas, and the Rev. C. Jarrett Gray, pastor of Wesley Church, East St. Louis, Ill., representing the Central West Conference (Central Jurisdiction).

Dr. Love, a physician and layman, is the brother of Bishop Edgar A. Love of the Baltimore Area (Central Jurisdiction).

Clergy Shows Liberal Integration Attitude

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RESPONSE GOOD

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They pointed out that the overlapping conferences — one white and the other Negro — are in a "fringe area" of the country, and that a majority of the ministers are native Southerners.

"Considering the section of the country and the cultural background of its inhabitants, the ministers are far more liberal in their racial attitudes than we had reasons to expect," Drs. Jones and Van Der Slice commented.

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Methodist laymen hold annual eastern retreat

WILMINGTON, Del.—Rise up, O Men of God!" was the theme of the Delaware Conference annual laymen's retreat held recently at Ezion Methodist Church here.

Laymen were present from New Jersey, the eastern sections of New York, and Pennsylvania and the Delmarva Peninsula.

They discussed implementing the program of the general church in work sessions, where attention was focused on improved record keeping in local churches, intensified visitations and stepped up efforts for ministerial pension plans.

* * *

HALLY P. JOHNS, of Philadelphia, conference lay leader, reported on his official visit to Israel and India. He received a standing ovation when he said, "I stood where Jesus wept over Jerusalem, and saw the devastation of the division between Arab and Jew.

"I saw 75,000 people in India who sat on the ground to hear the message of America. 'Tell them,' they said 'to continue to pray for us.' "

The conference voted to send 20 laymen to the second annual national convention of Methodist Men to be held at Purdue University during July.

* * *

ON FRIDAY evening, the conference heard Dr. Jerome H. (Brud) Holland, president of Delaware State College, speak on "The Challenge of Methodism—Its Unfinished Business." He traced the history of Methodism as a crusade "for little and forgotten men."

In addition to the work sessions held Saturday, a welcome address was given by Eldridge J. Waters, principal of the Stubbs School. A noon-time message was delivered by the Rev. J. R. Shockley, Ezion pastor.

The conference officially closed Sunday morning with Dr. W. L. D. Lyght, superintendent of the Wilmington District, as guest speaker.

In discussions on Saturday the laymen approved support of a plan to provide pensions for pastors. A fund is already being raised for this purpose, and will be used to create a required reserve for the pensions.

School Role In Freedom Fight Told

PHILADELPHIA, Jan. 12 (AP) Bishop G. Bromley Oxnam of the Methodist Church said here today that church schools "ought to be the first to insist upon the civil liberties that are essential to the search for truth."

"Fundamentally, the other freedoms depend upon political freedom," Bishop Oxnam said in a speech prepared for a meeting here of some 250 Methodist educators, clergyman and lay leaders.

"Freedom of the pulpit and freedom of the classroom are a common piece," he said, "and both rest on political liberty."

The Bishop also made mention of Sen. Joseph R. McCarthy (R-Wis.), with whom he clashed often when McCarthy was heading a probe of alleged Communist activities in various fields.

Explaining what the Methodist Church expects of its schools and their students, the Bishop said the church also expects "loyalty to truth, to country, to church, and to the world community."

This loyalty to country, he said, "will face without flinching the attacks upon the fundamental principles of a country such as the Nation was subjected to but recently when men such as Senator McCarthy would move rough-shod over civil liberties to the place where academic freedom is destroyed . . . It is upon the campus that the issue of freedom will be determined. Freedom depends ultimately upon faith."

METHODISTS SET MISSIONS RECORD

Church Members Donated $23,533,296 for Overseas and Home Work in '56

By GEORGE DUGAN

Special to The New York Times.

BUCK HILL FALLS, Pa., Jan. 15 — The country's 9,500,000 Methodists donated more money ~~for home and~~ overseas missionary work in 1956 than in any previous year.

Their donations, reported today at the opening session of the four-day annual meeting of the church's Board of Missions, totaled $23,533,296. The Methodist church is the largest single Protestant denomination in the United States.

This figure represented an increase of $8,000,000, or 52 per cent, since 1949. But because of the decline in the value of the dollar since then, the net increase in purchasing power amounted to about 44 per cent.

The report noted that the board's largest single source of revenue came from 1,800,000 Methodist women through their Woman's Societies of Christian Service.

In 1956 the women contributed more than $8,000,000 for missionary endeavor—an increase of about $400,000 over 1955.

Fifty per cent of all the funds disbursed by the board and its divisions — $11,600,000 — went to overseas missions. Thirty-eight per cent went to home mission work.

Missions Face Obstacles

In the face of these record contributions, missionary efforts in the foreign field are bucking obstacles.

Some of the major barriers were listed by the Rev. Dr. Eugene L. Smith, chief foreign mission executive of the Methodist church, in his annual report.

"Russian aggression has reinstituted a reign of terror in Hungary," he said. "Savage fighting is increasing in Algeria. Riots flare in Hong Kong and Singapore. The growing strength of reactionary Hindu political circles in India poses an increasingly serious problem.

"Roman Catholic pressure mounts in areas as far apart as Portuguese East Africa and the Philippines. Disastrous and unchecked inflation in Korea adds crushing burdens to people and churches and cuts tragically into the purchasing power of American help. Finland, too, is caught in an inflation that has caused acute hardship to Methodist pastors."

On the other hand, Dr. Smith said, the Methodist church has made great advances overseas in new evangelistic techniques, the development of native leadership and religious education. He singled out for special praise the work in Brazil, Korea, Africa, Japan and the Philippines.

College Students Call For End Of Church Bias

LAKE JUNALUSKA, N. C. — (ANP)—By a 1700 to 35 vote here last week, an end to racial divisions in the Methodist church was called for by students of the Methodist college. At the same time students urged the abolition of the all-Negro Central Jurisdiction of the church.

In a resolution adopted by Methodist College students from nine states, each annual conference of the denomination was strongly urged to ratify a proposed constitutional amendment to eliminate race divisions in the church.

The measure stated "we as delegates of this region feel that organizational division in the church based on racial distinction is unChristian and should be abolish-

The proposed constitutional amendment to the church would permit Negro Methodist churches to transfer to white annual conferences and white jurisdictions.

The all-Negro Central jurisdiction now covers the entire U.S. but when all the annual conferences comprising it were merged into white jurisdictions it would be abolished.

Methodist Federation Advocated Integration?

Atlanta — The DeKalb County grand jurymen have had instant retaliation from some uninformed ministers.

As one concerned, I would present facts to prove the accuracy of this grand jury.

In 1948 the Methodist Federation for Social Action at their annual meeting in Iowa stated the following program: "Through a concrete immediate program we work to secure and ultimately to attain a society in which frustrating and unbrotherly barriers of inequality, whether grounded on class distinction or on race or sex discriminaion, have been ended and supplanted by brotherhood full and unreserved and by equal opportunity for maximum personal development."

Racial Amendment Given Approval By Methodists

News & Observer Raleigh, N. C. Tues. 6-25-57

By DAVID MURRAY.

NEW BERN, June 24 — The North Carolina Methodist Conference, opening its 122nd annual session here today, voted by an overwhelming majority a proposed Methodist constitutional amendment allowing abolition of the Central (Negro) Jurisdiction.

Local Option Plan.

In voting for the amendment, this eastern district conference of Methodism in North Carolina approved in effect a local option plan whereby conferences could become interracial. However, the amendment could also provide for continued segregation in those conferences desiring segregation.

The amendment vote highlighted today's opening session here in Centenary Methodist Church. Bishop Paul N. Garber, Bishop of the Richmond Area, presided over the three and a half hour afternoon program, which also included an address by Bishop H. Clifford Northcott of Wisconsin.

259 to 59.

The Central Jurisdiction vote, 253 for and 59 against is a proposal which must be voted on by all the Methodist Conferences in this country.

After all conferences have voted, the amendment enabling such an addition to the Methodist Constitution will be voted by a general conference session.

Confusion over the term proposed amendgent bothered some delegates. However, Dr. W. L. Clegg, pastor of the Hayes Barton Church of Raleigh, explained to the group that the proposed amendment allowed for a vote before the Central Jurisdiction became a part of any conference.

Dr. Clegg explained this amendment "let those conferences which wanted to accept Central Jurisdiction (Negro members) do so."

H. L. Swain, a lawyer from Williamston, spoke against the Central Amendment. He said, "If we pass this it isn't going to be long before we have Negro members mixing with white members . . . We would be doing our Negro friends an injustice.

"Our approach to worship to God is different than the Negro. If we came in and started to talk, talk, talk, our preachers would have a stroke of epilepsy," Swain said.

C. L. Warren, speaking to the Conference said, "I speak in support of the amendment. As most of you are aware, our Indian brothers are already members of the Conference. It is my conviction that this spirit can be carried over as I believe Christ would have had us do."

Other.

Following the Central vote, Bishop Garber called for ballots on two other constitution amendments. A proposal concerning additional lay members in the annual conference, and a proposal concerning the numbers of members in the general conference, were approved by wide majorities.

Bishop Clifford spoke today to nine young men who were admitted in full connection to the N. C. Conference.

The Bishop told the group that "There is a market for all that you have. That's one of the remarkable things about being a Christian minister."

Following Bishop Clifford's talk, Bishop Garber called for reports of the district superintendents as to the status of work in their districts.

"This is a kaleidoscopic picture," the Bishop said, "of what Methodism has been doing in Eastern North Carolina."

At the night session, Dr. H. Conrad Blackwell, district superintendent of the Farmville District, extended fraternal greeting from the Virginia Conference.

The anniversary of the Board of Missions and a report of the Conference Board of Missions also were given.

Other reports from organizations within the Conference concluded the night meeting.

Methodists Support Non-Bias Measure

Daily World Fri. 6-21-57 Atlanta, Ga.

Would Permit Negro Churches To Transfer Into Conferences

North Georgia Methodists approved a measure Thursday permitting integration of church conferences.

The amendment, proposed at the 1956 National Methodist Conference was approved by the Atlanta delegation by a 335 to 128 vote.

The Amendment would permit All-Negro churches and church conferences representation at White Methodist delegations.

TWO-THIRDS VOTE

The 2,500 member delegation in 103 Methodist Conferences is required before the measure can be formally adopted.

The 2,500 member delegation heard a lengthy discussion of the integration issue before the actual balloting took place.

CHIEF OPPONENT

Dr. Matthew Long of Atlanta and Solicitor General Paul Webb led arguments for an affirmative resolution. Their chief opponent was Rev. H. C. Emory, a retired minister from Washington, Ga.

Emory contended that Negro ministers in this area were opposed to the resolution. He told the conference:

"They told me to tell you, "If white folks vote for this, you will set back progress of us Negroes for the next 50 years."

Dr. Long argued that "to vote against it would repudiate leadership that passed the amendment at the National Conference."

"The legislation is Democratic American and Christian," Long said.

Sol. Webb said the amendment was "a counter-attack,' it is something our wise leaders supported in order to fight the attack from all sides."

GOOD JUDGMENT

Webb said he wished secular leaders "had good judgment" as the delegates that passed the proposal at the National Conference.

Following the vote, Bishop Arthur Moore of Atlanta, informed the delegates:

"I want it understood this is not a vote for integration. It is State's rights for this area. It is State's rights for other areas, allowing us self-determination on matters of race in our section of the country.

Let The Church Lead The Way

Daily World Fri. 6-22-57

Again the Methodist Church (White) is making inroads toward the religious tolerance envisioned by John Wesley, the great founder, who began this particular church by preaching to Negro slaves, Indians and "who-so-ever-wills" in the early colonial days of Savannah. It was here the first Sunday school was organized and the Methodist church got the first breath that started her to ticking across civilization.

Atlanta, Ga. P. 6

When the freedom of the slaves was declared, many of the churches we know today sprung from the roots of Methodism. The slaves had been carried to church and learned the old Methodist hymns written by John and Charles Wesley and they literally smote the red old hills and the palmetto groves in those soothing caressing sways of the lilting air all mellowed in the old Methodist hymns.

At his South Georgia Conference in Columbus, Bishop Arthur J. Moore, resident Bishop of Georgia, welcomed this program. The amendment for the integration program of the church was passed at that meeting.

At First Methodist, where Bishop Moore held his North Georgia Conference, a similar amendment was passed after long our political statesmen had the same wisdom in dealing with this debate. It is encouraging at the attitude of some of the Methodist matter as our ecclesiastical statesmen in bringing back this brethren who said that we want to show the world what we are amendment."

doing here about our own problem. There was the expression of a One of the area District Superintendents, Dr. Nat G. Long, reg-

spirit in keeping with the purpose and end of missions. It is held istered: "It is Democratic, it is American, it is Christian."

that the church is the proper place for such a crusade to begin. Let the church lead the way.

The church takes the opportunity of leading in this cause and as Fulton County Solicitor General Paul Webb, himself a Methodist layman, said in defending the amendment, "Oh that

Negro Minister, Deserted By Whites, Invites All

Courier-Journal P. 2
Tues. 7-2-57 Louisville, Ky.

Los Angeles, July 1 (AP)—The newly appointed Negro minister of what had been an all-white Methodist church today distributed door-to-door invitations for everyone to come to church next Sunday.

All 43 active members of the Normandie Avenue Methodist Church have resigned in protest against the appointment of a Negro pastor.

The new minister, the Rev. N. Burlin Higgins, 35, will make his first appearance in the pulpit Sunday.

Told of the mass resignation, Mr. Higgins said:

"My appointment thus becomes an even greater challenge to rebuild God's house on the ruins of neglect. There are scores of assurances that people, both white and Negro, will replace those who have resigned."

Dr. Ray Ragsdale, who supervises 58 Methodist churches in this area, said:

"The people already are coming to support the new pastor. There were 17 Negroes and 50 white persons at the services yesterday. We expect the church will have a membership of 250 within a year."

Blames Failure To Consult

J. H. Seal, president of the church's board of trustees, said the members resigned because they were not consulted about the transfer of their pastor, the Rev. John W. Grande, and the appointment of Mr. Higgins.

Dr. Ragsdale said church authorities felt the church should be interracial because 60 per cent of the 20,000 population within a radius of 1½ miles is Negro.

Associated Press Wirephoto
THE REV. N. B. HIGGINS
Invites all to hear him

Negro Minister Asks Members Back To Church

News + Courier
Tues. 7-2-57
Charleston, S. C.

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P. 14-B

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SUPPORTING PASTOR

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Dr. Ragsdale, speaking for Bishop Gerald H. Kennedy, who was out of the city, said he advised the congregation of the plan June 12.

60% NEGRO

Dr. Ragsdale said church authorities felt the Normandie Avenue church should be interracial because 60 per cent of the 20,000 population within a radius of 1½ miles is Negro.

He said there had been no adult Negro members of the congregation and the few who occasionally dropped in for services were not encouraged to return. He said a few Negro children were accepted in the Sunday school.

"The church membership 20 years ago was 250, 10 years ago it was 150 and yesterday it was 43," Dr. Ragsdale said. This was a dying congregation because it refused to accept Negroes."

Seal said he and other trustees had removed memorial items, such as the pulpit, and sent them to Rev. Grande for use in his new church. Dr. Ragsdale said this was permitted because these items had been donated by individual members of the congregation who asked that Rev. Grande have them.

Of the congregation's stand, Seal said: "We do not believe it is a good policy to mix races or force one race upon another. Don't get the idea that we are anti-Negro. We are not, but we had a white church and we wanted to keep it that way."

The Rev. Higgins holds master's and bachelor's degrees in theology from Temple University, Philadelphia. He filled Methodist and Baptist pastorates in the East before coming to Los Angeles. He has been teaching mathematics in a high school.

Man Sent By Bishop Not Wanted

Kansas City Mo.

White Members Say They Were Not Consulted

LOS ANGELES.— (INS) — A white congregation that refused to accept the appointment of a Negro pastor resigned in a body Sunday night.

The mass exodus occured at the Normandie Avenue Methodist church, in an area that has changed from all white to 40 to 50 per cent Negro.

The pastor the members refused to accept is the Rev. Nelson B. Higgins. Bishop Gerald H. Kennedy appointed him last month, apparently in the hope that a racially mixed membership would replace the dwindling all white membership.

However, no Negroes joined the congregation and Sunday night the 36 active white members quit, leaving a church without a congregation.

J. H. Seal, chairman of the board of trustees, said:

"Although we might not have objected so strenuously to the bishop's appointment of a Negro pastor if he had consulted us before hand, we would not have accepted the Rev. Higgins under any circumstances.

"We do not believe it is good policy to mix races or to force one race upon another. Do not get the idea we are anti-Negro. We are not, but we had a white church and we wanted to keep it that way."

Before the congregation resigned, the trustees stripped the church of its pulpit, furniture and memorials and shipped them to the former pastor, the Rev. John W. Grande, who now leads a church in nearby El Monte.

While the church had no Negro members, it did have 25 Negro children in the Sunday school classes. Seal said Negroes would have been accepted as members if they had wanted to join.

The Rev. Dr. Ray W. Ragsdale, Los Angeles conference superintendent, said it was not true that the church trustees were not informed of the plan to appoint Rev. Higgins.

He said:

"We were faced with one of two alternatives. One was to close the church entirely, the other to meet changing conditions and provide religious service for the growing Negro population of the area."

Rev. Higgins called the wholesale resignations "a greater challenge than ever to rebuild God's house on the ruins of neglect."

He will take the pulpit next Sunday as the first Negro minister to be named to any but an all-Negro church in the history of the southern California-Arizona Methodist conference.

He said:

"I'm sure of a large congregation next Sunday. I have received scores of assurances that people, both white and Negro will receive those members who resigned:

Entire Congregation After Negro Is N

News + Observer P. 1
Tues. 7-2-57 Raleigh, N. C.

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Methodists Probe Racial Relations

Advertiser P. 7
Sun. 7-7-57

LAKE JUNALUSKA, N. C., July 6 (UP) — Methodist women leaders from nine southeastern states discussed incidents of "bad race relations" today and tried to determine causes.

Montgomery Ala.

The incidents occurred in the North as well as the South and several of the incidents involved white races on both sides.

Among causes listed were fear, mob hysteria, false rumors, prejudice by both races, economic pressure, guilt complexes, and "scape-goatism."

"Concerning race relations some people seem to think that if everybody would love each other everything would be fine, but that is being a little starry - eyed," said Dr. William C. Walzer, New York, a study director and official of the National Council of Churches. "There is no panecea. It is an exceedingly complex problem and each community presents a different situation."

9 1957

CHURCH HAD BEEN ALL-WHITE

Constitution
Atlanta, Ga.
Jun 6 7-2-57

Negro Pastor Named, All in Church Resign

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"GREATER CHALLENGE"

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TRUSTEES NOT CONSULTED

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SAYS WELCOME THIN

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Associated Press Wirephoto

NO MEMBERS

Rev. Higgins

dropped in for services were not encouraged to return. He said a few Negro children were accepted in the Sunday school.

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"WANTED TO KEEP IT"

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A New Voice in Normandie

Times Chicago Ill.
Sun. 7-2-57

The little white Methodist church at Normandie Avenue and 38th Street in Los Angeles is grimed and paint-peeled on the outside, dusty and scuffed within. For years the neighborhood, none too prosperous to begin with, has been sliding downhill; property values dropped, and, taking advantage of low rents, Negro families moved in until they now make up about 60% of the area's population.

But the 43 members of the Normandie Avenue Methodist Church's congregation remained solidly white, and the 30-odd who went to services regularly were cool to the few Negroes who dropped in. Thirty churchgoers are not very many. In the hope of increasing church membership, Bishop Gerald H. Kennedy of the California-Arizona Methodist Conference decided to give Normandie Avenue a Negro pastor. District Superintendent Ray W. Ragsdale appointed 39-year-old Nelson Burlin Higgins Jr. A descendant of four generations of preachers, Higgins is a husky ex-athlete who went through Louisiana's Roman Catholic Xavier University on a football scholarship, later trained for the ministry at Philadelphia's Temple University.

The 30 regulars promptly resigned in a body. "I have no objection to the new minister, except that he's black," said retired Laundryman John Henry Seal, 77.

Faced with a congregation numbering zero, Pastor Higgins rounded up 15 volunteers, canvassed the neighborhood with flyers proclaiming: "Look what God has done! He has placed a new voice in the community!!!" One white woman called 125 friends and urged them to come for the [illegible] four weeks, "to establish a pattern for the congregation." Last week Pastor Higgins mounted the pulpit for his first sermon.

Before him 350 men and women jammed the aisles of the 250-capacity church. The social hall behind them was packed with 150 more, nearly 300 were outside in the basketball court, and another 250 milled about Normandie Avenue and 38th Street. About half of them were Negroes.

"I am overwhelmed with joy. I can say only thanks," said Nelson Higgins, tears streaming down his cheeks. Just before the benediction, an elderly white woman stood up and said: "God bless you, Mr. Higgins." Later, Pastor Higgins announced that he had received three applications for membership, and asked if there were more. Nine people came forward. (By week's end, membership had reached 16, including four whites.) To gather up the offering, pots and pans from the parsonage were pressed into service to supplement the four collection plates. In all, the throng contributed $543.43.

Superintendent Ragsdale was delighted. "I think the church will have 250 [illegible] ple by the end of the year," he said happily. "And in a few years we may have to buy more property and expand."

NEGRO PASTOR NAMED, CHURCH MEMBERS QUIT

Daily Tribune
Chicago Ill.
Tues. 7-2-57
P. 8

Not Consulted, White Parishioners Say

Los Angeles, July 1 (AP)—The entire active membership of the Normandie Avenue Methodist church has resigned in a body, along with its board of trustees, in protest against the appointment of a Negro pastor.

Board Chairman J. H. Seal announced the action last night. He said the appointment of Pastor Harold B. Higgins by Bishop Gerald H. Kennedy had been made without consultation with either the board or members of the parish.

Seal said he and his associates have removed the furniture and memorials from the church and sent them to the former pastor, the Rev. John W. Grande, who is now at a church near suburban El Monte.

"Not a Good Policy"

Seal said:

"We do not believe it is a good policy to mix races or to force one race upon another. Don't get the idea we are anti-Negro. We are not, but we had a white church and we wanted to keep it that way."

The board chairman said the parish has not been supported by Negro churchgoers, altho Negro children have been admitted to the Sunday school.

"Bishop Kennedy said he appointed the Rev. Higgins because the neighborhood was a mixed one with about 40 to 50 per cent colored people," Seal said.

Has 45 Members

"The fact remains that no Negro adults applied for membership in our congregation while allowing their children to go to our Sunday school."

The church has 45 members. It is in the heart of a district that has grown to be interracial.

When Seal last week announced plans of the members to quit, Bishop Kennedy said the superintendent of the district talked with the members of the church about the change at a regular business meeting. "The superintendent said some objected strenuously, as he know they would," the bishop told a reporter. "But the majority said it had to be done."

Hope to "Stop Retreat"

"This is a little church with a very small membership and it has been getting smaller," said Bishop Kennedy. "The community is changing in its racial setup. We could close up and leave or try to minister to the community. The decision was made that we would endeavor to serve the interests of the community and we have appointed a Negro minister. We're trying to find a way to stop the retreat from changing neighborhoods. We want to serve the community as it is."

The Rev. Mr. Higgins, the great challenge, but I feel new pastor, said he had no that God stands ready to support comment on the situation me in that challenge. Earlier, at the time of his appointment, he said: "It is a And I stand ready to meet it with prayer and service."

Los Angeles *Time*

PASTOR HIGGINS & FRIENDS
Building on a new pattern.

Ky. Methodists drop college bars

Afro-American P. 3

Baltimore Md.

OWENSBORO, Ky. (ANP)— Segregation took a slap in the face here last week when a resolution overwhelmingly approving integration fo colleges of the Methodist Louisville Annual Conference was adopted by the denomination.

A voice vote of the church group gave approval to the admission of all qualified persons, regardless of race or color, to enter into Kentucky Wesleyan and Lindsay Wilson, two colleges of the Methodist de-

The action came at the 112th conference of the group meeting here at Settle Memorial Church, with some 500 delegates in attendance.

* * *

PROPOSED BY the conference board of Christian social relations, the denominations annual report was introduced by Dr. Ted Hightower, who pointed out that the passage of the resolution does not necessarily mean integration at the collgs this fall.

He added that there is no reason to believe the trustees of the colleges will turn down the conferences' integration request because the schools are owned by the conference.

Two other Kentucky Methodist colleges, Union and Sue Bennett, have also knocked down racial barriers.

* * *

IN IT'S resolution against racial bias, the denomination stated,

"The Methodist Church cannot remain unchanged in the midst of a changing culture and cannot stand aloof from social struggles.

"Sociological forces must be understood and guided by the church or they will pass the church by and make it irrelevant to the society in which it must exist.

"Therefore, we encourage our churches everywhere to move resolutely forward toward the goal of full participation of the people of all races in the life of the church and the community."

Methodists Ask End To Duke Color Bar

Afro-American Sat 7-6-57 P. 11

Baltimore Md.

NEW BERN, N.C. — A resolution urging Duke University's trustees to knock down racial barriers at the Duke Divinity School was passed Thursday at the closing session of the North Carolina Methodist Conference.

Introduced by the Rev. J. F. Herberts of Morehead City, the resolution asked the trustees to "permit the admission to the divinity school of qualified students without distinction as to race."

The resolution pointed up the fact that the administration, faculty and student body of the divinity school has already requested such action to permit the admission of any qualified student.

* * *

BRIEFLY DISCUSSING the resolution prior to its passage, the Rev. A. L. G. Stephenson of Stoney Point said he did "not question the motives of those who drew" it up, "but I think it would be a throwback to our colored friends."

In rebuttal the Rev. T. H. House of Harnett County said, 'I speak for this motion. Duke University is not a local institution — it is a worldwide institution. We can hardly send missionaries to colored people if we are discriminating against colored people."

During the discussion, it was pointed out that Southeastern Seminary at Wake Forest has already opened the way for admission of colored divinity students.

The resolution said, in part:

* * *

"WE RECOGNIZE that such a change of policy involves real problems and confess that because of these we have not forthrightly faced this issue in our conferences and congregations.

"But we believe that because the divinity school is in a special sense a community committed to the Christian quest, because such a policy would bring together only graduate students pursuing a specifically Christian purpose;

"And because of the expressed willingness on the part of the administration, faculty and students to undertake such a venture, the divinity school is peculiarly fitted to lead the church in this regard.

* * *

"WE THEREFORE respectfully hope the trustees of the university will give it freedom to do so."

Earlier in the week the conference had voted at the opening of its 122nd annual session by an overwhelming majority to approve a proposed Methodist constitutional amendment for abolition of the Central (colored) Jurisdiction.

The amendment — a local option plan — permits conferences and churches to become integrated by a two thirds vote of the conferences and or churches involved, while it also permits continued segregation.

Georgia Methodists approve integration

Afro-American Baltimore, Md.

ATLANTA (ANP) — Following a heated debate on the question, the North Georgia Conference of the Methodist Church last week voted overwhelming approval of racial integration within the denomination's organization. The vote was 335 to 128.

N. Georgia Methodists Vote Option To Let Negroes Join Conferences

Constitution Fri. 6-21-57 Atlanta Ga.

P. 1

With half a dozen ministers shouting in vain for recognition, the North Georgia Methodist Conference Thursday shut off debate and approved, 335-128, a measure which would allow Negro churches to join Methodist conferences on a local-option basis.

In an hour-long battle which ended before the protesting delegates could make themselves heard, the conference meeting at First Methodist Church in Atlanta thus went on record as supporting the constitutional amendment handed down by the 1956 General Conference of the Church.

The amendment must be put to a vote by all of the 103 conferences of the church before it becomes Methodist law.

This measure applies only to conferences or jurisdictions (groups of churches). There is no provisional or prohibitive legislation in the church governing the individual churches. Bishop Moore has said that the wish of the local church would govern integration on a local church level.

By KAY McLEOD
Constitution Church Editor

Among the ministers trying to attract Bishop Moore's attention for recognition when debate was discontinued by a call for the previous question were Dr. Charles L. Allen, Grace Methodist Church, and Dr. J. Herman Allison, Mt. Zion Methodist Church.

Dr. Allen had a prepared statement in which he asked support of the amendment as "being entirely consistent with both our Christian principles and our social heritage."

North Georgians never debated the pros and cons of segregation. They merely had different ideas on just how this amendment would affect segregation of churches in this area.

The opposition expressed the belief that it was but opening the door toward eventual total integration, but those favoring the amendment felt it would assure continued segregation in this area.

Dr. Nat G. Long, superintendent of the Atlanta-East District, presented the amendment to the conference and said, "This amendment had its beginning in the South. It gives the right to live as we want in the South while also allowing other sections the right to do as they wish. It is democratic, it is American, it is Christian," he said.

Earl Strother Jr., of Fayetteville, expressed the feeling however that this was being "railroaded" through the conference, and said, "the wheels have certainly been greased.

Constitution

"We are under attack from Northern pressure groups. This is just the beginning. If you are ready to open the door to integration, vote for this amendment," he concluded.

P. 13

Another voice raised strongly against the amendment was that of the Rev. H. C. Emory of Washington. He said, "They (Negroes) can't worship in your church; you can't worship in their church. Jesus Christ had a clean line reaching back to Adam. Therefore I say segregation brought you your mode of religion."

The conference broke into applause after Emory's talk despite an admonition from Bishop Arthur J. Moore to withhold handclapping.

'COUNTERATTACK'

The conference took on a courtlike atmosphere as Fulton County Solicitor General Paul Webb rose to defend the amendment as "a counterattack to those pressures being forced on us by the North."

Webb, a layman from Sandy Springs Methodist Church, said, "Oh that our political statesmen had the same wisdom in dealing with this matter as did our ecclesiastical statesmen in bringing back this amendment."

In explanation of the amendment, Dr. Long said, "Suppose St. Mark Methodist Church (Negro in Augusta wanted to come into the North Georgia Conference.

"First of all St. Mark's quarterly conference would have to vote ⅔ in favor of moving; then St. Mark's church conference would have to approve by the same vote; the Georgia (Negro) Conference by the same vote, and finally a ⅔ vote by the North Georgia (white) Conference.

GEORGIA CONFERENCE

"Suppose the entire Georgia (Negro) Conference wanted to transfer.

"First that conference would have to vote ⅔ for the move; then would be necessary a ⅔ vote of the remaining conferences in the Central (Negro) Jurisdiction and finally a ⅔ vote of all of the conferences of the Southeastern (white) Jurisdiction," Dr. Long said.

Bishop Moore, although saying he would take no part in the debate, read a prepared statement before the amendment was introduced, which said in part:

"This amendment safeguards the right of regional opinion. . . . It makes impossible any change in the organizational structure of the Methodist Church involving race without the consent and approval of the Annual Conferences and Jurisdictions involved. . . . Its passage makes it possible for Methodists in one section of the nation to adopt procedures which the people of that section sincerely believe to be best for the people and church in that section."

Young Methodists Against Split Church

Courier Pittsburgh Pa. 6-22-57

P. 4

LAKE JUNEALUSKA, N. C. — With a vote of 1,700 to 35, Methodist college students from nine Southeastern states stood in favor of a Mississippi college students' proposal to end racial division in the church. The proposal, offered by Paul Cotten of McComb, Miss., would abolish the Central (all-Negro) Jurisdiction of the church.

Bennett To Be Host To First

Defender Chicago, Ill.

6-22-57

P. 19

BALTIMORE, Md. — A leadership school in each of the four Episcopal areas of the Central Jurisdiction has been scheduled for this summer.

Plans for the schools have been developed under the general direction of the bishops and the boards of managers of the areas, and representatives of the staff of the Division of the Local Church, General Board of Education.

The Baltimore Area, of which Bishop Edgar A. Love is the presiding bishop, will lead off with its school June 25-30. The school will be held at Bennett college, the occasion has been announced as "Christian Teachers — Co-Workers with God."

Philander Smith college, Little Rock, Ark., will be host to the school for the St. Louis Area, July 2-7. The school will offer seven courses. Presiding bishop of the St. Louis Area is Matthew C. Clair, jr.

The New Orleans Area school will be held July 8-12 at Gulfside Assembly, Waveland, Miss. The board of managers is headed by Bishop Willis J. King, presiding bishop of the Area.

August 5-10 is the date chosen for the Atlantic Coast Area school. The place will be Bethune-Cookman college, Daytona Beach, Fla. Highlight of the school will be an address, "The New Birth of Freedom in the Local Church," by Dr. Leon M. Adkins, Nashville, general secretary, Division of the Local Church. J. W. E. Bowen is the presiding bshop of the Area.

The Rev. M. Earl Cunningham, director, Department of Leadership Education, and the Rev. Ernest T. Dixon, jr., of the Department of General Church School Work, Division of the Local Church will represent the division at each school.

JONES

McCLARIDY

GALLIHER

ARRINGTON

Speaker Says No Race Lines Known By God

Atlanta Ga. P. 1

Thurs. 6-20-57

Montgomery Ala.

To God there are no cultures or races or classes, a leader in the Woman's Division of the Methodist Church said here yesterday.

Mrs. Paul Arrington, Jackson, Miss., division vice president, was speaking to delegates to the annual meeting of the Woman's Society for Christian Service of the Alabama-West Florida Conference who crowded into Huntingdon Chapel on the second day of the meeting.

"To God there is no geogrphy," she added. "The church's task is penetration to all areas of life. We should all want to reach out to others making a fuller and more abundant life for them."

"Social engineering for Christ is one of the greatest needs in the world today," she said. "We should conduct ourselves in the spirit of Christ with other people —with love, creativity, constructiveness."

VERTICAL FELLOWSHIP

She said that a "vertical" fellowship, from man up to God, is not complete. There can't be a perfect fellowship until there is love for fellow men, she said, a "horizontal" fellowship for every human being wherever they may live."

She told of a man with "dark skin and kinky hair" from the Fiji Islands who started a speech "My grandfather was a cannib and I am a Methodist preacher."

Advertiser

In only two generations, sh said, his family had risen fron the most uncivilized state to a role of preaching the ministry o the church. "We need conse crated personnel," she continued

Mrs. S. R. Jones, Dothan, WSCS president, said in an earlie speech that 235 missionaries are needed yearly during this quad rennium which started last year The Women's Division alone should recruit 100 to 125 in the home and foreign departments each year, she added.

135 MISSIONARIES

Last year the board of missions sent on 135 missionaries she said.

Mrs. Jones also stated that the "world is too strong for a divided group of Christian women." She encouraged the members to commit themselves "anew to the spirit and principles of Christ over the whole world."

"If we don't lead youth to this (missionary) commitment, our democracy may go down to other cultures which give their young people something very dynamic, however evil, for which they must give themselves."

The conference will enter its third and final day today at Huntingdon. Recommendations of the executive committee will be given by Mrs. Jones. Others on the program will be Mrs. J. T. Allen, Mrs. C. M. Nuttall, Dr. W. F. Calhoun and Dr. S. R. Jones.

District treasurers in charge of the pledge service yesterday were Mrs. R. A. Sewell, Andalusia; Mrs. H. W. Shaw, Demopolis;

Mrs. J. B. Carroll, Dothan; Mrs. W. T. Cason, Marianna; Mrs. M. V. Dismukes, Mobile; Mrs. J. R. Snyder, Montgomery; Mrs. J. G. Cowley, Pensacola; Mrs. George Galliher, Selma, and Mrs. J. F. Claridy Jr., Troy.

METHODIST BOARD RALLIES BIAS FOES

Times

Missions Unit Urges Church Members to Intensify Drive Against Racial Tensions

Sat. 1-19-57

By GEORGE DUGAN

Special to The New York Times.

BUCK HILL FALLS, Pa., Jan. 18—Methodists were called upon here today to "speak in the spirit of Christ" wherever and whenever racial tensions were involved.

New York, N.Y.

The plea to the more than 9,500,000 members of the church was voiced at the closing business session of the four-day annual meeting of its Board of Missions.

P. 16

The 500 board members and mission executives declared in a resolution:

"We confess our failure as Christians to create a climate where justice and order and true brotherhood would have made impossible the current upsurge of tension and violence."

The resolution hailed with "gratitude" the leadership of Christian clergymen and laymen who stood up for justice and freedom "in the face of great opposition."

This was a reference to churchmen in the South who have been active in opposing segregation.

Alien Law Revision Asked

Another resolution called on Methodists to "work with all urgency" for a "thorough revision of the McCarran-Walter Immigration Act.

Such revision, the resolution said, should provide for the admission of at least 300,000 immigrants a year, without discrimination based on race, national origin or sex.

Primary consideration should be given, the resolution said, to the principle of reuniting families, providing haven for refugees and displaced persons and relieving population pressures.

Any revision of the law, it added, should alos eliminate unnecessary delays and uncertainties in the admission of students and others seeking to visit the country for legitimate purposes.

The board deplored the need of Hungarian refugees to depend on emergency legislation. It noted that "millions of other refugees have waited for resettlement, some for as long as ten years."

Speakers said that in the next three years the Methodist Church should build 1,500 houses of worship, or more than one a day. These, they estimated, would cost $219,000,000. They noted that there were 1,300 "abandoned" Methodist churches, mostly in rural areas of the country. A large percentage of these, they asserted, should be reopened if possible.

Missionaries Inducted

Tonight, at a solemn commissioning service presided over by Bishop Arthur J. Moore of Atlanta, president of the Board of Missions, seventy-seven missionaries were inducted into the field.

The fifty young women in white, flowing gowns and twenty-seven men in black robes bowed their heads in silent prayer as Bishop Moore intoned:

"I commission you to take the Gospel of Our Lord Jesus Christ unto all the world, in the Name of the Father, and of the Son and of the Holy Spirit."

Fifty-nine of the new missionaries will serve in foreign lands. The number commissioned was one short of the record. At the board's meeting in 1954 seventy-eight were commissioned.

The missionaries have a wide variety of occupational specialties that they will carry over into the mission field. Included are a pharmacist, several medical doctors, nurses, teachers, business administrators, engineers, social workers, religious journalists and a former German prisoner of war.

YOUNG METHODISTS FAVOR INTEGRATION

Commercial Appeal p.1

College Students Vote To End Racial Division

Memphis 6-13-57

LAKE JUNALUSKA, N. C., June 12.—(UP)—Methodist college students from nine Southeastern states have voted overwhelmingly in favor of a Mississippi student's resolution to do away with a racial division in the church.

Paul Cotten of McComb, Miss., a student at Mississippi Southern College and president of the Methodist student movement in Mississippi, presented the resolution urging each annual conference of the church to ratify a proposed constitutional amendment to abolish the separate Central (Negro) Jurisdiction of the Methodist Church.

The students voted 1,700 to 35 for the resolution. They are attending an annual regional leadership conference which began June 6 and will close Thursday.

The resolution said, "We as delegates of this region feel that organizational division in the church based on racial distinction is un-Christian and should be abolished."

The proposed constitutional amendment would permit Negro Methodist churches to transfer to white Annual conferences and would allow Negro Annual conferences to transfer to white jurisdiction.

The Central Jurisdiction, which covers the entire United States, would be abolished when all annual conferences now comprising it are transferred to white jurisdiction.

Methodist Youth Would Abolish Negro Branch

Atlanta

LAKE JUNALUSKA, N. C., June 18.—Methodist college students from nine southeastern states have urged abolition of the separate Central (Negro) Jurisdiction of the Methodist Church.

The students voted 1,700 to 35 for a resolution urging each annual conference of the church to ratify a proposed constitutional amendment to do away with the racial division in the church.

The resolution said, "We as delegates of this region feel that organizational division in the church based on racial distinction is un-Christian and should be abolished."

The proposed constitutional amendment would permit Negro Methodist churches to transfer to white annual conference and would allow Negro annual conferences to transfer to white jurisdiction.

Ga. Methodists OK Mixed Move

Courier P.3

Sat. 6-22-57

COLUMBUS, Ga.—The South Georgia Methodist conference approved last week a constitutional amendment, by a vote of 232-132, which would make it possible for Negro churches to transfer into white conferences on a two-thirds approval of all concerned, both Negro and white. The approval came after an hour of debate.

'PERMISSIVE IN NATURE'

North Georgia Methodists Approve Integration Plan

Atlanta Const. 6-21-57

ATLANTA, June 20 (AP) — After a heated debate limited to an hour by previous arrangement the North Georgia Methodist Conference today gave overwhelming approval to a proposal that would allow racial integration within the denomination's organization.

Shouts of "previous question" brought on the 335 to 128 vote after an unidentified delegate noted that the time allotted to arguments on the controversial proposal had been consumed. Several delegates still were trying to gain the floor when the debate was closed.

Bishop Arthur J. Moore, Dr. Nat G. Long, Superintendent of the Atlanta East District, and Atlanta Solicitor General Paul Webb, a lay delegate, spoke for the amendment, considered one of the most important topics before the week-long conference.

Leading the out-spoken opposition were the Rev. H. B. Emory, retired minister from Washington, Ga., and Earl Strother Jr., Fayettville lay delegate.

The amendment, proposed by the 1956 General Conference at Minneapolis, would allow Negro churches to join white conferences and Negro conferences to be integrated in white jurisdictions. Permissive in nature, the changes would have to be approved by a two-thirds vote of all concerned.

Moore, who earlier this month steered the amendment to approval in the South Georgia Conference declared that the amendment "makes it clear that any action taken is to be with the consent and by the approval of the annual conferences and jurisdictions involved. There is to be no coercion."

"The adoption of this amendment will help to preserve the jurisdicional system without which the Methodist Union could never have been achieved," Moore said.

"Here in the Southland, the white and colored races must live side by side. Distrust and rivalry will disrupt, respect and cooperation will heal," he stated. "Moral and spiritual ends are never accomplished by force, but by the surer forces of friendship and helpfulness."

Long asserted that the amendment "gives the south the right to act in the matter as it sees fit. To vote against it would repudiate the leadership that passed the amendment at the national conference."

He went on to state that "the legislation is Democratic, American and Christian."

After an opponent had described the amendment as an "attack" on southerners, Webb, said, "this amendment is a counter-attack. It is the only weapon we have to fight the attack."

In opposing the change, Strother said, "I feel this amendment has been railroaded and the wheels have been greased. We are under attack in the South from pressure groups. I get scared when I see things railroaded like this has been done."

Emory drew applause from the delegates when he stated flatly, "I'm against this amendment and against integration."

He told the conference he had discussed the proposal with Negro ministers and presiding elders and said they asked him to pass along the plea, "for God's sake, don't vote for this. If white people vote for this amendment it will set back the progress of Negroes 15 years. We know it won't work."

The only major business still left for the conference is tomorrow's reading of ministerial assignments for the next year.

METHODIST COLLEGES TOLD TO INTEGRATE

Commercial Appeal P.23

Two Schools In Kentucky Must Open Doors

Sat. 6-22-57

OWENSBORO, Ky., June 21.—(AP)—The Louisville Methodist annual conference Friday instructed trustees of two colleges to open their doors to Negroes.

No date was set for integration at Kentucky Wesleyan, Owensboro, and Lindsey Wilson at Columbia. Union, the mother Methodist College in the conference, already is integrated.

The resolution was passed by voice vote over the protest of Dr. John B. Horton, president of Lindsey Wilson, who accused the 200 delegates of "stepping into the internal affairs of an institution."

He said the conference was "setting one standard for the schools and another for the churches." Thursday, it voted to retain the jurisdictional system.

The Methodist Church has five regular jurisdictions, all based on geography. A sixth, the central jurisdiction, not based on geography, is made up entirely of Negro conferences in the nation.

An amendment, adopted last year at Minneapolis and now being voted upon in the various jurisdictions, would permit either a Negro church or individual to petition a white conference for admission.

Friday's resolution permits trustees to pass on the final admittance of a student, but the presiding bishop, William T. Watkins, said those not abiding by the resolution could be replaced. The conference, which takes in Louisville and churches to the west and south elects the trustees.

Dr. Horton said he did not know when Lindsey Wilson's trustees would meet but added that one previously threatened to resign if the resolution passed.

Kentucky Wesleyan trustees will meet in October.

Negro Pastor Is Promoted In Connecticut

News Courier Charleston S. C. Mon. 6-24-57

OLD MYSTIC, Conn., June 23 (AP)—The Negro pastor of an all-white congregation was promoted today.

P. 13

The Rev. Simon Peter Montgomery, 25, transferred to another Methodist congregation in Rockville, about three times as large and paying more money, commented:

"My only aim is to serve and do the will of God."

The approximate figures for the congregations are 90 in Old Mystic, 275 in Rockville. The Rev. Mr. Montgomery is chaplain of the lower house of the state legislature.

He's originally from Pineville, S. C.

Negro Minister To Aid In Methodist Rehabilitation

BOSTON, Mass. — (ANP) — A Negro minister, the Rev. Egbert C. McLeod, pastor of Union Methodist church here, has been named to a three-man ministerial staff that will work through an Urban Life Committee set up by the New England Annual Conference of the Methodist Church to provide increased spiritual and social services in the blighted Boston South End community.

He will serve with the Revs. John E. Barclay, pastor of The Church of All Nations and Royden C. Richardson, whose congregation, like Rev. McLeod s are located in the area, to conduct a program geared to the needs of the 54,000 inhabitants of the 677-acre area. The program will consist of: (1) work with adolescent youth; 2) work with detached persons, and 3) Christian social visitation.

The area has long been a sore spot in the city, with its health and welfare problems including unsanitary housing. However, the Zion Herald, New England Methodist monthly, in announcing the appointments, stated that the ministers have been chosen for their special fitness for the work. Te magazine also featured Rev. McLeod and his associates in a six-inch cover spread.

Rev. McLeod is a gradua e of Claflin University, Orangeburg, S. C. Gammon Theological seminary and Boston University, holding degrees from all three. He holds the dortor of divinity and LL.D. degrees from Claflin and Gammon.

Methodist Conference Vote Opens Way To Voting On Later Entry Of Negro Units

Daily Home Pi, Talladega, Ala.

BIRMINGHAM (AP) — The North Alabama Methodist Conference today approved 311-183 an amendment which would permit Negro churches to transfer to white Methodist conferences.

The vote on the change in the constitution of the Methodist Church was taken yesterday, but the results were not announced until a morning business session.

The amendment would permit Negro churches to transfer from the Central Jurisdiction, to which all Negro churches now belong, to all-white conferences.

Dr. R. Laurence Dill Jr., and Dr. J. H. Chitwood, members of the Methodist General Conference which drew up the amendment, said they saw little likelihood of a Negro church transferring into the North Alabama Conference in the foreseeable future.

They based this belief on the series of votes necessary before a Negro church could become a member of the conference.

First the Negro church's members, its quarterly conference, annual conference and the Central Jurisdictional Conference would have to approve the transfer. Then the North Alabama Conference would have to accept the Negro church, all by a two-thirds vote.

The Methodist Church now is divided into six jurisdictions, of which five are white and one is Negro.

North Alabama Conference ministerial appointments for the next year will be announced at the final session Sunday.

All-Negro Methodist unit hearing subject

News, Birm., Ala. P.B.2 Sun. 10-20-57

MONTGOMERY, Ala., Oct. 19 —(AP)—A Methodist Church team will hear views of members from three Deep South states next week on breaking down racial barriers between white and Negro conferences.

The session of a hearing team from a 72-member commission on Thursday and Friday will be open to Methodists from Alabama, Mississippi and West Florida. It will be held in the St. James Church.

A majority of the conferences of the Methodist Church has approved a proposal to permit Negro churches to transfer to white conferences from the separate Central Jurisdiction of which all Negro Methodist churches now are members. The action must be certified by the Council of Bishops.

ANOTHER HEARING team earlier met with church representatives for Oklahoma, Texas and New Mexico. Most of those appearing before this team favored the step toward gradual abolition of the Central Jurisdiction.

Six teams are making the survey. They will report back to the 1960 General Conference at Denver, Colo.

There has been strong opposition among Southern Methodists to any steps leading toward elimination of the Central Jurisdiction. Some Southern leaders expressed fear that changes in the present system could lead to a North-South church split similar to the division over slavery in 1844.

out the nation ordered by the 1956 General Conference. Some of the others already have been held. Some have asked abolishment of the entire administrative structure which includes five geographical jurisdictions and one non - geographical, the central, for Negroes only.

Bishop Arthur J. Moore of Atlanta, president of the Southeastern Jurisdictional Council, said:

"The Methodist Episcopal Church, South, went into the unification in 1939 because it believed the jurisdictional system preserved and protected its right. Southern leadership is expected, therefore, to contend strenuously for retention of the jurisdictional structure."

Bishops To Fight For Methodist Jurisdictions

The Post-Courier Charleston, S.C. P.M., Sat. 10-26-57

ATLANTA, Oct. 25 (AP)—Methodist bishops of the Southeast are preparing to challenge the stand of brethren elsewhere who wish to revamp the church setup which now provides a separate jurisdiction for Negroes.

Several Methodists are expected to appear before a panel in Atlanta Monday and Tuesday at a hearing on the jurisdictional structure of the Methodist Church.

The hearing is one of 24 through-

Methodist Leaders Ask End Of Negro District

BALTIMORE, Md.—Abolition of the Central (Negro) Jurisdiction of The Methodist church was unanimously called for here recently, by ministerial and lay leaders of the denomination.

The occasion was one of the 24 regional hearings on the jurisdictional system in the denomination. The hearings are being conducted by the 70-member commission appointed at the Methodist General Conference in 1956, to "make a thorough study of our jurisdictional system, with special reference to its philosophy, its effectiveness, its weaknesses, and its relationship to the future of the Methodist Church."

LAWYER HEADS GROUP

The 11-member panelconducting hearings in the Central Jurisdiction are all from the other five jurtion are all from the other five jursidictions of the church. It is headed by Charles C. Parlin, internationally known corporation lawyer of New York City, and a prominent Methodist layman.

The panels are fact finding groups which assemble information to report to the general commission, which will in turn make its first quardrennial report to the General Conference in 1960, which is scheuled to meet in Denver. Colo.

The following persons made statements before the Baltimore panel.

The Rev. James D. Foy, pastor of A ry church, Washington; the Rev. Kelly L. Jackson, superintendent of the Washington District, Washington Conference; the Rev. Charles L. Carrington, pastor of Brooks Memorial church, Jamaica, N. Y.; Clarence Mitchell, head of the Washington bureau of the National Association for the Advancement of Colored People, and a trustee of Sharp Street church, Baltimore; his wife, Atty. Juanita Jackson Mitchell, the Rev. Edward McGowan, pastor of Mount Zion church, Washington.

Also Mrs. Grace Plater, St. Johns church, Oronge, N. J.; Mrs. Hester King of Beltsville, Md.; the Rev. Kenneth P. Barnes, pastor of Roberts Memorial church, Alexandria, Va.; Bernard Anderson and the Rev. Clarence Davis of the Asbury church, Broadneck, Md.; the Rev. Daniel L. Ridout, administrative secretary of the Baltimore Area, who was out of the city and whose statement was read by the Rev. Frank L. Williams, pastor of Metropolitan church, Baltimore, where the hearings were held.

Also, the Rev. Donald Ford, student at Howard university, Washington, an official of the National Conference f Methodist Youth, who spoke for that organization; the Rev. Levi B. Miller, jr., executive secretary of the Washington Conference Board of Christian Education; the Rev. Joseph F. Haskins of Laurel, Md.; and the Rev. Richard H. Johnson and Horoce N. McLilly of Ebenezer church, Washington.

The Rev. Mr. Miller's statement declared that the Central Jurisdiction "has serve its purpose." He recommended that this unit be abolished and that the churches which comprise it be included in the existing geographical jurisdictions of the church. He gave as his two fold reason, the following:

REASONS GIVEN

1. The church can make a stronger witness in these days of rapid social change, and (2). that the administration of a racial jurisdiction is impossible in relation to our Methodist way of life.

The Rev. Jackson proposed dissolution of the Central Jurisdiction and the education of two new jurisdictions including the 17 Negro annual conferences which presently comprise it, on some geographical pattern similar to those which comprise the other five jurisdictions now constituted; let such white conferences as might wish to do so become a part of these new jurisdictions.

In this plan, he said, no man, church, nor conferene will be placed in a jurisdiction against his or its will, or where he or it is not wanted.

The Rev. Mr. Rideout, an opponent of the entire jurisdictional system in the church since its inception in 1935 and the beginning of its structure in 1939, proposed abolition of the entire jurisdictional system.

'We Want No Change,' Methodist Study Shows

By GEORGE PRENTICE

When a 70-man Methodist commission lifts the weighty problem of jurisdictional administration out of the "study" category next February it will find Southern sentiment solidly in favor of the status quo.

WILKINS

That sentiment will be conveyed to them by an 11-man fact-finding committee which met here Thursday and Friday to hear representatives from Methodist congregations of three states.

What ministers and laymen from Alabama, Mississippi and Florida had to say about the matter of the Methodist jurisdictional system might have been said in four words:

"We want no change."

And beyond that they wanted no part of integration.

Chairman Dr. John R. Wilkins set out the committee's purpose as a study "of the jurisdictional system, with special reference to its philosophy, its effectiveness, its weaknesses, and its relationships to the future of the church."

TO GATHER FACTS

"We are here only to gather the facts, to look at this problem objectively, and not to propose any solutions or present any answers," he told more than 300 church members attending the two-day session.

But what happened at the outset of the meeting set the committee back on its heels.

Churchmen from the three-state area of one opinion—that the commission, of which the fact-finding panel is a part, was interested only in abolishing the Central Jurisdiction. And they expressed themselves candidly on the subject.

Abolition of the Central Jurisdiction, which takes in the entire Negro membership of the church, would mean integration, they said.

80 BEFORE PANEL

During two days of testimony in which about 80 persons appeared before the panel, laymen and ministeres indicated that the impression was deeply set in the minds of Southern church leaders.

Speeches, resolutions and general statements carried the same general theme—"If you change the present system the South will not stand for it."

There was no micing of words either when spokesmen repeatedly told the panel that they no longer felt they could trust the motives of some Northern leaders.

"Seeds of rebellion" have been planted among Southern Methodists which could cause a serious split in the denomination," said Dr. W. F. Calhoun, Montgomery District Superintendent.

Sentiment on the racial question "runs deep as our souls," Calhoun declared.

His statements, which came on the second day of the meeting, were an echo of the ideals expressed in a different way the day before by Circuit Judge L. S. Moore of Centerville, Ala.

Moore took the stand with a factual report that ended in one of the most dramatic summaries of the two-day period:

"While we want to join hands with Methodists all over the world to advance the cause of Christ, we have never surrendered our ideals and will not," he said.

REFUSES TO APOLOGIZE

Then he added:

"We cannot give up the traditions of a lifetime and I don't propose to apologize for the beliefs of my people."

One question which had been asked by Dr. Charles F. Golden, only Negro on the panel, on Thursday was not answered until the second day of the session.

When the question of time came up, Golden had asked when the churchmen considered sufficient time for the problem of integration to resolve itself in the South.

He got no immediate answer.

But on Friday Circuit Judge Whit Windham of Birmingham, described it as "a feeling that will not pass away."

He defended the stand by saying that "Our feeling is not based on prejudice, as is often charged."

"We believe in the progress of the Negro," he said, "but we don't believe we should mix with him in the intimate relationship found in the church."

He continued:

"Before we can do that we must settle in our minds whether we absolutely would not mix the blood lines, or that there would be no harm from it."

His observation then was that such a decision could not be made by people of the South.

Dr. G. Stanley Frazer, associate pastor of St. James Church, where the meeting was being held, added strength to the overall tone when he said, "The Methodists of the South have a long and honored record of devotion to the advancement of the cultural and spiritual welfare of our Negro friends.

"We protest against the charges often hurled at us by those even in our Methodist Church that we are unfair and un-Christian in our dealings with them (the Negro)," he continued.

Retired Bishop Clare Purcell of Birmingham, told the group that jurisdiction government provided strength in "diversity with unity."

"In the North, South, East and West there are differences. . . diversity that ranges from the soils to wealth," he said. "Our unifying power lies in a common cause."

That was the tenor of the hearing throughout.

Some statements mildly established the fact that a congregation merely wanted the status quo, and others radically denounced Northern pressures to force integration and blamed Communist interests for much of the disturbance.

The first white girl born in New England was Elizabeth, daughter of Pilgrims John Alden and Priscilla Mullens. Her grave is in Little Compton, R.I.

Bishop, Mrs Willis J. King Leave June 1 For Europe

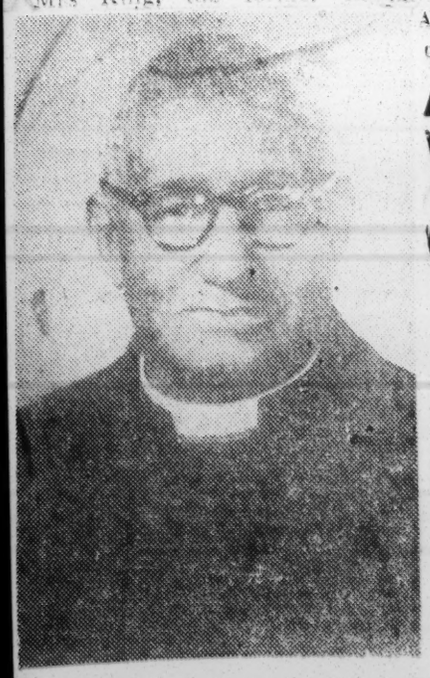
Informer Sat. 5-25-57
Houston, Tex.
P. 11

NEW ORLEANS, La — At the request of the 80-man Council of Bishops of The Methodist Church, Bishop and Mrs Willis J. King will visit the Methodist work in Europe covering a period of two months. Bishop King is resident bishop of the New Orleans Area of The Methodist Church, embracing five conferences in Texas, Louisiana, and Mississippi.

Leaving the Idlewild Airport, New York, Saturday, June 1, via the Scandinavian Airlines System, they will fly to Rome, Italy, by way of Copenhagen, Denmark. After several days in Rome they will fly to Frankfurt, Germany. Other German cities will be visited as well as some in Switzerland, Denmark and Sweden.

Bishop King will get a chance to see European Methodism in action because the annual conferences will be in session during this period. Because of his varied travels, thorough training, and long ministry in the educational-theological area, it is felt that Bishop King will bring new dimensions to the work of Europe as he moves among the churches there.

Mrs King, the former Emma Arnold of Alanta, Georgia will be rushing back to greet the ministers' wives from the five conferences of the New Orleans Area, who will be coming to Gulfside, a camping facility maintained by the New Orleans Area at Waveland, Mississippi, August 21-26. Bishop King will preside at the Area Council, which will be in session the following week, August 27-30. Bishop King will make a report at the Area Council concernnig this Episcopal visitation experience.



Methodists Vote Removal Of Race Bans

Defender P. 3
Chicago, Ill.
Sat. 6-1-57

TOLEDO, Ohio — Delegates to the 88th session of the Lexington annual conference of the Methodist church, which met here recently, voted overwhelmingly in favor of changes in the church's constitution designed to remove all racial divisions within the denomination.

The ministerial and lay delegates from seven states making up the conference voted 140 to 5 to endorse the amendments, proposed last year at the quadrennial General Conference of The Methodist Church.

Primarily, the aim of the amendments is to abolish the Central (all Negro) Jurisdiction as one of the main governing bodies in the Methodist structure.

There are five virtually all-white jurisdictions, divided into conferences, covering different regions of the country and including only a handful of Negro churches.

Bishop, Wife On 5-Month Tour

Defender
Chicago, Ill.
Sat. 6-1-57
P. 18

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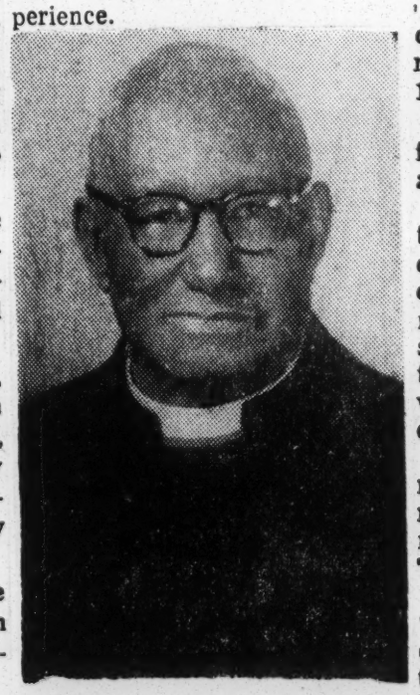


BISHOP WILLIS J. KING

MRS. WILLIE J. KING

WOULD ABOLISH NEGRO BRANCH

Louisiana Methodists Okay Administrative Race Mixing

Advertiser P. 8-A
Montgomery, Ala.
Thurs. 5-30-57

SHREVEPORT, La., May 29 (AP) —The Louisiana Methodist conference today approved a proposal to allow integration of Negro and white conferences on the administrative level.

The proposal came in the form of an amendment to the church constitution, needing a two-thirds majority to pass. The proposal won 13 votes over the two-thirds mark.

A secret ballot showed 273 in favor of the amendment and 118 against.

The amendment would abolish the central jurisdiction of the church, which embraces all Negro conferences. The abolition would make possible the absorption of sections of the jurisdiction, if by two-thirds majority vote, both white and Negro conferences indicate they want it.

Major opposition to the amendment came from T. Wynn Holloman, Alexandria attorney and layman delegate from Alexandria's Trinity Methodist Church.

He said the amendment amounts "to the opening of a dike which cannot be shut . . . without it, the general conference could not have brought about integration."

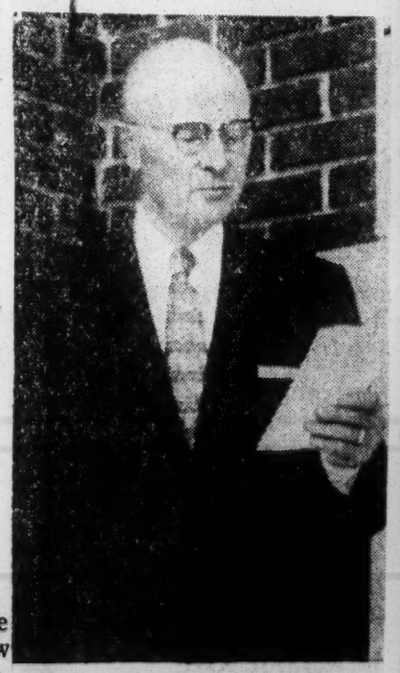
Holloman said the purpose of the present jurisdiction was to allow the South to preserve its traditions.

Dr. Guy Hicks, Ruston district superintendent and co-chairman of the Louisiana delegation to last year's general conference, described the amendment as "the most democratic piece of legislation ever passed at a general conference."

"It enables those churches to integrate which want to," he said. "If we don't want to integrate we don't have to."

"If the Louisiana conference fails to pass this amendment may God have mercy on any delegation that goes to the general conference from the South."

T. LEONARD COCHRAN
Conference Speaker



BISHOP B. G. HODGE
Presiding Bishop

Methodists Will Weigh Race Issues

Advertiser Montgomery, Ala. Thurs. 5-30-57

BY LILLIAN DeLOACH

Methodist leaders of the Alabama-West Florida Conference will vote here today on a church amendment which would allow Negro Methodist churches or conferences to be assimilated into white jurisdictions.

An affirmative vote would not mean that this confernece is voting for integration, according to the Rev. H. L. Tate of Loxley, but would "give the Northern conference the right to invite Negro churches or conferences into their jurisdiction. It would not force anything on the South," he added.

Actually, the constitutional amendment would give any white conference in the U.S. (there are five) the right to invite or accept a member of the Central (Negro) jurisdiction into that conference. "In certain areas of the U.S. they want to integrate," the Rev. Tate explained.

'VOLUNTARY' STEPS

At present all Negro conferences are united in a single non-geographical jurisdiction called the Central jurisdiction, he said.

When, and if, all annual conferences in the Central jurisdiction have been transferred by the difficult procedure outlined in the amendment, which is a "voluntary" procedure, then the Central jursidiction would be abolished, Tate said.

"You'd never get that here in the South in this or the next generation," said the Rev. Tate. He said he had not heard much talk about the amendment.

In order for a local church to be transferred from one annual conference to another, a two-thirds vote is required of the quarterly conference of the local church, a church conference of the local other, the amendment requires a two-thirds vote of the conference desiring transfer, of the rest of the jurisdiction, and of the conference to which the transfer is to be made.

Advertiser

The annual conference at Huntingdon College here voted yesterday to establish a statistical office in Montgomery to handle all finances of the conference. Bishop Bachman G. Hodge was requested to appoint the Rev. Tate as full-time manager of the office at a salary of $4,600 annually, plus a $100 monthly allowance for house rent.

Thurs. 5-30-57

It was also voted that $8,000 be placed in the conference budget for operation of the statistical office.

Dr. Leonard H. Cochran, minister of the Mulberry Street Methodist Church of Macon, Ga., delivered a sermon during the afternoon session.

P. 2-A

Speaking on the nature of Jesus church, and of each of the two annual conferences involved.

TWO-THIRDS VOTE

To transfer one annual conference from one jurisdiction to an-Christ, Dr. Cochran said that "Jesus believed the kingdom of God in some of us would come a hundred-fold."

Relating the parable of the tares in the wheatfield to the conflict between Communism and Christianity, he said "Let them both grow together until the harvest."

"Wheat (Christianity) will produce—some 30-fold, some 60-fold, some 100-fold," he said. "There will be a harvest. Don't root up the good wheat in destroying the tares."

EMORY SPEAKER

Following a business session last night, the meeting was devoted to the board of missions' anniversary. The principal address was given by Dr. Arva C. Floyd of Emory University. Other participants were the Rev. Joel D. McDavid, president of the board of missions; the Rev. Robert L. Wilson, conference missionary secretary; and Mrs. Samuel R. Jones, president of the Conference W.S.C.S.

Those elected deacons as approved supply pastors included Early John Evans, Cypress, Fla.; Samuel Franklin Lowery Jr., Lisman; Percy Wellington Norton, St. Stephens; Roy Edward Thomas, Ozark.

Charles Sydney Syfret, Panama City, Fla., was elected deacon as local preacher.

Elected elders as approved supply pastors were James Cecil Brown, Suggsville, Ala.; Daniel Norton Guy, Black; and Louie Francis Wilson Jr., Mobile.

Three new ministers were admitted into full connection with the conference at today's session. They include the Revs. James Patrick Dannelly Jr., of Phenix City, Ala.; James Leonard Farrow Jr., Titus, Ala., and Robert Erskine Johnston Jr., Montgomery.

Those admitted to the conference on trial were the Revs. David Livingston Adams, Pensacola, Fla.; Frank Aubrey Arnold Jr., Montgomery; Asa Boozer, Gallion, Ala.; Curtis Dwight Coleman, Pensacola, Fla.; Charles Edwin Daniel, Phenix City, Ala.; John Walter Ellisor, Montgomery; William Brown Price, Montgomery; William Jackson Shearer, Mobile, Ala.; Charles Robert Walker, Dothan, Ala.; Donald Randall Bailey, Dozier, Ala.; John Lamar Brown, Mobile, Ala.; Charles Jonathan Couey, Chickasaw, Ala., and Fred Leonard Hosey, Andalusia, Ala.; Harris Cleveland Jones III, Hattiesburg, Miss.; William Robert Sullivan, Chickasaw, Ala.; John Paul Thomas, Enterprise, Ala., and Louie Francis Wilson Jr., Mobile, Ala.

Those elected elders were James Carl Coulliette, Panama City, Fla.; James Patrick Dannelly Jr., Phenix City; James Leonard Farrow Jr., Titus; Coriless Victor Hanson, Brent; Walter Eugene Kilburn, Andalusia; Noah Lisenby Jr., Opelika; Rual Wesley Morris, Hope Hull; Johnnie Doyle Trobaugh, Opelika; Harold Stanley Mullins, Hope Hull; Floyd Carson Enfinger, Montgomery; Coyt Herbert Jordan Jr., Marion Junction; Glenn Stanley Sirmon, Columbia; Karl Stringfellow, Mt. Vernon, and Richard Elgin Jordan, Prichard.

Elected deacons were Frank Aubrey Arnold Jr., John Walter Ellisor, William Brown Price, all of Montgomery; David Livingston Adams, and Curtis Dwight Coleman, of Pensacola, Fla.; Dallas Blanchard and Arthur Clausen Jr., of Mobile; Asa Boozer, Gallion; Terrell Leo Brannon, Ramer; Howard Lavond Davis, Luverne; Garland Emoons Jr., Phenix City; James Ford, Salem; Jack Holland, Fort Davis; Harris Cleveland Jones III, Hattiesburg, Miss.; William Shearer, Mobile; Thomas Wesley Sowell, Pittsview; Geoffrey Story Jr., Evanston, Ill.; Holland Rex Vaughan, Altha, Fla.; Charles Walker, Dothan, Ala., and Henry Mott, Panama City, Fla.

Louisiana Methodists Approve Church Merger

Daily World Sat. 6-8-57 P. 5

BY B. EVERETTE MOORE

SHREVEPORT, La. — (ANP) — By a vote of 273 to 118 the Louisiana Methodist Conference approved a resolution passed last May at the General Methodist Conference in Minneapolis which wil allow Negro and white Methodist churches to integrate.

As presented by the General Conference the proposal came in the form of an amendment to the Church Constitution, needing a two-thirds majority to pass. Thirteen more than the required vote were received.

The action of the Louisiana conference came following a lengthy discussion on the issues involved.

An Alexandria attorney, T. W. Holloman called the amendment "an opening in the dike which cannot be shut, without it the General Conference cannot bring about integration." He called for the preservation of the traditions and ideals of the South.

FOR THE PROPOSAL

Speaking for approval of the proposal was Dr. Guy Hicks, chairman of the Louisiana Methodist Conference. Dr. Hicks declared:

"If the Louisiana Conference fails to pass this amendment, may God have mercy on any delegation going to the General Conference from the South.' Dr. Hicks concluded by calling the legislation "the most democratic piece of legislation ever passed at a General Conference.'

The amendment reportedly abolishes the Central Jurisdiction of the Methodist Church which embraces all Negro conferences and this jurisdiction is absorbed by the white conferences.

In the past both the Negro and white conferences have indicated they wanted abolition of the Central Jurisdiction and its conferences integrated with others.

The vote came by secret ballot resulting in victory for the advocates of desegregation.

Integration Approved At Methodist Meet

Daily World Sat. 6-8-57

Atlanta, Ga.

KNOXVILLE, Tenn. — A unanimous action paving the way for racial integration of the more than 100 Methodist Conferences across the U. S., was approved here Wednesday.

P. 6

The Holston Methodist Conference approved an amendment which would abolish the all-Negro Central Jurisdiction and adopted procedure to accomplish this aim.

If a majority of the conferences approved, methods for any Negro church wishing to join a white conference would be simplified. The conference action would be implemented as follows:

First, a church wishing to join another conference, would have to show a two-thirds vote in favor of the change at its quarterly conference, and a two-thirds vote of its church conference—members 18 years old and up. This would apply to white churches wishing to change conferences as well as to Negro churches wishing to join white conferences.

Then, the church's present conference would have to approve the change by a two-thirds vote and this would have to be followed by a similar, two-thirds vote in the annual meeting of the new conference.

The amendment permits a Negro church to leave the central jurisdiction, composed of Negro Methodist churches throughout the nation, and join one of the six geographical white jurisdictions and the appropriate conference.

CHURCH INTEGRATION WINS BY BIG VOTE

Commercial Appeal P. 33

Little Rock Methodists Support Proposal

Fri. 6-7-57

HOT SPRINGS, June 6.—(AP)—A proposal to permit racial integration of the Methodist Church on the administrative level was overwhelmingly adopted here Thursday by the Little Rock Conference, which is composed of churches in Central and South Arkansas.

The vote was 175 to 14. Any opposition to the measure, a proposed amendment to the church's constitution, was silent.

The Rev. Aubrey G. Walton of Little Rock told the assembly the integration proposal was "very Christian in intent and purpose."

He emphasized that the legislation was "permissive rather than mandatory" and "has nothing to do with segregation or integration in local churches."

The Methodist Church is "not a segregated body by law of the church," he said. "Wherever segregation is practiced on the local level, it is by custom rather than by church laws."

Methodist Church Warned About Desegregation Plan

Advertiser Montgomery, Ala.

Sat. 10-19-57

SHREVEPORT, La., Oct. 18 (AP) —District Judge John Dixon warned a Methodist Church hearing here that any forced desegregation in southern churches "can only result in the destruction of the Methodist Church in the South."

The Shreveport jurist spoke before a nine-member panel named to conduct a series of 24 hearings in the South on a proposal to revise the church's jurisdictional system of government.

"I am not acquainted with a single Methodist who is not wholeheartedly opposed to such a plan," he said. "Unanimous opposition to the plan in this area stems from only one conviction—the necessity of continued separation of the races."

Dixon predicted not a single congregation in this area would remain in the Methodist Church if Negroes are included in the same districts and conferences.

He asked that other sections "respect our opinions" and grant "time to heal our problems. We want to stay in the Methodist Church."

The church has divided the nation into geographical jurisdictions, with those in the Southern areas including only white churches. An additional overlapping jurisdiction, the Central Jurisdiction, was formed to embrace all Negro churches.

Rev. John Wesley Hart of Marshall, Tex., said if the jurisdictional system is destroyed it would raise questions of the good faith of the church in installing the system 20 years ago.

Curt Mayor, a lay leader from New Orleans, said "if the committee recommends abolishing the jurisdictional system, it would lead to wide passage of resolutions similar to one passed recently by the Plain Dealing (La.) Methodist Church, which called for a study aimed at withdrawal from the national church organization."

Bishop Paul E. Martin of Little Rock said he is in favor of the jurisdictional system and thought it was working well.

About 20 lay leaders and clergymen appeared at the first sessions of the two-day hearings and all opposed the changes and spoke for continued segregation.

'DEEP SEATED FEAR'

Advertiser

Methodists Study Ways Of Reclaiming Property

Montgomery, Ala.

Sat. 11-26-57

By GEORGE PRENTICE

Churches in the South are today studying ways to reclaim their property from central ownership if there is a major change in administrative structure, a Methodist Church leader said yesterday.

Dr. W. F. Calhoun, Montgomery District superintendent, told members of a Methodist fact-finding committee that "there is a deep seated fear and frustration" among the people of the South.

But he said the "seeds of rebellion" have been sown among Southern Methodists which could cause a serious split in the church.

Appearing on the second and final day of the hearing by an 11-man panel of lay and clerical leaders from over the country, Dr. Calhoun declared, "there is a feeling here that if the church doesn't get about its main business—the business of Christian teaching—our denomination will be irreparably damaged."

"Even now our lawyers are investigating deeds of church property to decide what to do if churches pull out," he said.

'STOPPING POINT'

About 80 ministers and lay leaders appeared or presented documented resolutions from their districts or churches during the meeting which opened here Thursday.

For the second consecutive day churchmen continued to warn of the possibility of destruction of the Methodist Church "as we know it today," if changes were made in the organization's present jurisdictional system or "if pressure to integrate is not eased."

"Let us arrive at a stopping point on this matter," Calhoun continued. "Let us stop talking about the gears of the machinery and get to its heart."

He said "if the South continues to be disturbed," three things would happen:

1. Large numbers of church members will become inactive.
2. Individual churches will begin to pull out.
3. Missionary work in the church will cease and there will be no allocations for world service.

"That is indicative of the feeling and how deep it runs," he said.

Bishop Marvin Franklin of Jackson, Miss., in making his farewell speech to the panel and visiting church spokesmen, expressed "fear of the consequences if there is any change in this day of tensions."

"I don't like to see any kind of chasm created between the Negro and white in the South," he said. "We've had good relations. There is plenty of good will and we must build on it."

Testimony dealt entirely with the problem of race relations in the South and speakers were unanimous in their plea that the present jurisdictional system of the church be retained.

Most spokesmen said they were satisfied with a recent amendment to the church constitution which provided for "local option, or freedom of choice," in the matter of jurisdictional matters.

For administrative proposes, the Methodist Church is divided into five geographical jurisdictions and a sixth, all-Negro group known as the Central Jurisdiction. White Methodist churches in Alabama are members of the nine-state Southeastern Jurisdiction. Negro churches are attached to the Central Jurisdiction.

Representatives of churches in Alabama, Mississippi and Florida attended the hearing here—one of 24 to be held over the nation this fall.

Sat. 10-26-57

NONE CAME FORWARD

None came forward to express opinions different from those dealing with opposition to integration and the fear that the Central (Negro) Jurisdiction would be abolished.

However, the Rev. John R. Wilkins, panel chairman from Burlingame, Calif., released a statement saying:

"We have received letters, statements and resolutions from within the bounds of these areas, submitted for filing. They became a part of the resource material available to the commission for use in its study.

"Among these statements there are some that express opinions and viewpoints different from those rather unanimously presented here thus far, and in all areas of concern—the merits of jurisdictional program, the consecration of bishops, and the matter of the Central Jurisdiction and racial brotherhood."

W. W. Walker of the Trinity Mehodist Church in Birmingham said he wanted to "put my brotherhood class on record as strongly opposing any change in our jurisdictional system."

"But they also go on record as opposing the type literature we are receiving," he said.

Walker charged that Methodist Church literature was "salted with integration propaganda." He said that one Sunday School publication, which formerly had been ordered in lots of 200 by his class, now is "bought a copy at a time."

"And we buy that one just to see what it says, not because we value its contents," he said.

R. J. Lawrence of Union Springs, county superintendent of education, said too that "we are disgusted with some of the literature we are receiving."

Hugh Wheat of the First Methodist Church, DeFuniak Springs, Fla., said abolition of the present system would "damage the Negroe's standing as well as the white."

"We should not penalize the colored man by making him compete with his white brothers and undermine the business and financial structure which he has worked to build."

Methodist Church, Birmingham

E. B. Frankie of the Canterbury said his 90-year-old church "opposes any change down to the last man and woman."

The day integration is forced upon the mebership, this church will become an independent congregation without affiliation with the Methodist Church," he said.

The panelists left Montgomery last night and will open a similar hearing in Atlanta Monday and Tuesday. They will conduct the last for the Southern region in Charlotte, N.C., late next week.

Their findings will be presented to the 70-man commission, of which they are a part, in February.

Dr. G. Stanley Frazer, associated with St. James Methodist Church, where the hearing was held, told the departing panel, "We hope this meeting has been enlightening to you. It has been helpful to us."

"We hope it will help you, will help us, to find a common ground on which to work," he said.

Methodist 'Fact-Finding'

Editor, The Advertiser:

As you know, on Oct. 24-25, there was held a fact-finding commission of our church in Montgomery to hear testimony regarding the jurisdictional administration of the church.

The most important subject on the agenda was a discussion of the central jurisdiction the Negro jurisdiction of the Methodist Church.

There came to Montgomery more than 300 loyal church members from all parts of the state, West Florida and Mississippi to attend this two-day session and give oral testimony, in public, before this fact-finding commission, as to the views and beliefs of the members of the local churches they represented.

During the two days these hearings continued about 80 persons personally gave testimony, in open meeting, before this fact-finding commission. The consensus was unanimous in leaving our church structure as it is today. The press reported that "The Rev. John R. Wilkins of Burlingame, Calif., panel chairman, said no one had asked for permission to speak here in favor of abolishing the all-Negro jurisdiction," but he said, "A number of letters contradicting the verbal anti-integration testimony had been received since the hearings started yesterday."

Wilkins declined to say how many or to identify the signers of the letters. He said, "These will go into the record of the hearings along with other testimony."

The large number of delegates who took the time and effort and made sacrifices of time and money to come to Montgomery and present their testimony openly and in person, deserve the courtesy and also what is more, they have the right to hear the opposition which favors abolishing the all-Negro jurisdiction openly and in person before the fact-finding commission and in their presence. Certainly, those in favor of abolishing the all-Negro jurisdiction should come out openly, give their views so that the delegates from

the churches as well as the commission itself might know their views and the reasons behind them.

Is it just and fair for the commission to receive in secret and consider in secret these letters? Is it right and the American way to deny the delegates who testified in favor of continuing the all-Negro jurisdiction the right to know what is in the letters mentioned by the Rev. Wilkins and the names of those who sponsored these resolutions?

If the fact-finding commission is to adopt the plan of receiving letters or statements, and not divulging their contents and keep secret the names of those who made them, then the commission instead of coming to Montgomery could just as well have gotten the information by letters and post cards addressed to it. If it is going to use these letters or statements, whose contents are so carefully guarded, then whatever decision is reached by the commission will not have the confidence of the church.

We feel that the Board of Stewards of our Methodist churches should write to Dr. John R. Wilkins, chairman, Commission Hearing Team, 1525 Ralston Ave., Burlingame, Calif., and request him to promptly make available to interested loyal church members the names of the persons who signed the statements and letters and the names of those attached to the resolutions favoring the abolition of the all-Negro jurisdiction.

Montgomery. ED. C. REEDER.

Methodist Leaders Ask End Of Negro District

BALTIMORE, Md.—Abolition of the Central (Negro) Jurisdiction of The Methodist church was unanimously called for here recently, by ministerial and lay leaders of the denomination.

Bulletin

The occasion was one of the 24 regional hearings on the jurisdictional system in the denomination. The hearings are being conducted by the 70-member commission appointed at the Methodist General Conference in 1956, to "make a thorough study of our jurisdictional system, with special reference to its philosophy, its effectiveness, its weaknesses, and its relationship to the future of the Methodist Church." P 3

LAWYER HEADS GROUP

The 11-member panelconducting hearings in the Central Jurisdiction are all from the other five jurtion are all from the other five jursidictions of the church. It is headed by Charles C. Parlin, internationally known corporation lawyer of New York City, and a prominent Methodist layman.

The panels are fact finding groups which assemble information to report to the general commission, which will in turn make its first quardrennial report to the General Conference in 1960, which is scheuled to meet in Denver. Colo.

The following persons made statements before the Baltimore panel.

The Rev. James D. Foy, pastor of A / ıry church, Washington; the Rev. Kelly L. Jackson, superintendent of the Washington District, Washington Conference; the Rev. Charles L. Carrington, pastor of Brooks Memorial church, Jamaica, N. Y.; Clarence Mitchell, head of the Washington bureau of the National Association for the Advancement of Colored People, and a trustee of Sharp Street church, Baltimore; his wife, Atty. Juanita Jackson Mitchell, the Rev. Edward McGowan, pastor of Mount Zion church, Washington.

Also Mrs. Grace Plater, St. Johns church, Oronge, N. J.; Mrs. Hester King of Beltsville, Md.; the Rev. Kenneth P. Barnes, pastor of Roberts Memorial church, Alexandria, Va.; Bernard Anderson and the Rev. Clarence Davis of the Asbury church, Broadneck, Md.; the Rev. Daniel L. Ridout, administrative secretary of the Baltimore Area, who was out of the city and whose statement was read by the Rev. Frank L. Williams, pastor of Metropolitan church, Baltimore, where the hearings were held.

Also, the Rev. Donald Ford, student at Howard university, Washington, an official of the National Conference f Methodist Youth, who spoke for that organization; the Rev. Levi B Miller, jr., executive secretary of the Washington Conference Board of Christian Education; the Rev. Joseph F. Haskins of Laurel, Md.; and the Rev. Richard H. Johnson and Horoce N. McLilly of Ebenezer church, Washington. Sat. 10-26-57

The Rev. Mr. Miller's statement declared that the Central Jurisdiction "has serve its purpose." He recommended that this unit be abolished and that the churches which comprise it be included in the existing geographical jurisdictions of the church. He gave as his two fold reason, the following:

REASONS GIVEN

1. The church can make a stronger witness in these days of rapid social change, and (2). that the administration of a racial jurisdiction is impossible in relation to our Methodist way of life.

The Rev. Jackson proposed dissolution of the Central Jurisdiction and the education of two new jurisdictions including the 17 Negro annual conferences which presentby comprise it, on some geographical pattern similar to those which comprise the other five jurisdictions now constituted; let such white conferences as might wish to do so become a part of these new jurisdictions.

In this plan, he said, no man, church, nor conferene will be placed in a jurisdiction against his or its will, or where he or it is not wanted.

The Rev. Mr. Rideout, an opponent of the entire jurisdictional system in the church since its inception in 1935 and the beginning of its structure in 1939, proposed abolition of the entire jurisdictional system.

Methodists Approve Absorption

Advertiser Montgomery, Ala Sat. 9-14-57

BIRMINGHAM, Ala., Sept. 13 (AP) —North Alabama Methodists have approved a proposal seeking the transfer of churches or conferences from one jurisdiction to another. P. 10-A

The constitutional amendment of the Methodist Church, approved by a majority of almost two to one, has been called an effort to integrate the church. It could result in the abolition of the Central (Negro) Jurisdiction.

The vote was 311 for and 183 against.

Conference leaders declared that despite the fact that the proposal had been identified as an integration effort, it was in fact a home measure. Under its provisions it is unlikely that a Negro church would be voted into the North Alabama Conference.

The conference today also approved one other amendment and turned down another.

One to allow additional lay members in the annual conference was defeated by a vote of 243-176. The other would provide for an increased number of delegates to the general conference. This was approved 287-124.

Defender. Chicago, Ill. Sat. 7-20-57 p. 22

METHODIST WOMEN AT BENNETT — Students and faculty of the School of Missions and Christian Service conducted by the Women's Society of Christian Service of the North Carolina Methodist conference at Bennett college. In center of front row is Miss Fannie McCallum, dean, of Greensboro, Sixth from left (front row) is Miss Isabel R. Jones, of Asheville, who last year completed a long tenure as dean of the school.

Methodist Minister Gets Chaplain's Post

BALTIMORE, Md. — The Rev. Silas J. Mack, pastor of John Wesley Methodist Church in suburban Glen Burnie, has been appointed full-time chaplain at Crownsville Mental State Hospital, and was formally installed in special services at the institution on Sept. 13th. Journal & Guide

The Rev. Mr. Mack is the first full-time chaplain to be named to a state mental hospital in Maryland. He was unanimously chosen by the hospital board, after having given outstanding volunteer service for several years. He was chosen from a field of several applicants, all other of whom were white.

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THE NEW chaplain was born in Darlington, S. C. He was educated at Rust College, Holly Springs, Miss.; Gammon Theological Seminary Atlanta; the University of Pittsburgh, Garrett Biblical Institute, Evanston, Ill., and Columbia University. He is a member of the Washington Conference of The Methodist Church. He is married and has two daughters and a son. The older daughter, Myrtle, will enter Peabody Conservatory here later this month.

Governor Theodore McKeldin, speaking at the induction ceremonies, expressed the hope that all hospitals in the state would be fully integrated in the near future. Crownsville is presently operated for colored patients only. The staff is fully integrated, however.

Whites Against Integration

Methodist Church Airs Race Problem

Courier p. 12

MONTGOMERY, Ala.—Meeting here for two days, the Methodist Church searched its conscience on the problem of integration within its ranks and heard loud protestations on behalf of keeping the black and white segments of the church separated.

Pittsburgh, Pa.

As a follow-up to these meetings, members of the church in Florida and Georgia convened in Atlanta on Monday and heard approximately 80 Methodists address an 11-man panel drawn from the 70-member commission which is studying the structure of the church.

Sat. 11-9-57

Although the discussions had been called for ostensibly to deal with the entire policy of the church, the basic issues at hand have centered on the color question.

■

THERE ARE approximately [illegible] umped into the all-Negro Central Jurisdiction. There are five white geographical units of the denomination.

Not entirely unexpected has been the almost rabid opposition of Southern white Methodists who have loudly proclaimed, in some instances, that they would withdraw from the church if the Central Jurisdiction were abolished.

The end of the Central Jurisdiction would mean "integration," they cry.

■

AND YET, despite these loud and sometimes angry statements, no one within the ranks of the church had yet answered the "$64,000 question" asked by the Rev. Dr. Charles F. Golden, lone Negro on the Montgomery (Ala.) panel, who asked what the church considered sufficient time for the problem of integration to resolve itself in the South.

One thing remained crystal clear after the hearings in both Montgomery and Atlanta: The Methodist Church had not yet found the answer which could lead the neutral observer to ask the question as to whether or not the guiding fathers of the church had a conscience to search.

Advertiser Montgomery, Ala. P. 1 Fri. 10-25-57

RECORDING STATEMENTS IN TWO-DAY METHODIST JURISDICTIONAL HEARING HERE
(L to R) Rev. Golden, Rev. McPheeters, Dr. Anderson, Rev. Wilkins, Mrs. Taylor, Orr, Speaker L. W. Tubb

Don't Abolish Negro Unit, Methodist Panel Warned

Advertiser Montgomery, Ala. P. 1 Fri. 10-25-57

By GEORGE PRENTICE

Destruction of the existing Methodist Church and its affiliated youth organizations was forecast here yesterday if the church's General Assembly should atempt to abolish its all-Negro Central Jurisdiction.

Methodist clergymen and lay leaders appearing before a nine-man panel at St. James Methodist Church here said their congregations would not "stand for any change in the church's present jurisdictional form of administration."

About 80 ministers and laymen from Alabama, Mississippi and Florida have asked to appear before the fact-finding commission during its two-day hearing which opened at 9:30 a.m. yesterday.

Scores of representatives presented their testimony, most of them reiterating the strong sentiment "against tampering with their current system."

The panel, under the chairmanship of the Rev. John R. Wilkins of Burlingame, Calif., was assigned here to take oral and written statements as part of a nationwide survey of "strengths and weaknesses" of the administrative structure.

Under the present administration the church is divided into five geographical jurisdictions, and a sixth all-Negro unit, called the Central Jurisdiction.

37 BISHOPS

There is a subdivision then of episcopal areas, annual conferences and districts under the supervision of 37 bishops.

White churches in Alabama are members of the nine-state Southeastern jurisdiction. Negro churches are attached to the general Central Jurisdiction.

More than 300 Methodists attended the opening session.

As the meeting opened it became apparent that delegates from three states to be heard here came for the purpose of protesting any attempt to change the jurisdictional system and that this objection was centered on the possibility of "an integrated church."

The feeling expressed both by laymen and ministers made it necessary from time to time for members of the panel to spell out what they termed "our purpose here."

"We are not here to consider any plan to destroy the jurisdictional system," said the Rev. Finis A. Crutchfield of Norman, Okla.

He said that panelists, among themselves, had been discussing ways and means of strangthening the present system.

He appealed to delegates to the hearing, "especially you laymen," to return to their churches with the understanding that the panel "is not pushing abolition of the jurisdictional system at all."

Testimony continued throughout the day to set the tenor of strong feeling against change, however.

RECOGNIZE VALUE

Retired Bishop Clare Purcell of Birmingham told the group that the present system provided "diversity with unity." And he appealed to the panel, in taking its report back to the 70-man Metho dist Commission, to recognize the value of that diversity.

He pointed out that "in North, South, East and West there are differences . . . diversity that ranges from the soils to wealth."

"Our unifying power lies in a common objective, he said. Then referring to the union of the three Methodist divisions in 1939—Methodist Episcopal, Methodist Episcopal South and Methodist Protestant, he said:

"We never would have been able to carry the South into this union if this principal (diversity with unity) was not followed."

Advertiser

From the routine presentation of opposing resolutions the meeting moved occasionally to serious considerations of "central domination," and charges that "Communism has infiltrated the Methodist ranks."

Fri. 10-25-57

Roe P. Greer, layman postmaster from the First Methodist Church in Sylacauga charged that integrationists in the South were following the Communist plan.

CHURCH DICTATORSHIP

"I often listen to Moscow radio on my shortwave radio," he said, "and I hear broadcasts in which they say the Communist plan is being carried out in our Methodist church." The Red radio also identified some leaders, he said.

Greer said also that he feared abolition of the jurisdictional system because of the possibility of establishing a "dictatorship" in the church.

Frequently throughout the day reference was made by various speakers to the activation of troops in Little Rock. Such action, they said, had struck fear in the South and "is breeding distrust among Southerners."

Foster Eich, Huntingdon College student and Methodist Youth Fellowship leader, said he believed a change would "lead to almost complete abolition of the youth program in this part of the country."

NO VALID REASON

Dr. G. Stanley Frazer, associate pastor of St. James Church where the meeting is being held, told the panel his church could "find no valid reason or the proposal of weakening the jurisdictional structure."

"The Methodists of the South have a long and honored record of devotion to the advancement of the cultural and spiritual welfare of our Negro friends with whom we have lived in harmony through the decades," he said.

"We protest the charges often hurled against us by those even in our Methodist church that we are unfair and un-Christian in our dealings with them (the Negroes)," he continued.

"Nor do we accept the statement from the Episcopal address of 1952 and 1956 which form a part of the charter of this study commission declaring that segregation is un-Christian," he said.

It was clear that members of the panel, including one Negro, were disturbed by continual references to the race problem.

When delegates charged the plans to change the jurisdictional system meant a breach of faith with the South, concern registered on the faces of panel members.

But tensions were eased by an occasional joke.

Circuit Judge L. S. Moore of Centreville, Ala., said Southern Methodist had the feeling that the commission had one purpose —"to do away with segregation."

TO JOIN HANDS

"We think that the only way you can do away with it is to tamper with the jurisdictional system," he explained.

"While we want to join hands with Methodists all over the world to advance the cause of Christ, we have never surrendered our ideals and will not," he declared.

"We cannot give up the traditions of a lifetime and I don't propose to apologize for the beliefs of my people," he said.

His answer came in answer to a question from Dr. Crutchfield on whether the laymen of the South would be willing to accept a voluntary plan for changing the present system.

JOIN HANDS

"If you are here to strengthen the jurisdictional system, every man in this crowd will join hands with you today," the judge replied.

Former Rep. Joe Starnes of Guntersville told the panel to "remove the matter of political expediency" and the urge to get votes in the North and East "and you wouldn't have to hear this question discussed here today."

The panel closed its first day of hearings about 6 p.m. It plans to reconvene at 9:30 a.m. today.

PREPARED TEXT

Another hearing will be conducted at Atlanta and a text prepared by bishops of the area will be presented then.

Two members of the panel unable to attend today's sessions were Bishop Richard C. Raines, Indianapolis, Ind., and J. Clinton Hawkins, St. Louis, Mo.

In addition to the Rev. Wilkins, chairman, panelists today were Dr. Hurst R. Anderson, president of American University, Washington, D.C.; the Rev. Chester McPheeters, district superintendent, Detroit, Mich.; the Rev. Dean E. Richardson, pastor, Buffalo, N.Y.; the Rev. Charles F. Golden, member of the Board of Missions, Philadelphia, Pa.; the Rev. Crutchfield, Norman, Okla.; Mrs. Rena M. Taylor, member state legislature, Palisade, Colo.; Paul V. Shearer, attorney, Washington Iowa; and Verne Orr, businessman, Pasadena, Calif.

The hearing is one of 24 scheduled by panels from the 70-member commission created by the General Methodist Conference in Minneapolis last year.

Methodists Jurisdictional Hearings Begin Tomorrow

Advertiser Montgomery, Ala.
Wed. 10-23-57

Methodist Church officials yesterday were completing plans to accomodate hundreds of church representatives expected here for hearings on the church's jurisdictional structure.

Hearings will begin at 9 a.m. tomorrow.

Dr. H. Paul Matherson, pastor of St. James Methodist Church, said the meetings were planned by the General Conference Commission, appointed in 1956 to study the entire Methodist jurisdictional system. The system includes six separate jurisdictions composed of 10 million Methodists.

Church officials here said they expect hundreds of resolutions to be presented at the meeting in opposition to any change in the present system.

Hearings will be held in the lecture room of the church. They will be open to members of the churches of the Alabama-West Florida, North Alabama, Mississippi and North Mississippi conferences.

Dr. Matherson said that more than 50 assistants have been chosen to direct those who are to appear before the commission.

Among those planning to attend the hearings are Bishop Bachman G. Hodge of Birmingham, Bishop Marvin Franklin of Jackson, Miss., Bishop Fred Corson of Philadelphia, and Bishop Richard Raines of Indianapolis.

Dr. John R. Wilkins of San Francisco is chairman of the panel which is composed of 12 members.

Panel members will arrive from Louisville Thursday morning. At the end of the two-day session in Montgomery, they will go to Atlanta and Charlotte for hearings.

OK Funds Drives

Post-Herald Birmingham, Ala. Thurs. 9/19/57

Methodists To Debate Integration Resolution

BY TRAVIS WOLFE

North Alabama Methodist Conference members today will take up the question of church policy on race relations.

Members are scheduled to debate and vote on a Methodist General Conference resolution which would abolish separate organizations for Negro and white congregations.

Discussion of the race policy comes at 11 a.m. on the second day of the conference.

Yesterday delegates approved campaigns for funds for building a home for the aging and for improving Athens College.

The conference approved proposals that the North Alabama Conference seek $450,000 for a home for the aging.

The Alabama-West Florida Conference would raise $300,000 for the two-conference project.

To prevent overlapping of drives for the home and for the college, southern districts of the conference would campaign for the home this year. Northern districts would campaign next year.

Meanwhile, northern districts would seek funds for the college this year and for the home next year.

A total of $1.5 million is sought for the college. A campaign to be led by N. H. Waters of Birmingham will seek half of the amount from business and industry.

Retired ministers and their wives and widows of ministers were guests of honor at a dinner at McCoy Memorial Methodist Church last night.

Another feature of yesterday's sessions was approval of characters of ministers who have applied for admission to the conference.

The conference, which is being held on the campus of Birmingham-Southern College, will continue through Sunday.

Climax of the conference will be the reading of appointments by Bishop Bachman Hodge at a 2:30 p.m. Sunday service.

Methodists divide over race question

Times, Phenix City, Ala. p. 13 (Wed. 10-30-57)

ATLANTA, Oct. 30—(AP)—Two Augustans presented opposite views on administrative procedure yesterday on the final day of a hearing conducted by a Methodist panel sampling feeling among members.

R. B. Ward presented a resolution saying the Burns Memorial Methodist Church of Augusta would leave if any move was made to abolish or change the all-Negro Central Jurisdiction.

Miss Ruth Bartholomew, a white deaconess assigned to the Negro Payne College in Augusta, urged outright absorption of the Negro jurisdiction in the Southeast by the white jurisdiction.

THE CHURCH is now divided into five white geographical units and one all-Negro non-geographical group.

The statements of the two Augustans were typical of the widely divergent views expressed to the panel of 10 Northern, Midwestern and Western churchmen by members from Georgia, Florida, Tennessee, Alabama and North Carolina.

All-Negro Methodist unit hearing subject

Birmingham News p. 32 Sun. 10-20-57

MONTGOMERY, Ala., Oct. 19—(AP)—A Methodist Church team will hear views of members from three Deep South states next week on breaking down racial barriers between white and Negro conferences.

The session of a hearing team from a 12-member commission Thursday and Friday will be open to Methodists from Alabama, Mississippi and West Florida. It will be held in the St. James Church.

A majority of the conferences of the Methodist Church has approved a proposal to permit Negro churches to transfer to white conferences from the separate Central Jurisdiction of which all Negro Methodist churches now are members. The action must be certified by the Council of Bishops.

ANOTHER HEARING team earlier met with church representatives for Oklahoma, Texas and New Mexico. Most of those appearing before this team favored the step toward gradual abolition of the Central Jurisdiction.

Six teams are making the survey. They will report back to the 1960 General Conference at Denver, Colo.

There has been strong opposition among Southern Methodists to any steps leading toward elimination of the Central Jurisdiction. Some Southern leaders expressed fear that changes in the present system could lead to a North-South church split similar to the division over slavery in 1844.

Methodists Protest Racial Changes

Post-Herald Birm., Ala. 10-25-57

Leaders Object To Abolition Of Their All-Negro Jurisdiction

MONTGOMERY, Oct. 24 (AP)—Methodist Church leaders from three Southern states protested today against any move to abolish the one all-Negro jurisdiction existing in the church's administrative system.

They predicted such a move would disrupt work of the church and destroy the unification achieved in 1939 when three branches of the Methodist Church in the United States were combined.

Some 80 ministers and laymen from Methodist churches in Alabama, Mississippi and Florida asked to appear at a two-day hearing before a fact-finding panel which is gathering information on the church's present administrative setup.

More than 300 Methodists attended the opening of the hearing today.

The panel, composed of 11 members, will move to Atlanta for a similar hearing next Monday.

Circuit Judge L. S. Moore of Centreville, told the panel today, "While we want to join hands with Methodists all over the world to advance the cause of Christ, we never have surrendered our ideals and will not."

"We cannot give up the traditions of a lifetime and I don't propose to apologize for the belief of my people," he added.

Moore's statement came in reply to a question from one panel member, the Rev. Finis A. Crutchfield of Norman, Okla., who wanted to know if Methodist laymen in the South would be willing to accept a voluntary plan for changing the present jurisdictional system.

L. S. Smith of Evergreen, another lay representative, said there has been a general recognition of the Negro prior to 1943 and that the Negro race was able to make greater comparative progress than any other minority group.

But he said present "agitation" has retarded the Negroes' progress. He said his church in Evergreen is opposed to any tendency to bring about a strong central control of the church.

Former Alabama Rep. Joe Starnes of Guntersville, another lay leader, blamed the present movement in the Methodist Church on the political impact of the Negro vote.

"I doubt if we would have this problem," he said, "if it were not that Negroes hold a balance of voting strength in New York, Pennsylvania, Michigan, Ohio and California."

At one point Crutchfield interrupted the hearing briefly to remind witnesses that the purpose of the fact-finding study was to explore the "strength and weaknesses" of the present system and not necessarily to change it.

First lay speaker today was Jeff D. Beeland of Greenville, who told the panel, "I feel as if I were attending the wake for the Methodist Church."

Beeland predicted that unless there is a change in what he called the present trend toward removing racial barriers, it will bring a rebirth of the Independent Methodist Episcopal branch which existed in the South prior to the unification in 1939.

CHURCH CONFERENCE OK'S NEGRO TRANSFER

Commercial Appeal Memphis, Tenn. Sat. 9/14/57

North Alabama Methodist Plan Is Complicated

BIRMINGHAM, Sept. 13. —(AP)—The North Alabama Methodist Conference Friday approved 311-183 an amendment which would permit Negro churches to transfer to white Methodist conferences.

The vote on the change in the constitution of the Methodist Church was taken Thursday, but the results were not announced until a morning business session.

The amendment would permit Negro churches to transfer from the central jurisdiction, to which all Negro churches belong, to all-white conferences.

Dr. R. Laurence Dill Jr. and Dr. J. H. Chitwood, members of the Methodist General Conference which drew up the amendment, said they saw little likelihood of a Negro church transferring into the North Alabama Conference in the foreseeable future.

They based this belief on the series of votes necessary before a Negro church could become a member of the conference.

First the Negro church's members, its quarterly conference, annual conference and the central jurisdictional conference would have to approve the transfer. Then the North Alabama Conference would have to accept the Negro church, all by a two-thirds vote.

The Methodist Church now is divided into six jurisdictions, of which five are white and one is Negro.

North Alabama Conference ministerial appointments for next year will be announced at the final session Sunday.

Fact finders told—

Racial mix would split Methodists

BY CLAUDE KEATHLEY
News religion editor

MONTGOMERY, Ala., Oct. 26 —A fact-finding Methodist hearing team, seeking grass-root level opinions on the church's administrative structure, ended a two-day hearing here Friday and moved to Atlanta for a similar hearing, beginning Monday.

The 11-member panel, composed of laymen and ministers from other sections of the nation, received hundreds of written testimonies from individual Methodists and churches in Alabama, Mississippi and West Florida during the two-day hearing. Some 80 odd persons appeared to testify.

During the closing session Dr. John Wilkins, of Burlingame, Calif., chairman of the hearing group, issued a statement on behalf of the entire team which stated that some 15 or more written testimonies on the administrative system had been received which implied a slightly different view from the verbal statements made in open hearing.

Dr. Wilkins did not say in his statement that any of the statements received expressed definite approval of abolishing the Central Jurisdiction—the all-Negro Methodist administrative division. Authors of these were not revealed as they had asked that their names not be used.

The hearing team members privately said they felt that it was not their privilege to reveal authors of these statements. They felt they were charged only with receiving information and that the 70-member study commission authorized by the 1956 General Conference at its next meeting would determine whether or not such types of testimony should become a part of the record.

DR. WILKIN'S official statements said: "We have received letters, statements and resolutions from within the bounds of these two episcopal areas which were submitted for filing. They will become a part of the resource material available to the commission for use in its study and report to the General Conference.

"Among these statements there are some that expressed opinions and viewpoints different from those unanimously represented here thus far, and in all areas of concern—the merits of the jurisdiction program, the consecration of bishops, the matter of the central-all Negro Jurisdiction and racial brotherhood."

DR. W. F. CALHOUN, Montgomery district superintendent, told the group Friday that "seeds of rebellion" have been planted among Southern Methodists and these could "cause a serious split in the denomination."

Calhoun said that while this meeting was in session there were a large number of our churches now looking into church deeds with the view of leaving the Methodist Church should the Central jurisdiction be abolished.

He also said that "a large number of Methodist Churches are going to be reluctant in assuming their obligations for allocations in support of the Methodist World Service program."

Methodists to debate all-Negro jurisdiction

BY CLAUDE KEATHLEY
News religious editor

Methodists from Alabama, Mississippi and West Florida will be given the opportunity next Thursday and Friday in Montgomery to voice their opinions of the present jurisdictional system of the Methodist Church.

The General Conference of the Methodist Church at Minneapolis in 1956 gave a mandate to a 72-member commission to study the present jurisdictional system and report back their findings to the 1960 General Conference at Denver, Colo.

A hearing team of the commission will be in Montgomery next week at the St. James Methodist Church to hear opinions from Methodists in the three states.

THE GRASS ROOTS level hearings are patterned like a U. S. Senate investigating committee. These teams will give Methodists the opportunity to express their feelings on absorbing the Central Jurisdiction, the jurisdiction composed of all Negro Methodists.

Methodists in the Southeastern Jurisdiction, comprised of churches of the old Methodist Episcopal Church, South, are expected to voice their opposition to such absorption of the Central Jurisdiction.

Most Methodists in the South feel, say Methodist leaders who are expected to appear before the hearing team, that such change in the present system will result in a split in the church similar to the 1844 split over the question of slavery. This time the split would come over the integration of the races in the churches.

AT A RECENT hearing in Oklahoma, Texas and New Mexico, Methodists praised the jurisdictional system because of the chance for regional fellowship, planning, administration and "grass roots" security, but they seemed to favor geographical rather than racial lines.

Most of those who appeared before the hearing team favored the legislation passed by the last general conference which paves the way for gradual abolishment of the Central Jurisdiction.

The hearing team to be in Montgomery is composed of the following: The Rev. John R. Wilkins of Burlingame, Calif., chairman; Bishop Richard Raines of Indianapolis, Ind.; Dr. Hurst R. Anderson of Washington, D. C.; the Rev Chester McPheters of Detroit, Mich.; the Rev. Dean E. Richardson of Buffaflo, N. Y.; the Rev. Charles F. Golden of Philadelphia, Pa.; the Rev. Finnis A. Cruchfield of Norman, Okla.; Mrs. Rena M. Taylor of Palisade, Ohio; Paul V. Taylor of Washington, Iowa; J. Clinton Hawkins of St. Louis, Mo., and Verne Orr of Pasadena, Calif.

Methodist Leader Fears Serious Church Split

Birmingham, Ala.
Sat. Herald
Sat. 10-26-57

Montgomery Superintendent Says 'Seeds Of Rebellion' Planted Among Southerners

MONTGOMERY, Oct. 25 —"Seeds of rebellion' have been planted among Southern Methodists, which could cause a serious split in the denomination, an Alabama church leader said today.

Dr. W. F. Calhoun, Montgomery District superintendent, told a fact-finding Methodist panel, "Even now lawyers are investigating deeds of church property to decide what to do if churches pull out."

He and other Methodist leaders continued a protest against any move to change the church's administrative structure to absorb Negro churches in the five regional jurisdictions.

They appeared during a two-day hearing which was concluded today. The 11-member panel, composed of lay and clerical leaders from other sections of the nation, moves on to Atlanta for another hearing Monday.

Dr. Calhoun predicted that if efforts continue in that direction "a large number of our churches (in the South) are going to be reluctant in assuming their allocations" in support of the Methodist world mission program.

No one came forward to express contrary views on the racial issue, but the Rev. John R Wilkins of Burlingame, Cal., said a number of letters, statements and resolutions which differed from the near-unanimous viewpoint were received.

The Rev. Mr. Wilkins released this statement:

"We have received letters, statements and resolutions from within the bounds of these two episcopal areas submitted for filing. They become a part of the resource material available to the commission for use in its study and report to the General Conference.

"Among these statements there are some that express opinions and viewpoints different from those rather unanimously presented here thus far, and in all of the areas of our concern — the merits of the jurisdictional program, the consecration of bishops, the matter of the Central (all-Negro) Jurisdiction and racial brotherhood."

Calhoun said sentiment on the racial question that "runs as deep as our souls" motivates opposition to integration among white Methodists in the South.

Calhoun urged that Methodists forget their differences on racial matters and work together to "carry forward the God-given mission of the church."

Bishop Marvin A. Franklin of Jackson, Miss., observed that the race problem is not confined to the South, although it is "most acute in this section."

Circuit Judge Whit Windham, a spokesman for Birmingham's Highlands Methodist Church, advised the panel against recommending any change that would bring about race-mixing within the church.

He said it would be "a traggic mistake" and "destroy the Methodist Church in the South."

Judge Windham said, outside of the home, some of the "most intimate relationships among people are in their churches." He particularly called attention to marriages.

Integration of the races in churches, he said, could lead to an "intermixing of the blood lines."

Dr. W. T. Oakes, Columbus, Miss., lay leader, said Mississippi Methodists believe the present jurisdictional system works to the best interest of the church and is based on a sound theory proven by private enterprise.

He said most large businesses have local offices and decentralize their operations.

"Advertising that will sell a shirt in Seattle, Wash.," he said, "won't necessarily sell a shirt in Atlanta, Ga."

Keep Race Lines, Methodists Told

Post Herald
Birmingham, Ala.
Sat. 10-26-57

ATLANTA, Oct. 28 (AP)—The eight bishops and other Methodist leaders of the Southeast warned today that only ill can come from scrapping the church's jurisdictional system, which provides racial segregation.

The bishops presented a lengthy, carefully-worded statement of their position at a two-day hearing by a visiting church panel on the administrative setup. Ministers and laymen, several legal minds among them, appeared individually before the panel.

All agreed that the jurisdictional divisions, including one exclusively for Negroes are a basic part of the 1939 compact uniting the three main branches of Methodism.

They generally agreed that wiping the divisions out would bring resentment, disharmony and autocracy. One indicated strongly that it would wreck the church union and recreate in the South the former Methodist Episcopal Church, South.

The statement of the bishops, read by Bishop John Branscomb of Jacksonville, Fla., questioned whether $60 million of property held by their southeastern conference ever can be legally transferred to the central church agency, the General Conference.

They cautioned against "years of unhappy litigation" which they said almost surely would follow breaking down of the jurisdictions.

The eight emphasized that the plan of union was the product not of one mind, but of all Methodism's divergent elements. The jurisdictional idea, they further stressed, was "the basis of every plan . . . given serious consideration."

They said that the church has prospered under the present setup and their own jurisdiction, the largest, has holdings of some $60 million in Emory University, Lake Junaluska Assembly and the Protestant Radio and Television Center. They affirmed that any proposal to eliminate the jurisdictions raises questions about these holdings.

In carefully-phrased legal terms, Superior Court Judge A. M. Anderson of Perry, Ga., a layman, declared that it is "beyond the competence of the Methodist Church . . . to destroy or materially change the jurisdictional system."

If it is destroyed or radically altered," he warned, "the compact will be shorn of its binding nature, and the three original contracting parties thus each entitled, upon its election, to release from its provisions and to the full restoration of its autonomy."

That could mean recreation of the old Methodist Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church—the divisions that joined in the 1939 union.

The legal viewpoint also appeared in pleas by C. Baxter Jones, Macon attorney, and Paul Webb, Atlanta solicitor general. Jones declared that racial integration if attempted by "force and superior numbers" will defeat itself.

Mrs. L. L. Jackson of Birmingham, Ala., called the plan of union a "solemn covenant" and said it would be unthinkable to violate it. She was asked by the Rev. Charles F. Golden of Philadelphia, Negro member of the hearing panel, if she knew of any steps toward inter-racial fellowship in the present system. She replied that many church workshops are inter-racial and mentioned one which she attended and found very satisfactory.

White Minnesota Church Asks For Negro Pastor

Journal & Guide, Norfolk, Va.
P. 19 - Sat. 10-12-57

MINNEAPOLIS, Minn. —Dr. Charles M. Sexton, 49, Negro minister was appointed to serve the all-white congregation in the Champlin Methodist Church recently.

Dr. Sexton will be the first Negro pastor of a white congregation in the nine states of the North Central Jurisdiction, comprising the states of Minnesota, North Dakota, South Dakota, Wisconsin, Iowa Illinois, Indiana, Michigan and Ohio.

* * *

THE CHAMPLIN Church, about 20 miles from Minneapolis, is more than 100 years old and has a membership of 160.

Bishop D. Stanley Coors, in announcing the appointment, said: "The fine Christian attitude of the congregation at Champlin in asking for the appointment of Dr. Sexton as pastor is most commendable."

DR. SEXTON was pastor of Border Methodist Church in Minneapolis until last December, when the Negro church dissolved and most of its members accepted an invitation to join Hennepin Avenue Church, a previously all-white congregation.

Dr. Sexton had been serving in a special capacity in the Minnesota Conference as minister at large, and had supplied the pulpit several times at Champlin during the summer.

At the Methodist General Conference in Minneapolis in 1956, Dr. Sexton was the only Negro delegate from churches in the North Central Jurisdiction. He is chairman of the world peace committee of the Minnesota Council of Churches and secretary of the world peace committee of the Minnesota Methodist Conference.

Opinions divergent—

Methodists split in race dispute

ATLANTA, Oct. 29—(AP)—A blueprint for procedure should the Methodist Church abolish its all-Negro central jurisdiction was suggested today by a deaconess from Augusta, Ga.

Miss Ruth Bartholomew of Paine College said she felt she spoke for all other Methodist Deaconesses in the Southeast—mainly teachers and social workers—in her suggestions.

She appeared at one of a nationwide series of public hearings on the church's administrative setup which now provides segregation through its Negro subdivision.

WIDELY DIVERGENT views on whether the system should be scrapped or modified were given by others appearing from Georgia, Florida and Alabama. The heavily preponderant stand, reinforced by an official statement of the Southeast's eight bishops, was that the church has prospered under the system and to change it—if such is possible under the 1939 compact of union—would be to invite dissention and disaster.

Miss Bartholomew proposed that if the Negro division should be wiped out:

1. ANNUAL CONFERENCES remain racially separate from four to eight years with white and Negro bishops alternating in presiding.

2. Separate racial groups be abolished eventually at the annual conference level.

3. No integration pressure be put on individual churches.

The deaconess said a plan now in process of approval for voluntary local integration at conference and jurisdictional levels will serve for the time being but eventually more radical steps must be taken. She held that segregation hampers progress by Negro churches.

ANOTHER VOICE was raised among a minority declaring before an 11-member hearing panel that all forced segregation should be ended.

It was that of Miss Louise Young of Nashville, Tenn., who held that such separation of the races is "wrong and sinful" and should be replaced with a more ideal arrangement.

EIGHT BISHOPS and other Methodist leaders from the Southeast yesterday told the panel that no good could come from destroying the jurisdictional system.

This contrasted sharply with statements by Florida ministers and laymen who agreed that segregation within the church is un-Christian and un-American.

The panel, which came here from Montgomery, concludes its two-day hearing today and moves on to Charlotte, N. C.

The bishops' statement, read by Bishop John Branscomb of Jacksonville, Fla., questioned whether 60 million in property held by the Southeastern Conference can ever be legally transferred to the General Conference, the central church group.

A GEORGIA superior court judge—A. M. Anderson of Perry—told the panel it is "beyond the competence of the Methodist Church . . . to destroy or materially change the jurisdictional system."

Any such move, he said, would release all parties from the binding nature under which the church was joined in 1939.

The Florida laymen and minister said the all-Negro jurisdiction should eventually be abolished.

9 1957

METHODIST

Ga. Methodists To Vote On Bi-Racial Proposal

Constitution Sun. 5-21-57

Atlanta, Ga. P. 15

By KAY McLEOD

Georgia Methodists and what they're going to do about integration will be spotlighted next month as the two Georgia conferences vote on a proposal which would allow a Negro church membership in a white conference.

The proposal, in the form of a constitutional amendment handed down by the 1956 Methodist General Conference, will come to a vote during the June 3-7 South Georgia Conference at Columbus and the June 17-21 North Georgia meeting in Atlanta.

The amendment upon which Georgia Methodists will act proposes that a Negro church may transfer from an all-Negro conference to an all-white conference on a two-thirds vote by: (1) The quarterly conference of the local church; (2) a church conference of the local church, and (3) each of the two annual conferences involved.

It also allows an entire conference to transfer from the all-Negro Central Jurisdiction to an all-white geographical jurisdiction by a two-thirds vote of: (1) the annual conference desiring transfer; (2) the remainder of the jurisdiction from which transfer is to be made, and (3) the jurisdiction to which transfer is to be made.

"IS NOT LAW"

This action was one of three taken by the 1956 General Conference in the field of race relations. A resolution was adopted urging the abolition of discrimination on account of race and calling for "greater inter-racial brotherhood." This was in the form of a resolution and "is not law," Bishop Moore explained at the 1956 South Georgia Conference.

The third action of the General Conference established a commission to study the jurisdictional structure of the church, conduct hearings on racial segregation in the Methodist Church, develop courses of action toward greater inter-racial brotherhood, and finally to report its findings to the 1960 General Conference.

Debate is expected to be sharp as both groups have strongly advocated continuation of the present jurisdictional system which places all Negro churches in the Central Jurisdiction and all white churches in five geographical units.

During the five-day session at Wynnton Church in Columbus, the 1,500 South Georgians will hear one of America's leading preachers, Dr. Norman Vincent Peale, pastor of New York's Marble Collegiate Church. North Georgians, meeting at First Church, Atlanta, will hear Dr. Marshall T. Steel, pastor Highland Park Methodist Church, Dallas, Tex.

END JURISDICTION

As the amendment was passed it was hailed as a move toward eventual abolition of the Central Jurisdiction.

Bishop Arthur J. Moore hastens to state, however, that integration of Southern Conferences would "never happen until Southern white churches vote it."

This amendment deals with integration only by a church-by-church or conference-by-conference basis.

At present time there is no provision or prohibitive legislation in the Methodist Discipline concerning membership of Negroes in individual churches, Bishop Moore said Monday.

He said that the "wish of the congregation would prevail" in event a Negro expressed a desire to join a local church.

The amendment becomes law only after it has been approved by two-thirds of all the voting delegates of the 103 Annual Conferences in the Methodist Church, Dr. George Clary, executive secretary of the South-Eastern Jurisdiction explained Monday, seventeen of the conferences belong to the Central Jurisdiction.

DR. M. T. STEEL . . . DR. N. V. PEAL

To Speak at Georgia Methodist Conferences

PASTOR IS JEERED IN ANTI-BIAS ROLE

Times 6-2-57

New York

Chicago Methodist Minister Harassed for Inviting 13 Negroes to Join Church

Sun 6-2-57

By RICHARD J. H. JOHNSTON

Special to The New York Times.

CHICAGO, June 1—A Chicago Methodist church pastor who invited three adult and ten Negro children to join his small white congregation has braved the wrath of his community with soft words and an offer of brotherhood.

The Rev. David K. Fison is pastor of the South Deering Methodist Church.

He has been evicted from his apartment, harassed by "vigilantes" and challenged by the creation of a rival Protestant church because, in his words, "the ministry of the Methodist Church seeks out even Christians whose skin is different, but whose hearts also love the Lord."

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"Since last fall I have been bitterly attacked by the local 'improvement association' for my refusal to exclude the small group of Negro housing project families from my ministry," he explained.

He charged that the "association" had been waging a "campaign" for more than four years to expel Negroes from the community.

Insisting that, since his was the only Protestant church in the community, on Chicago's far South Side, it was his responsibility to "minister to all without discrimination."

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Recently the pastor was evicted from his rented parsonage at 2602 East 106th Street. His landlord, Matt M. Kral, declared when the eviction notice was served:

"He [Fison] has done more harm than good trying to change our way of living. He doesn't have our community at heart. I'm glad he's out of my building."

Mr. Fison received this charge with sorrow rather than anger and declared:

"We regret the presence of opinion in the community which does not yet accept what is clearly the freedom of a Christian church to welcome all those persons living within its area who confess Christ as Lord and are prepared to accept the privileges and duties of membership."

Backed by Bishop

Mr. Fison has received full support of his stand from the Presbytery of Chicago under the leadership of Bishop Charles W. Brashares, head of the Methodist Illinois area.

When Mr. Fison refused to close his doors to his Negro parishioners, Protestants in the community set up a rival church.

Race Barriers Kept In Vote Of Methodists

Advertiser Thu 5-31-57

Montgomery

By LILLIAN DeLOACH

Alabama and West Florida Methodists voted down an amendment to the church constitution here yesterday which would have allowed Negro churches to be taken into white jurisdictions at the discretion of the white groups.

Lively arguments preceded the vote at a morning session of the Alabama - West Florida Conference. Opponents defeated the amendment by a vote of 262 to 17.

The amendment outlined a "voluntary procedure whereby conferences or jurisdictions wishing to admit Negro churches or conferences could do so. However, those arguing against the measure said they considered it a way to hasten racial integration.

AGAINST AMENDMENT

Speaking against the amendment were Dr. G. Stanley Frazer, Montgomery; Judge L. S. Moore, Centreville; R. J. Lawrence, Union Springs. Dr. Paul Mathison, Troy, addressed the group but did not indicate his stand.

Favoring the amendment were Dr. Eugene Peacock, Mobile, and Dr. I. W. Chalker, Citronelle.

A delegate to the General Conference in Minneapolis last year which formulated the amendment, Dr. Peacock said "the principal issue before us today is not integration or segregation but the democratic process with particular reference to self-determination."

"Action might have been taken (by the General Conference) to do away with the jurisdictional structure," he explained. "The action taken today could result in a meeting of minds to preserve the jurisdictional structure.

MAJORITY CONSENT

"Nothing can change the South without a majority consent," he continued. He reminded the audience that it would require a two-thirds vote of the Alabama-West Florida Conference to allow a Negro church or conference to come in, according to the amendment.

"I hope we will study the amendment carefully and see how our rights have been safeguarded," Dr. Peacock said.

Speaking of the General Conference which drew up the amendment, Judge Moore said the delegates "came there to indict somebody. They wanted to indict you." He called the measure the "most diabolical, pusillanimous thing on the face of the earth."

Dr. Chalker, an 85-year-old retired minister now living in Citronelle, said the General Conference had prayed for guidance from the Holy Spirit, had prayed "Thy kingdom come, Thy will be done," he quoted. "Then they cast lots, voted for unification."

"You pray that God will guide you," he quoted from an article he had written, "then when He does you go to fighting him. What's the use? Now you've got the verdict of the General Conference. Now you're fighting again."

"It's not the Negro that keeps the two divisions apart," Dr. Chalker continued. "It's the leaders. Anything that disturbs love and brotherly kindness does not come from the Holy Spirit . . . We had better walk by His leadership."

R. J. Lawrence, Bullock County superintendent of schools, speaking immediately after Chalker, said, "I prayed that the Holy Spirit would guide me and He guided me in the other direction. I voted against the resolution in Minneapolis."

Advertiser

Two other constitutional amendments, one concerning the constitution of the annual conference, the other of the general conference, were passed by the conference.

P. 2-A

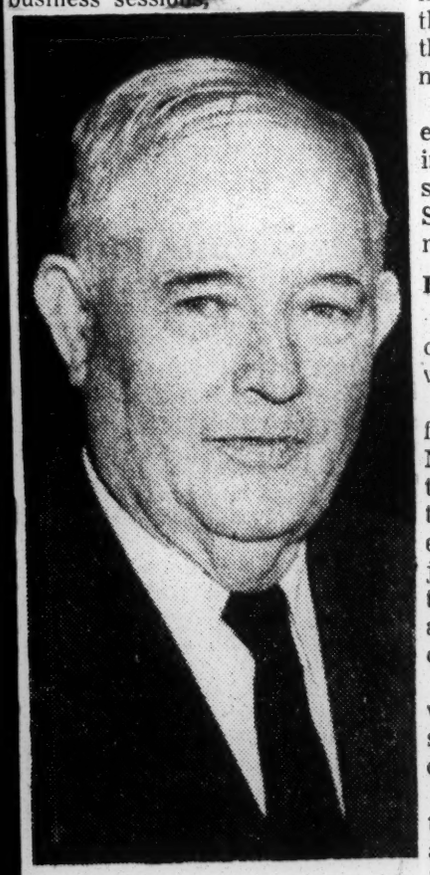
After the voting the meeting was turned over to Charles Walker, conference lay leader from Pensacola, who led a board of lay activities anniversary.

Afternoon services included a sermon by Dr. Leonard H. Coch-

ran of Macon, Ga.; an informal tea honoring Mrs. Bachman G. Hodge; prayer meeting and a laymen's dinner. Speaker at the dinner meeting was Dr. Edwin A. Briggs, director of stewardship of the board of lay activities, Chicago.

At a conference young adult banquet last night, the Rev. J. Syd Lock was the principal speaker. A service was held at Dexter Avenue Methodist Church last night for ordination of deacons and elders, followed by Holy Communion.

The conference will end today following morning and afternoon business sessions.



MAKES APPOINTMENTS
Bishop Arthur J. Moore

Didn't Vote Integration, Moore Says

Constitution Sat. 6-8-57

COLUMBUS, June 7 — The South Georgia Methodist Conference did not vote Thursday to integrate the conference, Bishop Arthur J. Moore said here Friday.

In fact, the Methodists declared that any step to force racial integration in their jurisdiction will be protested vigorously, he explained.

A resolution was adopted at the close of the annual conference emphasizing the local option provision of an integration amendment to general church law approved Thursday.

FUTURE DATE

"The matter upon which the conference voted Thursday was merely a piece of legislation which would allow integration at a future date in those areas desiring it," added Bishop Moore.

"As far as South Georgians are concerned," he added, "this measure assures local option on the matter of integration. Under this amendment there could be no coercion involved in any way."

The bishop's statement apparently was in answer to headlines in several papers throughout the state which erroneously said that South Georgians had voted to admit Negroes into the conference.

RETAIN LOCAL CHOICE

In other action Friday, the conference approved a resolution which said:

"The south Georgia annual conference . . . gladly accords to Methodists in other sections of the nation the right to deal with the bringing of Negro conferences or churches into their jurisdictions, but we must claim the right to deal with this matter as seemeth wise and best for the church in this jurisdiction.

"Should coercion be applied, we would be compelled in conscience to offer ou rmost vigorous protest."

This resolution was offered by the Rev. Roy Gardner, Cuthbert, and the Rev. Horace T. Freeman, Savannah, both of whom had voted against the amendment Thursday.

The resolution was viewed as a move by the opposition forces to let it be known that they would stand by the amendment while still upholding the right to maintain segregation in the conference.

South Georgia's Methodists Vote To Let Negroes Join Conference

Constitution Fri. 6-7-57 Atlanta, Ga.
P. 1

COLUMBUS, June 6—Amid cries of "we're voting to do away with the Central Jurisdiction (Negro)," the South Georgia Methodist Conference Thursday approved a measure that would allow a Negro church membership in a white conference.

Acting on the controversial amendment handed down by the 1956 General Conference, highest court of the church, the conference voted 232-132 in favor of the amendment after an hour and a half of debate.

The vote taken in the South Georgia Conference will be tabulated with the votes of the other 102 conferences in the Methodist Church. The amendment becomes law only after two-thirds of the total voting members of all conferences have approved.

The floor battle was never a segregation-integration fight in the churches.

The opposition argued that such an amendment was but the first step toward complete abolition of the all-Negro Central Jurisdiction and eventual total integration of the Methodst Church.

The forces favoring the amendment, however, expressed the belief that it would guarantee continued segregation in Southern Methodist churches, while allowing other parts of the church to integrate their conferences and jursidiction if they so desire.

The amendment was presented by Dr. Leonard Cochran, Macon, as chairman of the commitee appointed to study the measure and make recommendations.

Dr. Cochran said the majority of this committee recommended its approval. He added, "I feel that this is good, fair legislation. You want certain rights for yourself and you would keep the destiny of decision in your own hands. But we would not deny the North or the Northwest the right to do what they want in the matter."

Leading the opposition forces was the Rev. J. Ed Fain of Moultrie. He warned that the amendment was "nibbling at the jurisdictional setup.

"If you think they (Northern factions) will be satisfied with this, you've got more faith than I have. They'll keep nibbling until they envelope us into a church that dictates to us and destroys the things we hold dear."

Referring to the 1939 plan of union which created The Methodist Church, the Rev. Mr. Fain said this merger took place only after the North agreed to placing all white churches in five geographical jurisdictions and all Negro churches in a separate jurisdiction.

He accused the Northern factions of breaking faith with a "gentlemen's agreement" to maintain the Central Jurisdiction and stated, "If we can't stay happy in the union, God speed the day we can separate."

Constitution

Tom Marshall, presenting a resolution which had been passed by the First Methodist Church of Americus, warned, "No matter what you do today, those who are pushing complete integration will be back at the 1960 Conference. We will have no peace until this force has attained total integration."

Conference lay leader, William E. Bostwick of Arlington, said, "This is the best possible solution to the problem that the church faces. Our greatest danger comes not from this amendment but from the study commission."

The study commission to which he referred is a group of 60 leaders from throughout the church which is studying the jurisdictional setup and will make recommendations concerning the jurisdiction to the 1960 General Conference.

PRESENTS CASE

Presenting the case for adoption of the amendment, J. A. Davidson of Columbus said, "Suppose a colored church in Columbus wants to come into the South Georgia Conference. Are you worried about that?"

Davidson indicated that he thought there would be no danger of such a move.

For integration to take place, the following two-thirds votes would be necessary:

1. By the quarterly conference of the local church.

2. By the congregation of the local church.

TWO CONFERENCES

3. By each of the two annual conferences involved, which would be one Negro conference and one white conference.

4. By the two jurisdictions involved, Negro and white.

Reformists Speak Out

Atlanta American

Methodist conferences, North and South, with but two exceptions, have accepted by overwhelming majorities a constitutional amendment which would do away with the Central Jurisdiction to which all colored churches have been restricted.

Baltimore, Md.

Only the West Memphis and the Alabama-North Florida conferences have indicated by their vote that they want the Methodist Church to keep this outlated segregated setup.

P. 4

The Baltimore conference meeting at Westminster, Md., last week, approved the amendment by a 368 to 7 vote.

Sat. 6-22-57

Moreover, the delegates implored the Maryland Legislature to enact legislation preventing hotel and restaurant owners from denying service to any "well-behaved persons."

But the Reformed Church, meeting at Buck Hill Falls, Pa., went much further.

Not waiting for any lengthy and laborious voting on a constitutional amendment, it approved a credo calling the racially and culturally integrated church the "highest demonstration of the Christian faith."

And it condemned racially restricted housing covenants as being "inconsistent with Christian integrity."

But more importantly, it offered light where there has been so much heat in the area of interracial marriage.

It said "The church misconceives its function when it actively hinders, forestalls or denies the marriage of any two people who, loving Christ, love each other."

The gingerly approach of the Methodists to this important question of race, is weak tea when compared to the bold and unequivocal witness of the Reformists.

South Georgia Methodists Support Integration Plan

Daily World Fri. 6-7-57
Atlanta, Ga. P.

COLUMBUS, Ga. — (INS) — South Georgia Methodists Thursday approved a new church law permitting integration of churches on a local option basis.

The new church law in no way provides for the integration of white and Negro congregations, but will allow Negro ministers to participate in the annual white Methodist Church Conferences.

CAME AFTER DEBATE

Approval of the measure came after an hour debate. The vote was 232 to 132 in favor of the new law.

Opponents called the measure "a breach of faith with the 1939 unification of the United States Methodist' bodies, and one man called it "the first step toward total integration of the races in the church.

The law was described by those who favored it as "fair, Christian, responsible, protective and good legislation."

The amendment, handed down from the church's highest governing body ,the general conference, provides for integrating Negro churches into white annual conferences by a two-third vote of all concerned.

Speaking for the amendment were:

Dr. Leonard Cochran of Macon, J. Q. Davidson, Columbus Attorney and a leading Methodist Layman, W. E. Bostwick, Conference Lay Leader, and Dr. Albert Truelock of Savannah, pastor of the largest Methodist church in South Georgia.

Speaking in opposition were:

The Rev. J. Ed Fain of Augusta, and Dr. Horace P. Freeman of Savannah, and a number of Laymen.

Only about a dozen ministers joined the 132 dissenters.

MEMPHIS DIVISION OF METHODISTS OK'S INTEGRATION PLAN

Commercial Appeal
Fri. 6-7-57

Approval Of 'Local Option' Measure Is By 151-37—Debated 45 Minutes

Memphis Tenn.

BALLOTING DAY EARLY

P. 1

Bishop Watkins Says 'South Can Feel Well About This Compromise' —Opposition From West Tennessee

By PHILLIP THOMAS
Religion Editor

PADUCAH, Ky., June 6.—The Memphis Methodist Conference voted 151 to 37 Thursday in favor of a measure that would permit integration of white and Negro churches.

The vote came after almost 45 minutes of debate, with the issue being decided a day earlier than had been forecast by Bishop William T. Watkins of Louisville, conference presiding bishop.

Tennessee Opposition

The opposition came largely from delegates representing churches in the Humboldt, Brownsville and Jackson areas of West Tennessee. The conference includes all of West Tennessee and West Kentucky.

Bishop Watkins had been expected to bring the measure up Friday, but decided to go ahead Thursday, opening debate on the integration measure during the second day of the conference's five-day meeting in Paducah's Broadway Methodist Church.

The bishop explained to some 400 laymen and guests that the Memphis Conference delegates will be among a two-thirds majority of all delegates in the 103 Methodist regional conferences who must approve the measure before it can become the law of the denomination.

The measure was adopted at last year's Methodist General Conference in Minneapolis. All regional conferences are expected to act on it this year.

Though providing for racial integration, the measure has a "local option" clause which provides for a white regional conference to refuse—by majority vote of delegates—entrance of a Negro church group.

Negro Methodist churches are now organized in a separate central jurisdiction.

South Can Feel Well

"I think the South can feel well about this compromise measure," Bishop Watkins told the Memphis Conference delegates.

The Rev. William M. O'Donnell, veteran chaplain of Methodist Hospital in Memphis, was the first to speak against the measure. He said he opposed it on grounds it "presupposes the central jurisdiction will be abolished."

But Dr. William S. Evans, superintendent of the Memphis Methodist District South, and a member of the 1956 General Conference committee that drew up the proposal, reminded the delegates the measure could have been stronger than it is.

"This matter of racial adjustment is before us. We can't hide our heads from it. In all earnestness and sincerity I say we can support this and still safeguard the South's historic position on this question," Dr. Evans said.

Cites 'Immoral Situation'

T. Ray Lasley, a member of Forest Heights Methodist Church in Jackson, Tenn., took the strongest position against the proposal during the debate.

Mr. Lasley, a member of the Tennessee House of Representatives, said he is "not anti-Negro, but until the Negro is elevated morally I am opposed to elevating him socially. And the Northern Methodists are trying to life him socially (with this measure).

He spoke of the "immoral situation among the Negro race," referring to the high percentage of illegitimate births among Negroes in Tennessee.

The Jackson layman closed his 15-minute appeal only after he was reminded by Bishop Watkins that the conference wished to hear others speak on the matter.

The Rev. J. C. Hulme, pastor of Shelby County's Oakville Methodist Church, said Northern Methodists are "not trying to cram anything down our throats."

"I fail to see any reason for us to stand against this except that we show our prejudice," the Rev. Mr. Hulme said.

The Rev. R. W. Jones, pastor of a small rural church in Milburn, Ky., called the measure "dynamite."

"The Methodist Church of the South better maintain strict segregation. This is the opening wedge (f or integration), and when the time comes it's going to hurt badly in the South," the Kentuckian said.

Retired Minister's View

But the Rev. J. T. Bagby, a retired Methodist minister of Selmer, Tenn., speaking in favor of the integration measure said he couldn't see what all the excitement was about.

"If you walk along the street and open your eyes, you'll see it won't be very long before there'll be no Negro race."

"If segregation is right, the church ought to maintain it. If it's wrong, it ought to be abolished," he said.

The standing vote settled the question beyond doubt for the Methodist conference.

When the bishop called for the standing vote, Dr. Bogart Dunn, pastor of Mr. Lasley's church, was among those who stood up in favor of the measure.

METHODISTS OPPOSE CHURCH INTEGRATION

Commercial Appeal
Memphis Tenn.

Plan Loses Out By Vote Of 178 To 262

Fri. 5-31-57

SESSION IN MONTGOMERY

P. 9

By The Associated Press

MONTGOMERY, Ala., May 30. — The Alabama-West Florida Conference of the Methodist Church went on record Thursday against any lowering of racial barriers within the church.

After prolonged discussion of a proposed amendment to the church's national constitution, the group voted 178 for and 262 against the amendment.

It would permit those parts of the church which want racial integration to procede with it, but wouldn't necessarily have brought closer racial mixing in this conference.

Montgomery Pastor Argues

"This amendment cannot change anything in the Southeast jurisdiction without assent of a large majority of Methodists in this jurisdiction," the Rev. Eugene Peacock of Mobile told the meeting.

"And I believe the good will and good judgment of the Methodists of the Southeast will prevail," he added.

Dr. G. Stanley Frazer, Montgomery pastor, argued against the amendmemnt. He said a study commission had been established to look into the whole jurisdictional setup of the church and would report to the general conference in 1960.

The Methodist Church is presently divided into five geographic jurisdictions, which are subdivided into conferences, plus a sixth central (Negro) jurisdiction. The amendment would abolish the central jurisdiction when all parts of it have been absorbed voluntarily into white jurisdictions.

"If we approve this amendment, there will be no place for this study commission," Dr. Frazer said, "so I am against it. I feel we should encourage this commission to make a thorough study of the whole problem."

'Sugar-Coated Pill'

Circuit Judge L. S. Moore of Centreville called the amendment a "sugar-coated pill." He said approval in the South would encourage northerners to take further steps to bring integration throughout the church.

The Rev. Paul Mathison of Troy, a district superintendent of the church, said the amendment would offer a freedom of choice to subdivisions within the church on integration. It might be a stopgap, he added.

About 600 ministers and lay members are attendng the annual conference, which ends Friday.

METHODISTS RATIFY RACIAL AMENDMENT

Commercial Appeal
Memphis Tenn.

Would Allow Integration Of Conference Officers

Fri. 6-14-57

CHURCHES UNAFFECTED

P. 41

By The Associated Press

ROGERS, Ark., June 13. — A constitutional amendment that would allow gradual integration of Negro and white administrative church officers was ratified Thursday by the North Arkansas Conference of the Methodist Church.

The General Conference amendment which was passed last year at Minneapolis was adopted by the several hundred ministers and laymen attending the 122nd annual session of the conference.

Appointments Sunday

The conference will continue until Sunday when ministerial appointments will be read.

In theory, the amendment adopted will abolish central jurisdiction of the church which embraces all Negro Methodist conferences throughout the nation.

Thursday's vote was 175 for and 10 against.

Under the amendment, a church could transfer from one annual conference to another and a conference from one jurisdiction to another. This would break down the all-Negro jurisdiction.

Dr. Ethan Dodgen, superintendent of the Fort Smith district, and Dr. Robert E. L. Bearden, pastor of the Central Methodist Church at Fayetteville, spoke for the amendment. They pointed out that it did not affect individual church membership, and does not concern the issue of mixed membership in individual churches.

Building Consecrated

Formal opening and consecration of the Paul and Mildred Martin Building at Western Methodist Assembly on Mount Sequoyah was held Thursday afternoon.

The chapel section of the Martin Building was given by Mr. and Mrs. J. J. Perkins of Wichita Falls, Texas, and the visual aid room was donated by the T. L. James family of Ruston, La. Estimated cost of the building was $125,000.

At a business session, delegates heard a report from the Board of Christian Literature. Dr. Golder Lawrence past of McCrory, directed the board report.

Dr. E. T. Wayland, retiring editor of the Arkansas Methodist, and his son, the Rev. Ewing T. Wayland, who succeeds him, spoke on behalf of the publication.

Re-Elected

In a Board of Hospitals and homes report, the following were re-elected trustees of the Methodist Children's Home at Little Rock: George Kell of Swifton, E.

Clay Bumpers of Wabash, Rev. Alf A. Deason of Russellville, and Rev. Byron McSpadden of Corning.

Terms of all four trustees expired in 1960.

Recommended for Trustees of the Methodist Hospital at Memphis were Mrs. Tom Tucker of Hughes, J. Frank Fogelman of Marion, H. K. Barwick Jr., of Wynne, James H. Crain of Wilson, the Rev. Hubert Pierce of Wynne and the Rev. Earle Cravens of Wilson.

The Rev. Lud Estes of Memphis, trustee of the hospital, said in delivering a report that a total of $149,090.48 was pledged to the hospital by the North Arkansas Conference during the past Conference year.

Report Presented

The Rev. E. B. Williams, pastor of Gardner Memorial Methodist Church at North Little Rock, and the Rev. Worth Gibson, pastor of Lakewood Methodist Church at North Little Rock, presented the report of the Board of Education.

This report announced the election of trustees to the Board of Trustees of Hendrix College at Conway. Trustees — whose terms will expire in 1963 — are William R. Stuck of Jonesboro, Dr. Ethan W. Dodgen of Fort Smith, H. F. Trotter of Pine Bluff and R. Percy Goyne of Dallas, Texas.

6 Methodist Conferences Vote To Allow Negro Church Shifts

Advertiser P. 2-a

Montgomery, Ala.

ATLANTA, June 15 (AP) — Six Methodist conferences in the southeastern jurisdiction have voted to allow Negro churches to transfer into white conferences.

Two others—The Alabama-West Florida and North Mississippi conferences—failed to adopt the proposed integration amendment to the church's national constitution.

The amendment would allow shifting of conferences from the central (Negro) jurisdiction to other jurisdictions in the church, the remainder of which are white.

The other eight conferences in the southeastern jurisdiction have not acted on the proposal. So far overall approval is about 3-1.

Before any church could shift conferences or any conference could shift jurisdictions, the change would have to be approved by a two-thirds vote of each of the many bodies involved —the local church, both conferences involved and both jurisdictions involved.

It would not authorize racial integration within any individual church.

The amendment already has passed the General Methodist Conference, governing body of the church. The proposed amendment must receive an overall majority vote of the 103 annual conferences being held this year before becoming Methodist law.

The Alabama - West Florida Conference voted down the proposal 262-178. The North Mississippi group cast 107 votes in favor of the amendment and 115 against.

Those approving: Florida, 364 for, 38 against; Memphis, 151-37; South Mississippi, 271-51; South Georgia, 232-132 and Virginia, 451-23. No vote count was available for the Holston conference which approved the amendment unanimously.

Still to consider the proposal are the Cuba, Kentucky, Louisville, North Carolina, North Georgia, South Carolina, Western North Carolina and North Alabama Conferences.

Methodist Group In Little Rock Okays Integration

Advertiser P. 8-a

HOT SPRINGS, Ark., June 6 (AP) —A proposal to permit racial integration of the Methodist church on the administrative level was overwhelmingly adopted here today by the Little Rock conference, which is composed of churches in Central and South Arkansas.

The vote was 175 to 14. Any opposition to the measure, a proposed amendment to the church's constitution, was silent.

The Rev. Aubrey G. Walton of Little Rock told the assembly the integration proposal was "very Christian in intent and purpose."

He emphasized that the legislation was "permissive rather than mandatory" and "has nothing to do with segregation or integration in local churches."

The Methodist church is "not a segregated body by law of the church," he said. "Wherever segregation is practiced on the local level, it is by custom rather than by church laws."

The amendment permits a Negro church to leave the Central jurisdiction, composed of Negro Methodist churches throughout the nation, and join one of the six geographical white jurisdictions and the appropriate conference.

White Chicago Pastor Jeered For Stand On Church

Advertiser P. 1

Montgomery, Ala.

Methodist Minister Harassed For Inviting Negroes To Join Church

Sat. 6-15-57

Chicago, Ill., June 11—A Chicago Methodist church pastor who invited three adult and ten Negro children to join his small white congregation has braved the wrath of his community with soft words and an offer of brotherhood.

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He has been evicted from his apartment, harassed by "vigilantes" and challenged by the creation of a rival Protestant church because, in his words, "the ministry of the Methodist Church seeks out even Christians whose hearts also love the Lord."

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"Since last fall I have been bitterly attacked by the local 'improvement association' for my refusal to exclude the small group of Negro housing project families from my ministry," he explained.

He charged that the "association" had been waging a "campaign" for more than four years to expel Negroes from the community.

Insisting that, since his was the only Protestant church in the community, on Chicago's far South Side, it was his responsibility to "minister to all without discrimination."

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"We regret the presence of opinion in the community which does not yet accept what is clearly the freedom of a Christian church to welcome all those persons living within its area who confess Christ as Lord and are prepared to accept the privileges and duties of membership."

Backed By Bishop

Mr. Fison has received full support of his stand from the Presbytery of Chicago under the leadership of Bishop Charles E. Brashares, heard of the Methodist Illinois area.

When Mr. Fison refused to close his doors to his Negro parishioners, Protestants in the community set up a rival church.

Integration Approved At Methodist Meet

World Wed. 6-12-57

Birm. Ala.

KNOXVILLE, Tenn. — A unanimous action paving the way for racial integration of the more than 100 Methodist Conferences across the U. S., was approved here Wednesday.

The Holston Methodist Conference approved an amendment which would abolish the all-Negro Central Jurisdiction and adopted procedure to accomplish this aim.

If a majority of the conferences approved, methods for any Negro church wishing to join a white conference would be simplified. The conference action would be implemented as follows:

First, a church wishing to join another conference, would have to show a two-thirds vote in favor of the change at its quarterly conference, and a two-thirds vote of its church conference—members 18 years old and up. This would apply to white churches wishing to change conferences as well as to Negro churches wishing to join white conferences.

Then, the church's present conference would have to approve the change by a two-thirds vote and this would have to be followed by a similar, two-thirds vote in the annual meeting of the new conference.

Methodist Students: Integrate

Herald P. 9-A

Miami, Fla.

Thurs. 6-13-57

LAKE JUNALUSKA, N. C. — (UP) — Methodist college students from nine southeastern states have urged abolition of the separate Central (Negro) Jurisdiction of the Methodist Church.

P. 9-A

The students voted 1,700 to 35 for a resolution urging each annual conference of the church to ratify a proposed constitutional amendment to do away with the racial division in the church.

The resolution was presented by Paul Cotten of McComb, Miss., a student at Mississippi Southern College.

Cotten is president of the Methodist student movement in Mississippi.

The students are attending an annual regional leadership conference which began June 6 and will close Thursday.

The resolution said, "We as delegates of this region feel that organizational division in the church based on racial distinction is un-Christian and should be abolished."

The proposed constitutional amendment would permit Negro Methodist churches to transfer to white annual conferences and would allow Negro annual conferences to transfer to white jurisdiction.

The Central Jurisdiction, which covers the entire U. S., would be abolished when all the annual conferences now comprising it are transferred to white jurisdiction.

Americus Church Warns Of Integration Trend

Journal + Constitution
Atlanta, Ga.

Special to Atlanta Journal-Constitution

AMERICUS, Feb. 23—The local Lee Street Methodist Church in a special resolution Saturday sounded a warning to all Methodist churches that unless "present trends" in church literature are arrested concerning integration policies adopted at the 1956 General Methodist Conference in Minneapolis "mass withdrawals" will result. The resolution warned of peril for the "spiritual future and financial program of the Methodist church."

Sun. 2-24-57

A spokesman said the resolution was adopted at a meeting of the board Friday night without a dissenting vote. Marion C. Wall is chairman of the official board. L. H. Joiner is church lay leader. The Rev. Edward Carruth is pastor.

P. 10-B

The church, organized in 1917, has about 350 members.

* * *

IN GREAT DETAIL the resolution points out that the Methodist church is "straying from the field of devoted service to Jesus Christ into a field of sociology where numerical power and pecuniary gain seem to be its best driving motive," and that "the inevitable result will be the complete destruction of the American home."

Members said the action was decided primarily because of an article appearing in the February issue of "The Methodist Woman." In it were suggested ways in which to set about carrying out union of white and Negro congregations, they said.

* * *

COPIES of the resolution are being sent to high Methodist officers, including Bishop Arthur J. Moore, for presentation at the Georgia Methodist Conference later this year. In addition, some 500 churches of the South Georgia Conference, including 80 churches of the Americus District, will receive copies. Plans also call for sending the resolution to representative churches throughout the Southeast.

Also contained in the resolution are five suggestions which the church feels "will assist the Methodist church in coming to a satisfactory solution."

They include the assigning of each division of the church a publishing house to prepare literature commensurate with social customs of the area and investigation of schools of higher learning, including the seminary. These are supported by contributions.

The investigations would see whether or not the scholastic program would conflict with Christian beliefs regarding integration, forbid the use of churches and ministers by other organizations to foster integration on the church, work with the Negro people in their quest for advancement in various realms, assume share of responsibility for strife which was brought about by complacency and disregard for work of God and rededicate lives to His service.

Americus Church Warns Of Integration Trend

Journal + Constitution P. 14-B
Sun. 2-24-57
Atlanta, Ga.

Special to Atlanta Journal-Constitution

AMERICUS, Feb. 23—The local Lee Street Methodist Church in a special resolution Saturday sounded a warning to all Methodist churches that unless "present trends" in church literature are arrested concerning integration policies adopted at the 1956 General Methodist Conference in Minneapolis "mass withdrawals" will result. The resolution warned of peril for the "spiritual future and financial program of the Methodist church."

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Md. Methodist churches hold mixed services

Sat. 3-16-57
Baltimore, Md.

PARSONSBURG, Md. —History was made here last week when white and colored Methodists worshipped and cummuned together in Jerusalem Methodist Church the Rev. W. A. Hill, pastor.

P. 13

The Rev. C. W. Derrickson, superintendent of the Salisbury District, Delaware Conference, presided. The communion meditation was given by the Rev. James Von Hagel of Grace Methodist Church and the Rev. Messrs. Derrickson, Hill and Von Hagel administered the sacrament.

Brotherhood services followed at First Baptist Church, Salisbury, with T. Waldo Kiah of Maryland State College as speaker, and at the Beth Israel Synagogue, with Rabbi Isaac Moseson as speaker.

The Rev. Mr. Derrickson is president of the Wicomico County (interracial) Ministerial Association.

Dr. J. S. Thomas Sets $600,000 As Methodists Goal

Globe + Independent
Nashville Tenn.

A goal of $600,000 has been set for an offering to be taken by the nation's Methodist churches on the denomination's Race Relations Sunday, February 10.

7-P-1-57

The 14 Methodist-related Negro institutions of higher education will receive funds from the offering, said the Rev. Dr. James S. Thomas, Nashville, staff member of the Methodist Board of Education.

Purpose of Race Relations Sunday is to create an atmosphere of good will between the races and to inform Methodists of the needs of Negro schools. The annual observance is approved by the General Conference, supreme legislative body of Methodism.

P. 1

The $600,000 goal, about twice the amount contributed for the cause last year, was approved recently by the Methodist Commission on Christian Higher Education. The commission is directing a church-wide emphasis on Christian higher education during Methodism's 1956-60 quadrennium.

Dr. Thomas said that this year's offering will go for both current expenses and capital investments. In past years, the total offering was given for current expenses.

"All of our Negro colleges have capacity enrollments at present," said Dr. Thomas. "Applications for enrolment are increasing rapidly. We need to expand these schools and open new ones.

The institutions which will receive funds from the offering are Dillard University, New Orleans; Gammon Theological Seminary, Atlanta; Morgan Christian Center, Baltimore; **Meharry Medical College, Nashville**; Morristown Normal and Industrial College, Morristown, Tenn.; Paine College, August, Ga.; Philander Smith, Little Rock, Ark.; Rust, Holly Springs, Miss.; Wiley, Marshall, Texas; Bennett, Greensboro, N. C.; Bethune-Cookman, Daytona Beach, Fla.; Claflin, Orangeburg, S. C.; Atlanta; and Huston-Tillotson, Austin, Texas.

Dillard and Huston-Tillotson are sponsored jointly with the Congregational Church. Paine is sponsored jointly with the Christian Methodist Episcopal Church.

Globe + Independent
Mar. 14-57

Minister's marriage reveals his divorce four days earlier

Afro-American Sat. 3-16-57 P.2

Baltimore Md.

BALTIMORE

The marriage on March 2 of the Rev. Daniel Ridout, 57-year-old Methodist minister, to his 22-year-old secretary, Miss Frances Jefferson, revealed for the first time his divorce four days earlier.

A marriage license issued in Baltimore bore the notation 'divorced.'

Records in Wicomico County Circuit Court in Salisbury, Md., show that Mrs. Beatrice Conway Ridout, 50, was awarded a divorce from the Rev. Mr. Ridout on February 26, 1957, on the grounds of constructive desertion.

She was his second wife. His first wife, Mrs. Caddie Ridout, died in 1950. There are two grown children of the first marriage, Daniel Ridout Jr., an Easton, Md. teacher; and Mrs. Vivian Boney, a Middletown, Del. teacher. There are also four grandchildren.

IN HER PETITION for divorce filed November 16, 1956, the second Mrs. Ridout said she and the minister were married in May, 1951 by Bishop A. P. Shaw at John Wesley Church in Salisbury.

He was superintendent of the Dover district and she a teacher in Salisbury.

She added:

"We lived together until on or about May 9, 1955, when he deserted and abandoned me.

"Although my conduct toward my husband had always been kind, affectionate and above reproach, he without any just cause or reason, deserted me and declared his intentions to live with me no longer;

"Such abandonment has continued uninterruptedly for at least 18 months and is deliberate and final.... beyond any expectation of reconciliation . . ."

* * *

IN HIS ANSWER, filed on December 17, 1956, the Rev. Mr. Ridout denied that he had deserted his wife and demanded strict proof.

On February 13, 1957, approximately two weeks before the decree was granted, Mrs. Ridout appeared before Charles J. Potts, circuit court examiner.

Court papers show that no notice of the hearing was given the Rev. Mr. Ridout, because his attorney, Josiah Henry, waived his right to be present.

During this hearing, Mrs. Ridout testified as follows: Q — What was your conduct and attitude toward your husband while you were living together?

A — I tried to conduct myself the best possible way and to make things as happy as possible.

Q — What was the reason or cause of separation?

A.—"My husband was unkind to me in many ways. When we were first married, I borrowed money on my home to pay bills, and the situation got so bad that it was interfering with my health. I told him I would have to leave and he offered no objection."

MRS. RIDOUT'S testimony was corroborated by her sister, Mrs. Martha G. Wright, 167-44 118th Ave., St. Albans, N.Y. who said in part:

". . . In conversations with him while they were together I could see that he was not keeping up the financial end as well as he should have and it was worrying my sister."

She further stated that her sister phoned her and asked her to come down. "She phoned me a few days later to come down ....the following Tuesday she called me and said she was ready to leave.

"I went down for her in the car. She was all packed and Daniel helped to move her out without any objection . . . "

Judge Rex A. Taylor granted Mrs. Ridout's request to resume her former name, Beatrice Conway, and ordered the minister to pay court costs.

Records show the total court costs were $26.00 and that the minister paid Mrs. Ridout's attorney, Robert W. Dalls, fees amounting to $167.

Methodists Take Slap At Integration

Post-Herald Wed. 3-20-57

Birm. Ala.

Church At Ozark Would Oust Anyone Teaching It

P.15

OZARK, March 19 (AP) — The official board of the First Methodist Church of Ozark has demanded the "immediate" dismissal of any church official or teacher who uses church facilities to advocate racial integration.

A resolution was adopted by the board recently protesting against recent integration statements and also the use of church literature as a "method of expanding theories of racial integration."

It said the board agreed unanimously that "such expressions or theories are more properly confined to the fields of politics and sociology and have no place in the literature and teaching of our church."

The resolution urged dismissal of any minister, superintendent, bishop or teacher, "paid or unpaid," who uses church facilities to issue integration statements.

RACIAL BAN TIGHTENED

Commercial Appeal Wed. 3-20-57

Church Would Fire Officials Pushing Integration

OZARK, Ala., March 19.—(AP)—Any church officer or teacher using facilities of the Methodist Church to advocate racial integration would be replaced under a plan recommended by the Ozark First Methodist Church's official board.

P. 23

The board adopted a resolution protesting recent integration statements and use of church literature as a "method of expounding theories of racial integration."

"Such expressions or theories are more properly confined to the fields of politics and sociology and have no place in the literature and teaching of our church," the resolution said.

Ozark Methodists Urge Integration Backers Be Fired

Advertiser P.5-A Wed. 3-20-57

Montgomery, Ala.

OZARK, Ala., March 19 (AP)—Any church officer or teacher using facilities of the Methodist Church to advocate racial intergration would be replaced under a plan recommended by the Ozark First Methodist Church's official board.

The board adopted a resolution protesting against recent integration statements and use of church literature as a "method of expounding theories of racial integration."

"Such expressions or theories are more properly confined to the fields of politics and sociology and have no place in the literature and teaching of our church," the resolution said.

"Board members said they believe such statements "impair, undermine and destroy the reputation, standing and prestige of our church," and gravely impair its christian strength and effectiveness."

Their resolution urges immediate dismissal of any minister, superintendent, bishop or teacher, "paid or unpaid," who uses church facilities to issue integration statements.

Selma Church To Withhold Emory Funds

Advertiser Thurs. 3-21-57

Montgomery, Ala.

SELMA, Ala., March 20 (AP)—A Selma Methodist congregation, protesting church literature on racial matters, is withholding funds it has allocated to Emory University at Emory, Ga.

P.1

Church Street Methodist Church here expressed "deep concern for the future of the Methodist Church in the South," in a resolution opposing church literature as a means of promoting integration.

The resolution announced today calls on Dean W. R. Cannon of Candler School of Theology at Emory to make certain that "there will be no repetition" of an article which appeared in the "Adult Student," a church publication.

The church board said the article, by Dr. Claude Thompson, attributes the "characterization of sainthood to the Rev. Martin Luther King, Negro leader of the Montgomery bus boycott."

The resolution stressed action by the Alabama Conference of the Methodist Church last year, which asked that racial separation be left as it was in 1939, when the Methodist Episcopal Church, South, joined with Northern branches of the church.

A separate jurisdiction was set up for Negro members at that time.

The Selma church, which allocates a small portion of its budget to Emory, did not announce the amount which is being withheld.

Biracial Club Ban Is Held UnChristian

Constitution P.7 Fri. 4-26-57

Atlanta Ga.

Action of the State Board of Education to ban student participation in organizations that include young people of all races in national or regional meetings was called un-Christian Thursday by a group of Methodist women.

The Woman's Society of Christian Service, North Georgia Conference, Methodist Church, meeting in annual session here, called on the Board of Education to rescind its "unchristian resolution."

"This ill-considered action," the society said, "can only serve to isolate young Georgians from their contemporaries throughout the nation and prevent them from playing their part in valuable national programs. The same narrow principle applied to adult organizations and associations would virtually cut Georgia off from the civilized world."

Culture Conflict Called Cause Of Race Issues

Star P.24-A Fri. 3-22-57

Washington D.C.

CHICAGO, Mar. 22 (AP).—The South fears integration because of its fear of a cultural slump, a leading Southern editor told a Methodist Church group yesterday.

"Too little thought is devoted to the cultural lag," said J. Oliver Emerich, editor of the McComb Enterprise-Journal of McComb, Miss. "Conflicts of cultures are the cause of racial problems, not racial hatred."

Mr. Emerich and five other men, including Roy Wilkins, executive secretary of the National Association for the Advancement of Colored People, participated in a panel debate at a meeting of national chairmen of social and economic relations boards of the Methodist Church.

Patience Held Required

Mr. Emerich said the integration problem requires patience, but added, that "patience does not mean tolerating any injustice."

"Extremists in both the North and South," he said, "are doing great damage."

Mr. Winkins said the NAACP asks only that the South admit its system is wrong and try to change it. "We know it can't be done overnight," he said. "But we want the South to regard the Negro as a citizen instead of a ward."

Self-Help Urged

A third speaker, Paul Ervin, a Charlotte, N. C., attorney and a member of the Judicial Board of the Methodist Church, backed Mr. Emerich, saying: "The Negro must seek to improve socially and economically and only he can do it."

Mr. Ervin said he too opposed extremist attitudes adopted by white citizens councils and the NAACP. "I don't believe the NAACP is interested in interracial understanding," he said.

'The vast majority of Southerners," he continued, "have adopted passive nonresistance. We will wait and then step in and try to clean up the mess."

Courier-Journal Photo

'TO PRAY UNCEASINGLY' . . . Bishop William T. Watkins, members of family, and others open second year of continues prayer vigil by Louisville-Conference Methodists. From left, kneeling at Fourth Avenue Methodist Church altar rail, are the Rev. Harlan B. Hilburn, executive secretary of board of evangelism; William T. Watkins, Jr., Howell J. Watkins, Bishop Watkins, Mrs. Watkins, Scott Watkins, Tate Watkins, and Mrs. Hilburn.

Methodists Begin 2d Year of Prayer

The second year of a continuous prayer vigil was begun last midnight by Methodists of the Louisville Conference.

Bishop William T. Watkins, who opened the unbroken invocation 12 months ago, again led a 6-hour vigil, from midnight to 6 a.m., at Fourth Avenue Methodist Church here.

At 6 a.m. today, churches of the Sturgis and Morganfield circuits took over for 24 hours. Tomorrow, Marion Methodist Church will take up the vigil and the next day it will be Geneva Methodist Church. **One or more churches will be responsible for the prayers each day throughout the year.**

Some 52,000 Methodists took part in continuous prayer last year, according to the estimate of the Rev. Harlan B. Hilburn, Louisville, executive secretary of evangelism for the conference.

"Some of the aims of the prayer vigil," Mr. Hilburn said, "are to pray for a just peace, for the homeless, hungry, and wounded people of the world, and the revitalization of the church."

The Louisville Conference covers 52 Central and Western Kentucky counties. Churches of each of its seven districts will be responsible for one or more months of the prayer vigil.

The schedule:

Henderson District, January and July; Hopkinsville District, February and August; Campbellsville District, March and September; Louisville East and West Districts April and October; Bowling Green District May and November, and Owensboro District. June and December.

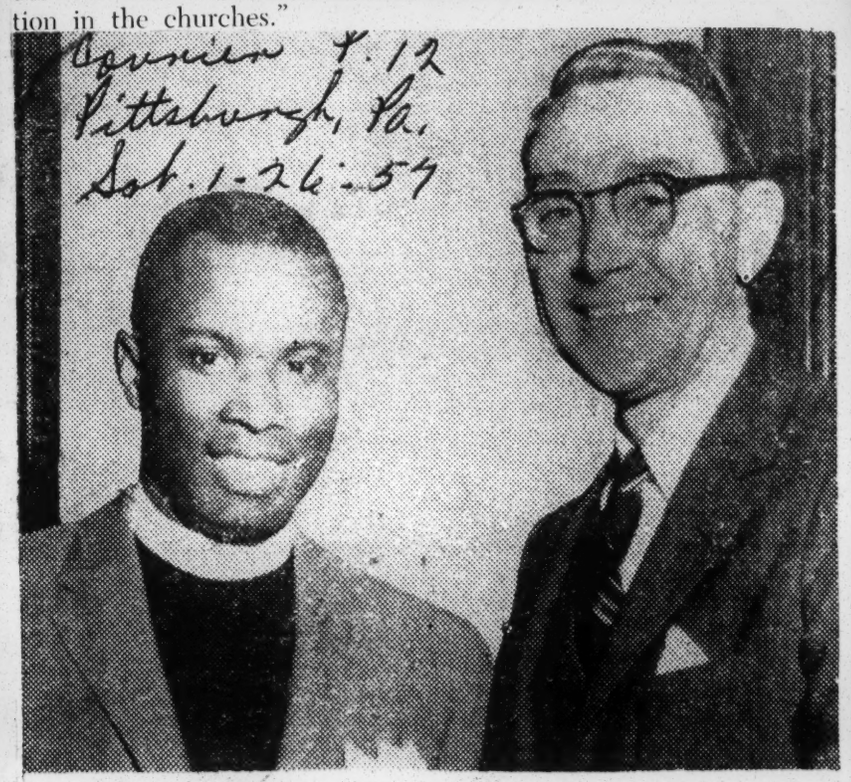
Midwest Integration

The Hennepin Avenue Church in Minneapolis is called "the cathedral of Methodism" in the upper Midwest, a prosperous, 4,000-member church which has long been known for its pioneering in practical Christianity.

Recently, when Border Methodist Church, a small, all-Negro parish in downtown Minneapolis, was faced with loss of its property to a housing development, Hennepin invited the 85 Border members to join. At a special meeting, just before Christmas, the Border board overwhelmingly, gratefully accepted.

The two churches had been on close terms ever since 1936, when Hennepin's congregation took on the struggling Negro church as a mission. Now, Border's pastor, the Rev. Charles M. Sexton, will serve as a pastor at large to the Minneapolis district. He will also assist Hennepin's minister of worship, Dr. Chester A. Pennington, to "resettle" the new members of his congregation.

What Hennepin did was a strong reflection of the stand on integration taken by the World Methodist Conference in Lake Junaluska, N.C., last September. As Harry Davis, a lay leader at Border, put it, the Minneapolis action could become the "hub for a national trend of integration in the churches."



HARTFORD, Conn.—The Rev. Simon Peter Montgomery, left, pastor of Old Mystic Methodist Church, was elected chaplain of the State House of Representatives. He is the first Negro clergyman to hold that post. Shown with him is the Rev. Harold G. S. King of Farmington, outgoing chaplain. Mr. Montgomery is one of two Negro ministers in Connecticut with an all-white congregation. The 34-year-old clergyman was named pastor of the Old Mystic Church in September, 1955. At that time he was unanimously invited by the congregation to take the pastorate after he gave two sermons there is guest preacher.—Religious News Service Photo.

Race Church Members To Join White Congregation

MINNEAPOLIS, Minn. — Men and women of Border Methodist church, a small, all-Negro congregation, voted overwhelmingly Sunday to accept the Dec. 2 invitation to become members of influential Hennepin avenue Methodist church.

The decison was made in a meeting of the official board of the Border congregation, and was anounced by the pastor the Rev. Charles M. Sexton. He said 34 of the 36 members of the board at the special meeting voted in favor af accepting the invitation of the large, fashionable downtown church.

• • •

HENNEPIN Avenue church, which has 4,000 members, adopted a policy two years ago of welcoming into membership persons of all races. However, the members of Border congregation who desire to join in the near future will actually be the first Negro members to be received into the membership, it was explained last week by Dr. Chester A. Pennington, the senior pastor of Hennepin Avenue church.

The Border Methodist parish

is due to lose its identity on Feb. 1 when the city of Minneapolis carries out its Glenwood housing and redevelopment program, demolishing the small, white frame building with other structures in the area. The location is Aldrich and Fourth avenue, North.

• • •

IN A CHRISTMAS sermon Sunday, Rev. Mr. Sexton used as a text a portion from St. Luke's record of the Nativity story, "And it came to pass .."

"It also 'came to pass' that in this new world order we have to face the trend of progressive thinking in order to keep step with what is taking place," Rev. Mr. Sexton said "We can lift our heads with pride to know that the Christian church is the advocate of this good tidings in a contemporary society, because from the manger in Bethlehem flows the grace of God to all men."

After the vote was taken to accept the invitation of Hennepin Avenue church, laymen and women leaders expressed the significance of the action from their point of view.

• • •

HARRY JONES, the lay treasurer, said, "This must be of progress turning—and we become in a sense the hub for a national trend of integration in the churches."

Wendell Jones, the church treasurer, siad, "This must be considered one of the forward steps envisioned by the recent General Conference in Minneapolis."

• • •

THE HENNEPIN Avenue church extended its invitation t othe Border parish on Dec. 2, after the 150-member official board voted unanimously authorizing the action.

Since the invitation was extended, one Negro layman in the Border church told Dr. Penington: "I have often driven by Hennepin Avenue church and read the large sign —'We Welcome Persons of ALL Races — and I thought it was just a slogan of fancy words. Now, I can believe it's the truth."

Georgia born cleric sees integration

Atl. Const. 1-26-57
Baltimore Md.

COLUMBUS, Ohio (ANP) — A white, Georgia-born Methodist minister last week predicted that integration will soon become a reality. P. 3

The Rev. John R. Howard, chaplain of the Methodist White Cross Hospital here, told a Columbus district of Ohio and Lexington Conference that there are voices and forces at work in the South that make integration seem a possibility in our lifetime.

He was one of four speakers on a panel discussing the topic "A New Look at Integration." A former member of the South Georgia Conference, the Rev. Mr. Howard said that many of his fellow Georgians disagree with the racial stand of such avowed segregationists as Sen. Herman Talmadge.

Plan To Raise Cash Feb. 10

Defender Sat. 2-9-57

NASHVILLE, Tenn. — A goal of $600,000 has been set for an offering to be taken by the nation's Methodist churches on the denomination's Race Relations Sunday, Feb. 10. P. 9

The 14 Methodist-related institutions of higher education will receive funds from this offering, said the Rev. Dr. James S. Thomas, Nashville, staff member of the Methodist Board of Education.

Purpose of Race Relations Sunday is to create an atmosphere of good will between the races and to inform Methodists of the needs of Negro schools. The annual observance is approved by the General Conference, supreme legislative body of Methodism, which met in Minneapolis April 25-May 7, 1956. Chicago, Ill.

The institutions that will receive funds from the offering are Dillard University, New Orleans; Gammon Theological Seminary and Clark College, Atlanta; Morgan Christian Center, Baltimore; Meharry Medical College, Nashville; Philander Smith College, Little Rock, Ark.; Morristown Normal and Industrial College, Morristown, Tenn.; Rust College, Holly Springs, Miss.; Wiley, Marshall, Texas; Bennett, Greensboro, N. C.; Bethune-Cookman, Daytona Beach, Fla. Claflin College, Orangeburg, S. C.; Paine College, Augusta, Ga.; and Huston-Tillotson are sponsored jointly with the Congregational Church, Paine is sponsored jointly with the Christian (formerly Colored) Methodist Episcopal Church.

Dr. Thomas said that this year's offering will go for both current expenses and capital investments. In past years, the total offering will go for both current expenses In past years, the total offering was given for current expenses.

"All of our Negro colleges have capacity enrollments at present," said Dr. Thomas. "Applications for enrollments are increasing rapidly. We need to expand these schools and open new ones."

The $600,000 goal, about twice the amount contributed for the cause last year, was approved recently by the Methodist Commission on Christian Higher Education. The commission is directing a church-wide emphasis on Christian higher education, during Methodism's 1956-60 quadrennium.

Americus Church Raps Methodist Racial Stand

Constitution Tues. 2-26-57
Atlanta Ga. P. 36

AMERICUS, Feb. 25 (AP)—Despite the objections of its pastor, the official board of the Lee Street Methodist Church has taken sharp issue with its denomination over segregation.

The board adopted a resolution saying mass withdrawals are threatened as a result of the Methodist stand on the racial question. It called on other churches in the Southeast Georgia Conference and in the Southeast to join in a vigorous protest.

The pastor, the Rev. Edward Carruth, said he could not support the resolution because he objected to major portions of it. He said he objected especially to the resolution's finding fault with an action of the Methodist General Conference.

The resolution complains that action to further the union of white and Negro churches was taken last year at the Methodist General Conference in Minneapolis.

Carruth emphasized that church legislation proposed by the General Conference requires two-thirds approval of all concerned before there can be any merger of churches or annual conferences. This provision, he maintained, is in the best tradition of "states' rights" and "strengthens rather than violates our rights."

The resolution also assails Methodist literature distributed to churches. It complains that the church is leaving the field of religion for that of social science.

'Must Share Race Strife Blame,' Methodists Told

Constitution P. 34
Atlanta, Ga. Thurs 2-28-57

KNOXVILLE, Tenn., Feb. 26 (AP)—Some 500 church women were told by a Methodist bishop today that churches must share the blame for violence over racial integration.

Bishop Richard C. Raines of Indianapolis told the closing session of a three-day meeting of the Southeastern Jurisdiction of the Methodist Woman's Society of Christian Service:

"The church must be the conscience of the community. When the church only reflects the moral code of its members and fails to shine the piercing light of God's judgment on human conduct, it ceases to be the salt of the earth."

The bishop said Christians, above all, should takt the lead in stopping rock throwings, bombings and other violent incidents which have marked integration attempts.

He also told the women that their denomination, even though it is the larget protestant denomination in the nation, "may be standing still." Citing what he called an acute shortage of ministers and missionaries and a need to build more churches, he urged a national campaign to recruit and train more full-time church workers.

"At present," he said, "we are not recruiting enough young men to replace the ministers who die and retire."

A business session today included the election of six voting delegates to the group's national convention in 1958. They are Mrs. William B. Bourne, Brunswick, Ga.; Mrs. H. T. Tipps, Clarksville, Tenn.; Mrs. E. V. Ennis, Norfolk, Va.; Mrs. E. L. Glossbrunner, Richmond, Va.; Mrs. Hubert Davis, Raleigh, N.C., and Mrs. Dow Hamrick, Ellijay, Ga.

INDORSE MOVE FOR METHODIST INTEGRATION

Daily Tribune
Thurs. 4-11-57

Chicago, Ill.

Action by Presbytery Body Sent Bishop

P. 4

Efforts to establish South Deering Methodist church as a racially integrated congregation received the support of the Presbytery of Chicago yesterday in a resolution sent to Bishop Charles W. Brashares of the Methodist Illinois area.

The Presbytery is the governing body of the Presbyterian Church, U. S. A., in the Chicago area. Negroes have been attending Sunday services of the south side church for several months, and three of them are to be accepted as members Sunday.

Gets Eviction Notice

The Rev. David Fison, pastor, has been told to vacate his apartment at 2601 E. 106th st. as a result, he charges, of his leadership in integrating the congregation. The eviction notice becomes effective Monday. P. 4

Matt M. Kral, owner of the building in which the Rev. Mr. Fison lives, has acknowledged that the minister's stand on racial integration entered into his decision to send the eviction notice.

Since the church's building was destroyed by fire in December, 1955, the church has been holding services in Trumbull park fieldhouse.

Expresses Firm Support

After recalling that the Presbyterian church, U. S. A., has expressed the conviction that people of all races are welcome in the life and work of the churches, the presbytery's resolution states, "The presbytery . . . expresses its firm support of the Methodist church in sustaining its policy of including worshippers of all races who are members of the community as members of South Deering Methodist church."

The resolution continued, "We regret the presence of opinion in the community which does not yet accept what is clearly the freedom of a Christian church to welcome . . . all those persons living within its area who confess Christ as Lord and are prepared to accept the privileges and duties of membership."

1,000 Greet Pastor At First Appearance

Daily World Atlanta Ga. Tues. 7-9-57 P. 1

LOS ANGELES — (INS) — The pastor whose white congregation resigned en masse rather than accept him drew a crowd of around 1,000 persons at the first sermon he preached at the Normandie Avenue Methodist Church Sunday.

Tears filled his eyes and he wiped them away with a handkerchief.

He said:

"I am happy to see God moving through men and women irrespective of race, creed or color. God gives love where there was hate

"This morning you have come here to defy the forces of hell evil thinking and evil action. You have come to meet the challenge."

The church is located in a formerly all-white area which has become approximately 50 per cent Negro.

MEMBERSHIP WAS DOWN

Its membership had dwindled from 253 10 years ago to about 45 when Bishop Gerald H. Kennedy appointed Rev. Higgins to the pas-

Replace Whites

Pittsburgh P. 3 Star 7-25-57

LOS ANGELES (ANP) — Surprising even himself, when the Rev. Nelson B. Higgins Jr. mounted the rostrum at Avalon Methodist church the first Sunday after his all-white congregation quit, he found the auditorium filled to capacity.

Louisville, Ky.

More than 1,000 persons of both races filled the church to capacity, and sat through the new colored pastor's sermon. Not one word of bitterness was uttered against the white members who had walked out of the church, rather than be pastored by a Negro sent them by their bishop.

When the "doors of the church were opened," for members, first 14 colored ones came forward in a body, closely followed by a group of four whites. By the time all the new members had been signed up, the Normandie Methodist church had a larger congregation than it had during its years as a strictly "lily-white" congregation.

Integration Is Fall Topic For Methodist Hearings

Weekly New Orleans La. Sat. 7-20-57 P. 1

New Orleans - (ANP) - Heading the list for debate when public hearings of the Methodist church opens here and elsewhere this fall is the controversial topic of racial integration within the church.

Regional hearings on the topic of "strengths and weaknesses" of the denomination's jurisdictional structure will be held in 24 cities throughout the country this fall, according to an announcement by Dr. C. Cooper Bell, Lynchburg, Va., director of a 70-member commission of the church, who stated that racial integration will be a main theme in the hearings.

This city and Shreveport, La., are among the cities scheduled for hearings, in the churchwide study voted by the General Conference in response to scores of petitions regarding the race issue.

Four two-day hearings will be held in each jurisdiction by six panels or subcommittees. Persons servind on the panels will not be from his own jurisdiction. Dr. Bell stated that the hearing "will not be a series of debates," but merely "a democratic meas of obtaining facts, opinions and suggestions for the commission's guidance."

The hearings are set for October 16 and 17 for Shreveport and Oct. 14 and 15 for this city. The New Orleans meet will be conducted by the Central (Negro) Jurisdiction. The Methodist church in the U. S. is divided into six jurisdictions, five of them geographical and one Negro. The jurisdictions are split into episcopal areas and annual conferences under the leadership of 37 bishops.

All-White Church's Negro Pastor Meets Opposition

Post-Herald Birm. Ala. Tues. 7-2-57

LOS ANGELES, July 1 (AP)— The newly appointed Negro minister of what had been an all-white Methodist church today distributed door-to-door invitations for everyone to come to church next Sunday.

All 43 active members of Normandie Avenue Methodist Church have resigned in protest against appointment of a Negro pastor.

The new minister, the Rev. N. Barlin Higgins, 35, will make his first appearance in the pulpit next Sunday.

Advised of the mass resigation, the Rev. Mr. Higgins said: "My appointment thus becomes an even greater challenge to rebuild God's house on the ruins of neglect. There are scores of assurances that people, both white and Negro, will replace those who have resigned."

Dr. Ray Ragsdale, who supervises 58 Methodist churches in this area, said "the people already are coming to support the new pastor. There were 17 Negroes and 50 white persons at the services yesterday.

"We expect the church will have a membership of 250 within a year."

J. H. Seal, president of the church's board of trustees, said the members resigned because they were not consulted about the transfer of their pastor, the Rev. John W. Grande, and the appointment of Higgins.

Dr. Ragsdale, speaking for Bishop Gerald H. Kennedy, who was out of the city, said he advised the congregation of the plan June 12.

Dr. Ragsdale said church authorities felt the Normandie Avenue church should be interracial because 60 per cent of the 20,000 population within a radius of 1½ miles is Negro.

He said there had been no adult Negro members of the congregation and the few who occasionally dropped in for services were not encouraged to return. He said a few Negro children were accepted in the Sunday School.

"The church membership 20 years ago was 250, 10 years ago it was 150 and yesterday it was 43." Dr. Ragsdale said. This was a dying congregation because it refused to accept Negroes."

Youth of church ask end of Central unit

Afro American P. 3

DENVER, Colo. — Two hundred young people of the National Conference of Methodist Youth, meeting at the U. of Denver urged August 17-23, "dissolvement" of the Central (colored) Jurisdiction of the Methodist Church "with all possible haste."

Baltimore

Methodist annual conferences which have not already considred the proposed constitutional amendment which would make possible the eventual abolition of the Central Jurisdiction were urged to ratify it. Those which have ratified it were commended.

Pat. 9-14-57

THE CONFERENCE also adopted a race relations report which strongly urged conference Methodist Youth Fellowship councils and state Methodist Student Movement councils to be represented at the forthcoming hearings to be held for study of the jurisdictional system of The Methodist Church.

The report, adopted unanimously, also recommended that "each Methodist student and youth become actively and intelligently involved in local meeted that the National Conference of Methodist Youth Fellowship Council politics to the end that legislative work meetings, "looking toward the integration (insponsor an interracial time when councils can be in- tion favoring education) is enacted." camp at the Fellowship of Southern Churchmen Center. The report also said: "We affirm that segregation near Black Mountain, N.C., In a communion offering, the and discrimination during the summer of 1958. 225 delegates contributed $150 in housing, and employment. The report recommended churches and for "colored families in dire based on ethnic or racial differences. further an exchange of members between conferences of need" in and around Orangeburg, S.C. ferences is unChristian." As one way toward positive the Central and other jurisdic action, the report recommendations to conference Methodist

Calif. church drops barriers, calls ex-Lincoln U. instructor

Afro-American Baltimore, Md
Sat 7-6-57

LOS ANGELES—The Rev. Nelson B. Higgins Jr., noted pastor, former Lincoln University (Pa.) instructor and scion of a ministerial family, has been called as pastor of Normandie Methodist Church (white) here.

The Normandie church move, approved by Bishop Gerald W. Kennedy and District Superintendent Ray W. Ragsdale, was announced recently at the Southern California-Arizona Annual Conference.

* * *

THE REV. MR. HIGGINS brings to the Los Angeles congregation four consecutive generations of 112 years of family preaching tradition. His great grandfather, the Rev. Caleb Turner, was called to the ministry in 1845.

Since then three consecutive generations have pastored the same Mt. Pleasant Baptist Church of East Baton Rouge Parish, La.

The Rev. Steve Turner, founder, was pastor of the church for 45 years, the Rev. Nelson B. Higgins Sr. was pastor of Mt. Pleasant for 22 years and Nelson B. Jr., for three years.

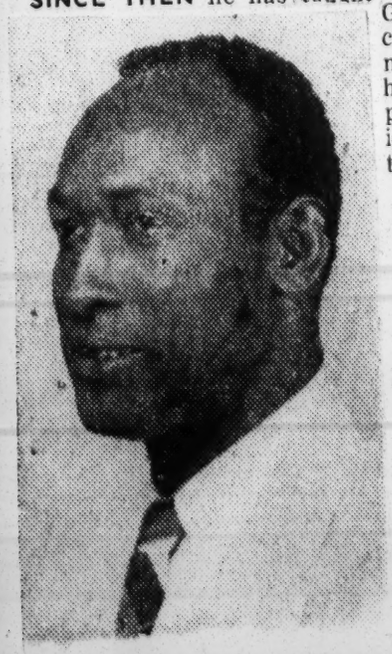
The younger Mr. Higgins taught at Lincoln University (Pa.) in 1942 and in 1945 was called to Simpson Baptist Church in Newport, Del., where he remained for two years.

* * *

SINCE THEN he has taught in the public schools of Durham, N.C. and this city. At Lincoln he developed boxing and wrestling championship teams and in North Carolina developed some of the most feared teams in basketball, football and track.

He holds the B.S. degree from Xavier University, bachelor and master of theology degrees from Temple University, certificate of counseling from Yale and is studying for his doctorate at the University of Southern Cal.

The Rev. Mr. Higgins, associate minister of Victory Baptist Church for the past two years, married the former Miss Mayme L. McIntosh, who is also a teacher here and is pursuing her doctorate at Southern Cal. University.



REV. NELSON B. HIGGINS

1,800,000 Methodist women inaugurate Week of Prayer

Afro-American Baltimore, Md
Sat 2-23-57

NEW YORK — 1,800,00 Methodist women throughout the United States are placing emphasis on personal devotional life and missions this week.

Called the Week of Prayer and Self - Denial, the observance is being marked by Woman's Societies of Christian Service and Wesleyan Service Guilds in 31,000 Methodist churches with a day of quiet meditation, an offering for six home and overseas mission projects, and a program meeting based around an interpretation of the projects.

The nationwide observance has been planned by the Woman's Societies and Guilds function.

* * *

ON ONE day during the Week of Prayer and Self - Denial, each Woman's Society is asked to observe a Quiet Day for personal spiritual enrichment. On that day, through service of directed prayer and meditation and sometimes a Silent Meal, women are asked to "live in the presence of God, practicing the ABC's of simple devotion."

The other formal observance during the week is a program meeting to interpret the mission projects to which the Week of Prayer and Self - Denial offering will be given.

In the 17 years the Week of Prayer and Self - Denial has been observed, Methodist women have given $5,637,000 for mission projects. Each year the income has been increased, and the offering in 1956 was $532,468.

Rev. Norwood Returns To Tuskegee Pulpit

Advertiser Wed. 7-24-57
Montgomery, Ala.

By MRS. G. W. A. SCOTT

TUSKEGEE INSTITUTE, Ala.—The Rev. J. F. Norwood, pastor of the Bowen Methodist Church, returned to his pulpit Sunday after attending the Central Alabama Methodist Conference.

Cpt. Lee A. Thigpen preached the morning message from the subject, "And It Does Not Yet Appear As It Shall Be." The guest speaker was one of the founding ministers of Bowen.

Knowledge Lee, a delegate lay leader, gave the reports on the 82nd session of the Conference. During his remarks, it was brought out that the Rev. Norwood, a transferee from the South Carobama Conference, was highly praised by Bishop J. W. Bowen, who presented him Thursday evening, when he preached to a large audience.

The two outstanding accomplishments of the conference were: the approval of the conference of the abolition of the Central Jurisdiction, when and if it becomes feasible and the formation of the Commission on Higher Education and chose for their college, Clark College, Atlanta, to which they will render financial aid.

Mrs. Bessie C. Scott revived interest in the Around the Calendar Birthday program, sponsored by the Women's Society of Christian Service. The chairmen are as follows; Mrs. Dorothy Conley, January; Mrs. Fern Parker, February; Miss Montez Bacon, March; Mrs. Bessie C. Scotch April; Mrs. Lucretta Lee, May; Mrs. M. T. Williams, June; Henry Horton, July; Mrs. A. G. Kollock, August; Miss T. O. Simmons, September; Mrs. L. T. Walker, October; Mrs. Solona McDonald, November; Mrs. Anna Odom, December. In the near future these chairmen will meet to perfect plans for this event which will terminate in September.

Visitors attending the services last Sunday were: Thomas W. Todd, Lumberton, Miss.; Mrs. L. Fletcher Birchette, Johnson City, Tenn.; Miss Marie Steele, Marshall, Texas; Miss Teresa Cummings, Springfield, Ill.; Miss Alzetta Hastings, Tuskegee; Miss Jeraldine Blackwell, Miami, and the house guest of Mrs. F. M. Blackwell.

Capt. L. A. Thigpen and son, with two other friends were the house guests of Mr. and Mrs. U. Burns.

The Green Fork Little League received a shot in the arm from financial help from the Bowen Methodist Church Men's Club. At the termination of a project the prize was won by Mrs. Rosye P. Maye, Montgomery. Coach H. Hooten and the advisor Ed. W. Taylor, are appreciative to the public for supporting them in this effort. The proceeds will be used for the assorted equipment necessary to the safety and efficiency of the Little Leaguers.

Men further interested in helping these youths are invited to join the Men's Club, which is nondenominational.

50 Negro Delegates Attend Methodist Meet In Cincinnati

Afro-American Baltimore, Md
Sat. 11-23-57

CINCINNATI — (ANP) — Approximately fifty Negro delegates attended the recent biennial session of the Methodist Conference on Christian Education here.

The Rev. Harvard A. Bailey, second Negro to serve as president of the conference, presided at the business sessions. His two year term automatically expired this year. Mr. Bailey was heard on the Columbia "Church of the Air" in a nation-wide radio service Sunday morning the last day of the conference.

Serving as organist at the business sessions was the Rev. Julius S. Carroll, associate pastor of Sharp Street Methodist Church, Baltimore The Rev. Mr. Carroll was for some years organist at Tuskegee Institute before entering the ministry five years ago.

Mrs. Estelle Blanton Barber, director of Christian education at First Methodist Church, Dallas, Tex., was elected the first woman president of the conference to succeed Mr. Bailey.

The Rev. J. H. Jackson of Kansas City, Mo., was elected to the executive committee, and is thus the ranking Negro member for the next two veasr.

Cleric gets white church appointment

CHAMPLIN, Minn. — "This is a fine advancement in race relations. It is a Christian demonstration."

Dr. Charles M. Sexton, newly appointed pastor over the Champlin Methodist Church's all white congregation, made the statement Wednesday following confirmation of his appointment by Bishop D. Stanley Coors, Minnesota Methodist leader.

Dr. Sexton assumed fulltime pastoral duties over the church upon his appointment.

* * *

CHAMPLIN CHURCH Chairman James Cook said the vote for Dr. Sexton's appointment was unanimous among the church's 160 members. The minister had earlier preached several sermons as a substitute pastor.

Champlin Methodist Church has had no regular minister for several months. Members of the church issued a call for Dr. Sexton as pastor following his substitute sermons.

A native of Kingston, Jamaica, Dr. Sexton formerly was pastor of Border Methodist Church in Minneapolis. The all colored church was dissolved, however, when it merged with the white Hennepin Ave. Methodist Church.

NEGRO IS PASTOR OF WHITE CHURCH

MINNEAPOLIS, Sept. 18 (AP)—The all-white congregation of the rural Champlin Methodist church has invited a Negro minister to become their permanent pastor.

James Cook, chairman of the Champlin church board, said the vote of the 160 members was unanimous for the call to the Rev. Charles M. Sexton, a native of Kingston, Jamaica, and a naturalized American. He had served as pastor of Border Methodist Church in Minneapolis until that Negro congregation disbanded last winter.

Dr. Sexton, who had served several times as substitute pastor at Champlin since his Border Church was dissolved, said his call was a "fine advancement in race relations, a fine Christian demonstration."

REV. A. S. DICKERSON

Rev. Dickerson, Churchman, Writes Devotional Guide

NASHVILLE, Tenn. — The Rev. Adolphus S. Dickerson, superintendent of the South Atlanta District of the Georgia Conference (Central Jurisdiction) of The Methodist Church, is the author of the Upper Room meditation for December 30, 1957.

The Upper Room is a devotional guide published here at the headquarters of the Methodist Board of Evangelism. Edited by Dr. J. Manning Potts, it has a world circulation of more than three million copies. It is published in 36 editions and is read by an estimated 11,000,000 persons daily.

Mr. Dickerson's meditation is based on Romans 8:28—"All things worked together for good to them that love God." He says in part:

"I may not understand why I must face a particular emergency or suffer some humiliating experience. However, by remembering that there is some reason why these things should be, I am never afraid, never hesitant, never alone." The meditation is concluded with a prayer and a thought for the day, following the pattern of all devotional services written for The Upper Room.

The Rev. Mr. Dickerson is also treasurer of the Georgia Conference and Atlantic Coast correspondent for Methodist Information, the news disseminating agency of The Methodist Church.

NEGRO PASTOR MEETS HIS PARISHIONERS.—Dr. Charles M. Sexton (second from left), chats with members of his new all-white congregation at the Champlin Methodist church in Champlin, Minn. Visiting with the pastor are, left to right, James Cook Jr., Betty Champan and Audrey Cook. Cook, the church chairman, said the vote for calling Dr. Sexton was unanimous among the 160 members. The call came after Dr. Sexton had preached several sermons as a substitute pastor.

Sartartia Methodist Men Express Segregation Views

Daily News Mon, 8-19-57
Jackson, Miss.

SATARTIA, Miss. (Special) — The congregation of the Satartia Methodist church has adopted the following resolution on the subject of integration and attacking the attitude of some church leaders on the subject:

"Whereas, the discussion of the integration of the races in the Methodist Church is a discussion having no merit and should not under circumstances other than the critical conditions now prevailing in the Methodist Church be dignified by being discussed by a group or organization of Methodists, and

"Whereas, after a long period of insidious activity by many of the hierarchy of the Methodist Church to destroy segregation in the Methodist Church, and

"Whereas, many of the hierarchy profess to see, in their unfathomable wisdom, an end of segregation in the Methodist Church, and

"Whereas, many other members of the Methodist Church who are insignificant as individuals but who have become of some importance by reason of their having enrolled under the banner of those who would bring about strange practices not only in the Methodist Church but also in all other phases of human relationships, and

"Whereas, the Methodist Church being a composite organization, there are, according to the natural order of things, countless members enrolled who are weak mentally, and of those so incapacious there are many who know not under whom they serve nor understand the cause they serve and who yet have heard the loud noise raised by the integrators and have aimlessly fallen into step with them, and

"Whereas, those who not only profess to favor but also openly work for integration seem to have little opposition, if any, and

"Whereas, silence on the part of those who would uphold the present traditions of our church may be understood to indicate to the integrators and to the world at large that we are in a receptive frame of mind to abandon the principles of our fathers and are now ready to follow new patterns of behavior and belief, and

"Whereas, silence may do the Negro race an injustice by wrongly indicating that the rank and file membership of the Methodist Church now favor integration:

"Therefore be it resolved by the Men's Club of the Satartia Charge of the Methodist Church that we state plainly our irrevocable decision: We, in good conscience, are not going to integrate with the Negro in our church; we are not going to support financially or morally those who work for integration; and to those who say that the practice of segregation is un-Christian, we give the lie direct, and

"Be it further resolved by the Men's Club that we request any future Mississippi Conference of the Methodist Church that feels it must consider the subject of integration to end any such discussion or resolution which may be passed pertaining to segregation with an unequivocal statement upholding the present practice of segregation, and

"Be it further resolved by the Men's Club that copies of this resolution be sent to the press and given as wide publicity as possible in order that our position may be made clear."

Doesn't 'long for States' says this modern-styled missionary

Afro American Baltimore, Md. 4,9 Apr. 2-9-57

BY JAMES D. WILLIAMS

BALTIMORE

"I miss my mom and dad but I don't long for the states at all. "When I first went to Lima I missed the Sunday radio programs but now I don't even miss them."

If you have been picturing a female missonary as a lady with a stern face and a forbidding manner then your opinion is due for a rapid revision once you have met the author of these words, Miss Janet M. Evans.

An attractive young lady who smiles easily with both her eyes and her lips, Miss Evans has spent the last two and a half years in Lima, Peru, under the auspices of the Women's Division of Christian Service of the Methodist Church.

She returned to her native land on Jan. 21 for a vacation with her parents, the Rev. and Mrs. Julius S. Carroll, 3106 Clifton Ave., and it was at their home on Tuesday that this modern missionary spoke of Peru with eyes that sparkled and a voice that held excitement. Her father is associate pastor of Sharp St. Methodist Church.

Of the South American city from which she has just returned, Miss Evans says:

"It's a very beautiful city where there are always fruits and flowers in abundance. They have buses, street cars and taxis and their plazas are places of beauty.

"The contrast between the old and the new is quite evident. You will see the old colonial homes with the balconies where the senoritas could stand while being serenaded without being seen from the street.

"And rubbing elbows with these old buildings are new and modern skyscrapers," says Miss Evans.

* * *

PERU MAY SEEM a strange place to find a young American but according to Miss Evans her presence in that land is part of something that began so long ago that she is not certain as to when it really did begin.

Afro-American Baltimore, Md. Apr. 2-9-57 p.9

MISSIONARY-1957—Miss Janet M. Evans, Methodist Church missionary on vacation from Lima, Peru where she teaches English in the high school. She exhibits her bedroom slippers made from the fur of the Ilama, and wears a necklace, pin and bracelets made of silver. She is the daughter of the Rev. and Mrs. Julius Carroll of Baltimore.

"It seems like I have always been interested in religious education or religious work of some type. When I was at Alabama State College I enrolled for several courses in sociology with the intention of taking social work.

When she was graduated from college, Miss Evans spent the next three years at Tuskegee Institute as secretary for the purchasing agent.

In 1953 Miss Evans was read into the Methodist Church and following this she enrolled for special missionary training at Allegheny College in Meadville, Pa.

"While in the process of special training I found out about service in the field and before I know it, I was in the field," is the way Miss Evans describes her foreign assignment.

* * *

ACTUALLY WHAT happened and it happened just as fast as she says, is that an emergency demand arose for a commercial teacher in Lima and Miss Evans was asked if she would consider going south of the border.

"I had originally wanted to go to Africa but I changed my mind," Miss Evans remembers and that explains how she reached the country which to a great many Americans is just another country in South America.

To set the record straight, Peru is located on the Pacific Coast of South America. Its neighbors are Ecuador, Brazil, Bolivia and Chile.

* * *

THE LARGEST CITY is Lima with a population of over half a million and it was here that Miss Evans was sent to teach in the Lima High School where there were 646 pupils-all girls.

"I teach in English and all my outside work is done in Spanish," Miss Evans said as she added the information that her Spanish has improved since she has been in the country.

The dominant racial strains in Peru are Spanish and Indian and Miss Evans has this to say of the people she has met there:

"They are wonderful people, kind and considerate."

School work doesn't take up all of Miss Evans' time and there are such activities as bowling, swimming, hikes in the mountains, play going, trips to the movies, concerts and a host of other things.

* * *

FAR FROM BEING backwards, the Peruvians have almost everything found in this part of the world. Electricity, radio, daily newspapers, airplanes, and in fact they even have Elvis Presley and his rock and roll, via records.

Miss Evans also belongs to the Instituto Cultural Peruana Norteamericana, a choral group which recently appeared with the Peruvian National Symphony.

"Peru is divided into three parts," Miss Evans said in describing the country. "There is the coastal area, the mountains and the jungles. The mountains make it difficult to maintain communications but this is being overcome by modern transportation."

When she returned to this country, Miss Evans brought back bedroom slippers for her parents. The gifts are made of the fur from the llamas, the national beast of burden in Peru.

She also returned with several silver bracelets and leather objects made by the Peruvians.

* * *

ON HER RETURN to Peru, Miss Evans will complete her three year term of service and then is scheduled to return to the United States to become a full time missionary.

"I hope to spend about 15 years in Peru," Miss Evans says.

In back of all this is Miss Evans' belief that she is doing something for her fellow man, and as she says:

"It's my life's work now."

Missionaries Off To Caribbean

Defender Chicago, Ill. Apr. 3-30-57 p.3

For the second consecutive year some 300 Christians, representing nearly every denomination, from every state in the union, will sail aboard the S. S. Evangeline, April 5-19, to combine a pleasure voyage with an unusual spiritual experience, traveling to six different ports in the Caribbean to get a first hand glimpse of Christian missionaries at work.

Heads of government of each country, along with local church leaders and missionaries, will welcome the group at each port and will have pre-arranged mass rallies at which the natives will be on hand. The expense of all such rallies will be entirely underwritten by the Boca Raton Bible Conference Grounds, Inc. of Boca Raton, Fla., according to its president, Ira Lee Eshleman and all proceeds collected from the meetings will be turned over to the various missionaries so as to enable them to carry on their work more effectively. They will be sailing from Miami, Fla. Pier 3.

The ports of call will be Kingston, Jamaica, Panama, Curacao, Dutch West Indies, Caracas, Venezuela, San Juan, Puerto Rico, Charlotte Amalie, St. Thomas, Virgin Islands. Among the unusual places for the rallies, because of the vast attendance, will be the bullfight arena in Caracas, which seats 10,000 and the Knutson Park Race Track in Kingston.

A missionary tea for the 300 at the famed Caribe Hilton hotel, San Juan, will be another highlight of the trip. All rallies will be led by noted evangelist, Mervin Rosell. The Concert Division of the Boca Raton Bible Conference Grounds, famed throughout the world for its unusual spiritual rendition and presentation, will give a series of concerts aboard ship as well as providing the musical accompaniment at various rallies. It will feature the well known Metropolitan opera tenor, Ronnie Avalone.

Bishop S. R. Higgins Leaves for Africa

Christian Recorder P.1

Former Allen University President To Hold Conference In Liberia, Sierra Leone, Nigeria, Ghana

MISSIONARY DEPARTS — Bishop Samuel R. Higgins, presiding bishop of the West Africa district of the AME church, is shown with Mrs. Higgins at New York's International airport, shortly before boarding a Pan Am Clipper for Monrovia. The former Allen university president will carry on missionary work in Liberia, Nigeria and Ghana for the next two years. (Newspress Photo).

From: Pan American World Airways, N. Y. International Airport.

Bishop Samuel R. Higgins, presiding bishop of the West Africa District of the A. M. E. Church, and Mrs. Higgins, are shown at the New York International Airport before boarding a Pan American World Airways Clipper for Monrovia. Bishop Higgins, for 19 years president of Allen University, Columbia, S. C., will carry on missionary work in Liberia, Nigeria and Ghana for the next two years.

A dream nurtured in a Laurens, South Carolina log cabin shortly after the turn of the century came to full realization this week when Bishop Samuel Richard Higgins left New York's International Airport for Monrovia, Liberia (West Africa). The African Methodist Episcopal prelate will assume his duties as Presiding Bishop of the Church's 14th Episcopal District.

Widely known as a pulpiteer and educational administrator the former president of Allen University, Columbia, S. C., plans to establish permanent Episcopal Headquarters in Monrovia. He was accompanied by his wife the former Eugenia DeCosta of Charleston (S.C.).

Commencing April 11th with the Liberia Annual Conference, Monrovia, Bishop and Mrs. Higgins will hold conferences in Sierra Leone, Nigeria and Ghana. The latter meeting scheduled for May 16th marks the first formal convening of an America-related group since the widely-heralded Ghana Independence under Hon. Kwame Nkrumah.

Addressing a group of well-wishers at a Bon Voyage held on Friday (April 5) in Emanuel AME Church, New York City, Bishop Higgins hailed the historic relationship between Africa and America referring to the peoples of West Africa particularly as "neighbors."

Said the Bishop, "The distance from Africa to the United States, expansive as it is, could never cut off the natural feeling of kinship and friendship so deeply rooted in our history and culture."

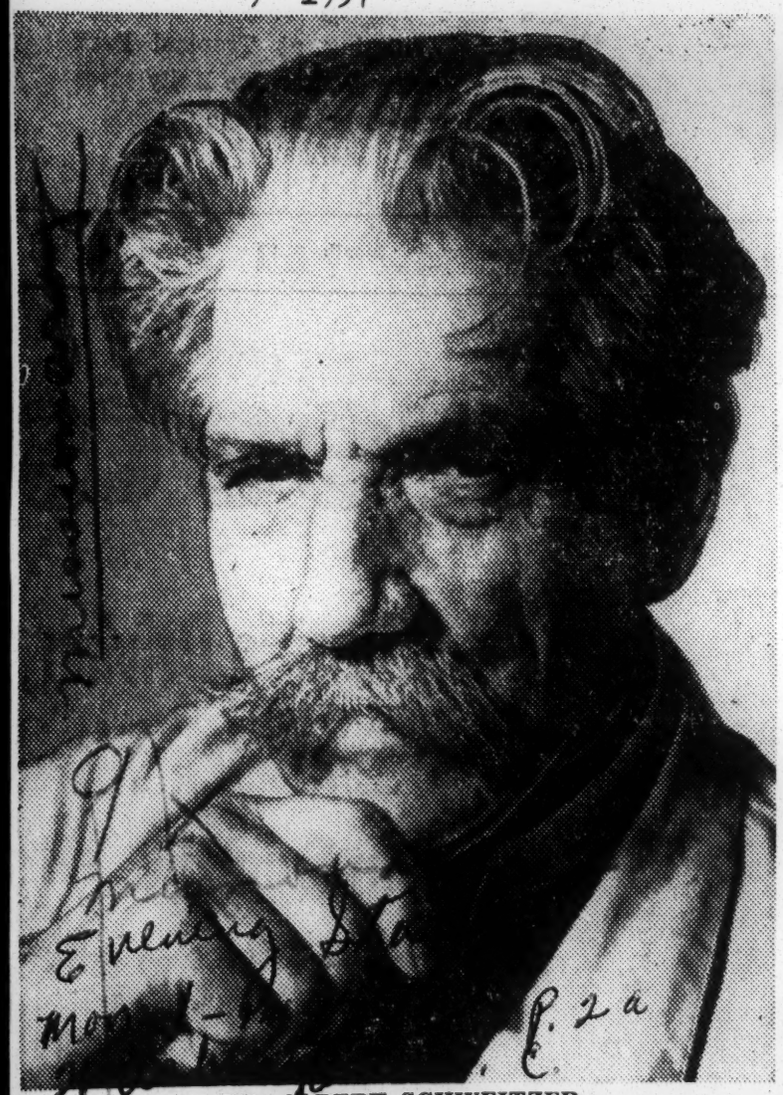
In addition to conducting annual conferences, Bishop Higgins announced that he also plans to undertake an intensive survey of the educational system in the area, particularly where AME Church-sponsored schools are now operated. Among these are Monrovia College, Liberia, with a student enrollment of over one thousand; Girls Industrial School, Sierra Leone; and Clayborn College, Ghana.

Bishop Higgins having served as President of Allen University, Columbia from 1939 to July of 1956 is no stranger to the dual role of religious and educational leader. Under his administration the church-sponsored Columbia institution grew from a non-rated, four building project to its present enrollment of 750 with capital investments of one and a half millions and an annual budget of over $500,000. Allen is now accredited by the Southern Association of Colleges and Secondary Schools.

Bishop Higgins is the son of the late Levi and Delia Satterwhite Higgins, long-time residents of Laurens, attended Knoxville College, Howard University, Columbia and Union Theological Seminary. Honorary degrees have been awarded to him from Allen, Wilberforce, Morris Brown and Knoxville.

9 1957

MISSIONARY



DR. ALBERT SCHWEITZER
Celebrates 82d Birthday

Dr. Schweitzer Acclaimed As Saint, Is 82 Today

Evening Star Wash. 1-14-57
p. 2a Washington, D.C.

By HAL BOYLE
Associated Press Writer

NEW YORK, Jan. 14 (AP).—If there is a saint now living on earth, many feel it is a gentle giant of the mind and heart who dwells deep in Africa and is 82 years old today.

He is Albert Schweitzer, a strange multiple-genius who, following a mystic sense of self-dedication, left Europe in 1913 to found a hospital at Lambarene in French Equatorial Africa.

Even then he was famous as a philosopher, theologian, historian, and world renowned organist. His work as a medical missionary added to his stature. So did his massive "Philosophy of Civilization," written, ironically, in a jungle clearing at night when his hospital chores were done.

But his ultimate immortality rests on a three-word creed he flung into the face of the most murderous generation the human race has produced, his insistence on a "reverence for life."

Won Nobel Prize

Dr. Schweitzer, famed among scholars, remained to the man in the street little more than a legendary figure in far off Africa. But in 1950 a group of leading artists, writers and musicians of 17 countries acclaimed Dr. Schweitzer as "the man of the century." In 1952 he was given the Nobel award for peace.

Accepting the $33,200 prize, which he applied toward improving housing for 250 lepers in his hospital, the sturdy, buffalo-moustached doctor explained his philosophy in these words:

"You don't live in a world all your own. Your brothers are here, too."

Pilgrims of all kinds and from many lands have journeyed to visit this disturbingly kind philosopher who, instead of stepping on the ants at his feet, put down food for them.

What is he really like?

The world will soon be able to see how he works and lives, in a biography filmed by Erica Anderson, a Vienna-born photographer, and produced by Jerome Hill, grandson of James J. Hill, the railway titan.

Shocked by Idea

Mrs. Anderson got the idea of filming Dr. Schweitzer for posterity back in 1948. She wrote to him. The suggestion of a movie of his life so shocked the modest missionary that it wasn't until three years later he let her visit the hospital.

It took another year to win permission to make the film, four more years to do the actual filming and overcome Dr. Schweitzer's wish that the film remain unshown until after his death.

"He gave way finally," said Mrs. Anderson, "only because he cannot bear to have anyone unhappy he knows of and can help.

"His veneration for life is such that rather than cut down a tree that is in the way he will have it transplanted. It even bothers him that as a physician he must destroy bacteria, even though he recognizes that higher forms of life take precedence.

Doesn't Smoke or Drink

"He lives with utmost simplicity. His favorite food is onion soup. He hasn't smoked since he was 25 nor does he take hard liquor. Once, while he was visiting America, a lady insisted, 'Oh, one cocktail in your life won't hurt you.' And he took the glass politely and said, 'Very well then—the only cocktail in my lifetime.'

"Every morning he cleans the antelope pens himself. He believes in doing things with your own hands.

"He is, in a way, oddly old-fashioned. His mind is of this century but he dresses and looks like the last century.

"He doesn't like to ride in cars and never has been in an airplane. He has seen only three or four movies in his life.

"But he is aware of everything going on in the outside world. He writes, longhand, 30 to 40 letters every night. He has no secretary and won't let anyone reply to a letter for him. He dislikes telegrams.

Urges Deeper Idealism

"He likes particularly to keep in touch with young people, and tells them that, instead of growing pessimistic as they age, they should grow into a deeper idealism.

"He travels third class on trains and once, when he was asked why he was traveling third class, he said simply, 'because there is no fourth class.'

Dr. Schweitzer's birthday will be celebrated at the hospital where he, three doctors, and eight nurses care for 500 to 600 native patients. Mrs. Anderson said "it will be just as if it were any member of the staff's birthday. He doesn't like to be fussed over.

"But a half hour before breakfast a group of the natives and the staff will gather and sing to him. At breakfast small hand-made presents will be put by his plate. As the bell ending breakfast rings, he will rise and say:

"Well, I have one year less. Come! That means we must get to work quicker!"

MISS ELLEN BARNETTE

ATLANTAN COMMISSIONED FOR OVERSEAS SERVICE

Daily World 1-24-57

NEW YORK — Miss Ellen Barnette, 5002 Hunt St., N. E., Washington, D. C. was one of eighty persons commissioned for home and overseas missionary service in the Methodist Church, on Jan. 18 at Buck Hill Falls, Pa. This is the largest group ever commissioned at one service for missionary service in the Methodist Church.

Atlanta Ga.

The service, attended by about six hundred persons, closed the annual meeting of the Methodist Board of Missions. The candidates were commissioned by Bishop Arthur J. Moore, Atlanta, Ga., board president. Sixteen women and two men will serve in home mission posts in the United States, Alaska, Hawaii and Puerto Rico, as deaconnesses or home missionaries. Twenty-one couples, eighteen single women, and four single men will serve in nineteen countries of Asia, Africa and Latin America. The wives of two of the men commissioned on Jan. 18 had been commissioned previously.

Miss Barnette will go to India which she has spent three years already as a special term (three-year) missionary, teaching English at the Methodist Mission School in Baroda. Since her return to the United States in 1953 she has been teaching in the public schools of the District of Columbia.

Miss Barnette was born in Gainesville, Ga., and was graduated from Spelman College, Atlanta, with the degree of Bachelor of Arts.

Has Daily Schedule Of 16 Hours

Journal & Guide Sat. 1-19-57
Norfolk, Va.

Minister-Doctor Serves Natives In Both Capacities

p. 2a

By JAMES L. KILGALLEN
International News Service Staff Writer

Dr. Albert Schweitzer, just past his 82nd birday, still puts in a 16-hour day at his hospital in the jungle of Africa.

The world-famed medical missionary and humanitarian is in good health in spite of his advanced years, according to Dr. Emory Ross who knows him well. Mr. Ross, treasurer for the Albert Schweitzer Fellowship, with offices in New York, visited him in Africa last September and maintains constant correspondence with him.

• • •

DR. SCHWEITZER who was 82 on Jan. 14, is as wrapped up as ever in his hospital and ministering to the health and spiritual welfare of the natives in Africa. He is on the job daily from 8 a. m. to midnight.

His chief interest right now, Dr. Ross said, is in the operation and enlargement of the unique hospital at Lambarene, French Equatorial Africa. There, he devotes his time to the care of some 500 patients, about half of whom are being treated for leprosy.

• • •

"HE IS ALSO interested in finishing the third volume of his philosophy of civilization, and a book on The Kingdom Of God," Dr. Ross revealed.

The elderly Dr. Schweitzer is acknowledged to be one of the most extradordinary men of modern times.

• • •

NOT ONLY IS he a remarkable medical missionary but, in addition, he is a theologian, organist, author and interpreter of Bach's music. Dr. Ross noted that Dr. Schweitzer is the only person who has earned four doctorates — doctor of philosophy, doctor of theology, doctor of music and doctor of medicine.

For the past 43 years, he has devoted himself to selfless pioneering as a missionary to natives of Africa. Born in Kayserberg, Alsace, on Jan. 14, 1875, the son of a Lutheran pastor, he abandoned es-

tablished careers in music and theology, to help the underprivileged. His accomplishments in Africa are a bright highlight in relations between the white race and the black.

• • •

"I SAW HIM at his hospital in Africa for about a week last September," said Dr. Ross, himself a retired Protestant missionary who spent 22 years in Africa.

"His color was good. His eyes were bright and full of humor at times. He seemed happy. He spends all his time at the hospital. A special section of the hospital was being built with money he received for winning the 1952 Nobel Peace Prize."

• • •

DR. ROSS DESCRIBED Dr. Schweitzer as a man of about 5 feet 10, big framed, with a kind and gentle face and mop of silver gray hair. He has big hands and walks with a slight stoop.

"Dr. Schweitzer gets up around 7 a.m. for breakfast and begins his work day at 8 a. m., "Dr. Ross continued. "He works steadily until noon — helping in the building of a leprosarium. He does a lot of walking and climbing about the building, supervising the making of wooden forms for walls, and things like that. Naturally he sometimes shows fatigue.

• • •

"THE NOON luncheon period last until about 2 p.m. and then he goes back to work until 6 p.m. He keeps an eye on the doctors and nurses and talks to patients. The hospital has four doctors and 12 nurses and aides.

"At supper time all members of the hospital staff dine with him at a long table which is lit by kerosene lamps. Dr. Schweitzer leads them in prayer and reads from the scripture. They also sing hymns while the doctor plays an organ."

• • •

WHEN DINNER is finished — about 8:15 p.m. — all of the staff, including Dr. Schweitzer, have coffee in the dining room. Sometimes he confers individually with members of the staff.

"Then he goes to his bedrooms," Dr. Ross related. "His bedroom is also his office. There, he writes until midnight — or later. He writes in longhand. He has never used a typewriter."

• • •

DR. SCHWEITZER has written many books. One of his greatest is "The Quest of the Historical Jesus." In it, he wrote: "It is not Jesus as historically known, but Jesus as spiritually arisen within men, who is significant for our time and can help it.."

Another of his noted books is "Reverence For Life." This was the last volume in a trilogy summing up his social philospohy, "The Ethic of Jesus Brought to Philosophical Expression, Extended into Cosmic Forb and Conceived as Intellectually Necessary."

Dr. Schweitzer does his writing in French and German. He does not speak English. He reads Hebrew, Greek and Latin.

Harlem Described As One Of Nation's Missionary Areas

Advocate Sat. 5-18-57
Baptist Press

New York, May 13 — Harlem was described last Sunday by the Rev. Dr. James H. Robinson as "still one of the great missionary areas of the nation." He preached at the nineteenth anniversary of the founding of the Presbyterian Church of the Master, 86 Morningside Avenue.

"There are still thousands of unchurched families," he asserted, "and many thousands more of wandering children and teen-agers who have no church affiliation or religious guidance. Most of these are from homes of potentially Protestant orientation."

2 women named as missionaries

Afro-American
Sat. 5-25-57
Baltimore, Md.

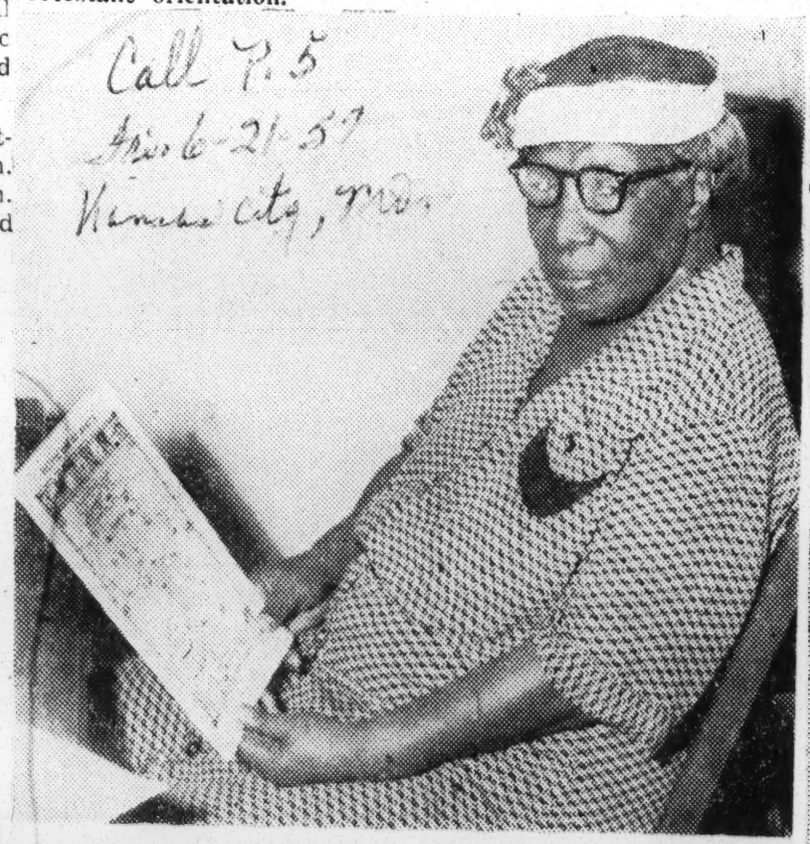
BUCK HILL FALLS, Pa. — Two young colored women were among the 89 missionaries commissioned here Jan. 15.

They are Miss Burnetta E. Armstrong of Chicago, and Miss Ellen Lydia Barnett of Washington, D.C. Miss Armstrong was commissioned for service in Liberia, West Africa, and Miss Barnett for India.

* * *

MISS ARMSTRONG is a graduate of Loyola University in Chicago, and of Scarritt College for Christian Workers in Nashville, Tenn. Miss Barnett is a product of Spelman College in Atlanta, and also of Scarritt.

Bishop Edgar A. Love, head of the Baltimore Area of The Methodist Church, took part in the commissioning rates which were lead by Bishop Arthur J. Moore of Atlanta, president of the Board of Missions.



Call P. 5
Sun. 6-21-57
Kansas City, Mo.

MISSIONARY TO CONGRESS. — Mrs. Frances B. Watson, an 83-year-old missionary serving in Liberia, was among the 250 delegates attending the Kansas State Sunday School and Baptist Training Union Congress this week. Mrs. Watson has served as a missionary for over 20 years. Mrs. Watson was instrumental in getting Rev. S. B. Stubblefield to come to this country and attend Virginia Union university where he received his B. A. degree. Rev. Stubblefield is now giving his service in Monrovia, Liberia. Mrs. Watson is the mother of two children. Her son, now working on his Ph.D. degree at Washington university, St. Louis, is a native of the Gbandi tribe. He is also an ordained Baptist preacher. Her daughter, Sarah, is a native of the Bassa tribe. She is pursuing a registered nurse degree from Cornell university. The congress was held at the Olivet Institutional Baptist church of which Rev. Osborne A. Crenshaw is pastor.

Eagle P. 5
Thurs. 5-16-57
Tulsa, Okla.

Mrs. Sarah W. Coleman

Mrs. Sarah Williamson Coleman, missionary to Africa, will be the guest speaker at the Annual Women's Day observance at First Baptist church North Tulsa on Sunday, May 19, at 3 p.m.

Spending much time at the Suehn Mission, Liberia, West Coast Africa, Mrs. Coleman has returned to the United States to serve as an instructor at the National Bureau of Missions in Washington, D. C.

Named to Serve In Belgian Congo

Press
Fri. 7-26-57

Little Rock Ark.

MISS GREEN

Miss June L. Green, a spring graduate of Philander Smith college, will go to the Belgian Congo this fall as a special term missionary of the Methodist church, according to an announcement from the church's board of Missions. She will serve a 3-year term as a religious education worker.

A native of Springfield, Ohio, Miss Green was elected to "Who's Among Students in American Universities and Colleges" for two successive years. She was president of the College Women's association and the Student Christian association, and was active in the All-Campus commission and the Pan-Hellenic council.

Miss Green, along with 34 other young people, began June 23 a six-week orientation program at Scarritt college for Christian Workers, Nashville, Tenn. The training is designed to introduce them to the missionary vocation, teach them the fundamentals of Christian theology, and inform them about the parts of the world to which they will go.

9 1957

MISSIONARY

Son Of A Slave

Afro-American

A reputable New York book concern, Houghton Mifflin, has just published a book entitled "Preacher With a Plow," the life's story of the Rev. Samuel B. Coles.

Sat. 8-24-57

The Rev. Mr. Coles, a missionary in Portuguese, East Africa, since 1923, is a graduate of Talladega (Ala.) College and did not learn to read and write until he was 18 years of age.

The book's dust cover recites the fact that the Rev. Mr. Coles is the son of slaves.

Baltimore Md.

We often wonder why any person who speaks or writes about himself, would boast of the fact that he is the son of slaves.

P. 4

For one thing, all peoples in all civilizations have been slaves at one time. It is a common lot of humanity.

Slavery is an ugly and hideous thing.

If the Rev. Mr. Coles' parents were slaves, his father was compelled to do forced labor; his mother was a chattel whose virture was outraged whenever the master or his children willed it.

The man who says, "I am the son of slaves," reminds the world of the degradation of his parents.

Anybody who knew what slavery was like in the United States would not be proud of it.

He would feel ashamed of his country and recall with disgust those who abused and misused his mother and other female members of his family.

Two Negro Missionaries In Borneo Win Praise

New York, Sept. 2 — A negro couple from Florida who are Methodist missionaries in Borneo were today called "pioneers akin to Jackie Robinson in baseball."

Tom Harris, an agronomist and former county farm agent, and his wife, Jennie, a school teacher, are featured in an article on "The Methodists" in the new issue of Look Magazine. The story is the first in a series on the "Story of Religions in America."

Mr. and Mrs. Harris are "outstanding among modern Methodist missionaries" the Look article reports, because they typify the highly trained specialists the Methodists are now sending abroad to supplement the work of native pastors.

Jackson

In 1948, the Harrises were sent to Fukien Providence, China. They were the first regularly commissioned Negro missionaries to be sent by any Christian church to an East Asian country.

Sat. 8-7-57

"They did so splendidly there," Look notes, "that when Chinese Communists over-ran the area, anti-American propaganda found no sympathizers among the villagers. The Harrises had disproved Communist charges that American Negroes were illiterate and exploited. They spoke fluent Chinese, had materially improved local agriculture and learning, and were friends to Chinese of the lowest station."

When they were ordered out of China in 1951, they went to work among the Dyaks in Sarawak, Borneo where their mission is now flourishing.

Virginia Union University Graduate Goes To Africa For Missionary Work

Bat. 7-27-57

New York — Miss Rose C. Thomas, a 1952 graduate of Virginia Union University, will go to Angola, Africa this fall to perform educational work for the Methodist Church.

A native of Sassafras, Va., Miss Thomas spent her early life in Bowling Green, Va., where she attended high school. She received her bachelor of arts degree in elementary education from Virginia Union. In college she was a member of the University Choir, Zeta Phi Beta Sorority and the Student Christian Association.

Since 1954 Miss Thomas has been teaching the second grade in the public schools of Cincinnati. She is a member of Mt. Zion Methodist Church there.

She is one of 35 young men and women to go abroad as special term missionaries. They will serve three years each.

In preparation for missionary service, the group began June 23, a six-week orientation program at Scarritt College for Christian Workers, Nashville, Tenn. The training is designed to introduce the young persons to the missionary vocation, teach them the fundamentals of Christian theology, and inform them about the parts of the world to which they will go.

Bat. 7-27-57

After finishing the training, August 3, the young missionaries will leave for 14 countries of Asia, Africa, and North and South America. The group, who comes from 19 states, will teach on all levels from kindergarten through college, do evangelistic work, demonstrate modern farming methods and do social work. The 18 young women will serve under the Woman's Division of Christian Service of the Methodist Board of Missions and the 17 young men under the Board's Division of World Missions.

2 Mission Workers in Tulsa Were First Negroes at Carver

Eagle Tulsa, Okla. Thurs. 7-4-57

By E. L. Madison, Jr.
Of The Eagle Staff

This summer North Tulsa Baptists, under the auspices of the Home Mission board, are apparently benefiting from the services of two young women with special training in the religious and missionary fields.

They are Verlene Farmer and Freddie Mae Bason, who have the distinction of being the first two American Negroes to be graduated from the Carver School of Missions and Social Work, Louisville, Ky. At present they are working in youth programs at various Tulsa churches, rendering services at vacation Bible schools or wherever they are needed.

Miss Farmer is at Metropolitan Baptist church on Mondays, First Baptist, Sand Springs, on Tuesdays, St. John, Thursday, New Bethel Fridays and Friendship on Satur

See MISSION

days. Miss Bason works at Mt. Olive, South Haven, on Mondays, New Hope, on Wednesdays, Progressive, Thursdays, First Baptist, Mohawk, Fridays and Mt. Carmel on Saturdays.

Their work is being conducted with the regular services of the North Tulsa Baptist center and the Tulsa Baptist Mission, headed by the Rev. George C. McCutchen. Churches desiring the services of the young missionary workers may contact them at the Center.

Received BS in 1956

Miss Farmer received her bachelor of science degree in religion at Carver School of Missions and Social Work at the annual commencement in May, 1956. She majored in Christian education and assisted in the education work of the Lampton Street Baptist church, Louisville.

Thurs 7-4-57

She attended Langston university, Langston, Okla. and the Oklahoma School of Religion from 1952 to 1955, enrolling at the Carver School in September, 1955.

Miss Farmer, who some day hopes to become a missionary to Africa, spoke to a white youth meeting while at Kentucky. She is now a senior majoring in sociology at Langston. She took courses at Langston in 1952 and 1953, while studying religious education at the Oklahoma School of Religion, Langston.

A native of Hinton, Okla., Miss Farmer was selected as one of the first five Negroes from the School of Religion to go to International Interracial Youth camp in 1953. She worked with vacation Bible schools in Tulsa in 1956, similar to her present duties. She was a summer mission worker at Oklahoma City in 1955, under the auspices of the Southern Baptist Home Mission board, Atlanta, Ga.

Accepts Call to Serve

The daughter of Mr. and Mrs. Diamond Farmer, Route 1, Hinton, she spoke at several white churches last summer. The International Youth camp, at Tahjuque, N.M., was the setting for her testimony. She also sang solos there. She was the first of her race to attend the Southern Baptist assembly at Tulakogia, Wagoner county.

Miss Farmer addressed the Young Women's association (YWA) retreat at Tulakogia.

With regard to her decision to become a missionary to Africa, Miss Farmer said she had the desire for a long time but did not accept the call until Missionary Day, May 2, 1956, while in the Kentucky school. "The environment helped me to decide," she admitted.

Miss Farmer said her parents, friends and even male companions did not understand her unusual choice to serve—especially in Africa. However, she said that after she made it understood that she wanted to answer the call, she was accepted on a respected basis.

She would like to serve in Nigeria or Southern Rhodesia.

Miss Bason is Active

Miss Bason, who plans to work for the Southern Baptist Home Mission Board, Atlanta, is a 1954 graduate of the Oklahoma School of Religion. She also attended Langston university while studying religious education. At Langston she was affiliated with the Mount Sinai Players, under Dr. Melvin . Tolson.

In the Fall of 1954, Miss Bason enrolled in Tulsa university as the first Negro to enter the department of religion there. She then worked two summers in Tulsa under the Home Mission board. She wrote the column, "Oklahoma School of Religion in the News." for The Oklahoma Eagle in 1953.

A native of Oklahoma City, Miss Bason has worked with Adrian Ross on Radio Station KLPR during religious services. She entered the Carver School of Missions and Social Work along with Miss Farmer. At the same time she attended Southern Baptist Theological seminary, Louisville. While there she took an active part in dramatics. She also worked with the community chest as girl scout leader.

Miss Bason appeared with an interracial panel, discussing the Negro and his economic problems in March, 1957. Representation included white youths from Mississippi and Georgia, a Japanese student and a Negro student from Simmons university. She was graduated from the Carver school in May with a bachelor of science in church social work.

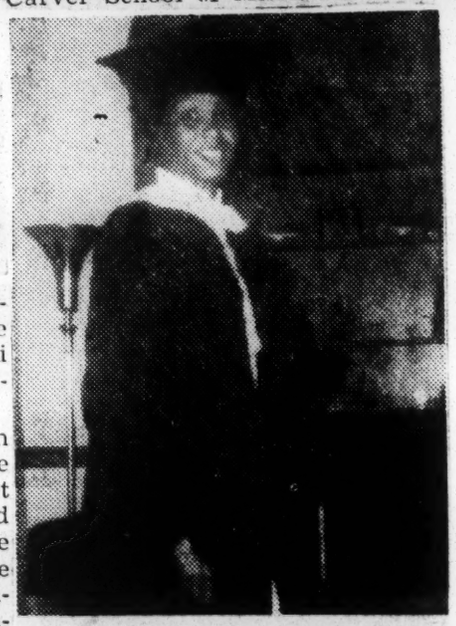
Has Worked Here Before

Miss Bason is the daughter of Mrs. Hazel Bason, Oklahoma City. She is a member of Morning Star Baptist Church, Tulsa.

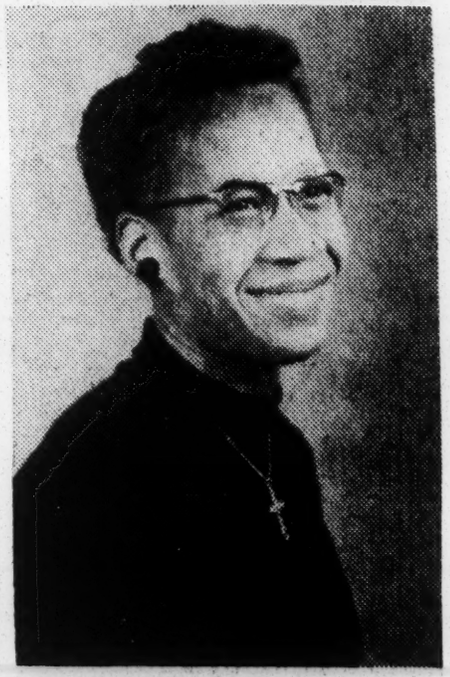
She worked three years in Tulsa as a summer mission helper. In 1956, she worked for 10 weeks in Jackson, Miss., in the same capacity. Miss Bason pointed out that student summer mission workers are appointed for 10 weeks to serve churches where needed.

Miss Bason, when queried about the comparison of mission needs in Mississippi and Oklahoma, said, by far, that the need is greater in Mississippi. She has spoken in churches in Oklahoma City and Louisville.

Both Miss Bason and Miss Farmer resided in the dormitories at Carver School of Missions.



Freddie Mae Bason



Verlene Farmer

9 1957

MINISTERIAL IMPROVEMENT ASSOCIATION (MISSISSIPPI)

Negro Ministers List Objectives For Mississippi

Advertiser Montgomery Ala. 10-5-57

HATTIESBURG, MISS., Oct. 4 (AP) —Negro members of the Ministerial Improvement Association today listed integration of transportation, including bus and railroad stations, as one of their principal objects.

Other objectives included:

1. First class citizenship for all people of Mississippi regardless of race, color or creed.

2. "Petition registrats in all the 82 counties of the state to assist and encourage all Negroes 21 years old and older to register."

The objectives were contained in a prepared statement released by the Rev. W. H. Hall, pastor of Zion Chapel A.M.E. Church in Hattiesburg, official reporter for the group.

"To obtain these objectives we shall use every peaceful means and method," the statement said. "It is our hope and prayer that these objectives will be granted without a single litigation by anyone in the state of Mississippi."

The statement said it is the "paramount duty of the state, county and city officials to help prople register."

Journal & Guide Norfolk, Va. Sat. 4-13-57

Meet To Outline Drive For Citizenship

These are some of the ministers and others who took part in a meeting at Raleigh, N. C., April 3 and organized the North Carolina Ministers Committee for Full Citizenship. Officers were elected. They include the Rev. Paul H. Johnson, left, vice-secretary; the Rev. S. F. Daly, second from left, president; the Rev. Reuben L. Speaks, third from left, treasurer; the Rev. D. N. Howard, secretary, fourth from left, and the Rev. John R. Dungee, vice-president, right on front row.

NC Ministers Organize Group To Help Seek Citizenship; Plans Set

Journal & Guide Norfolk, Va. Sat. 4-13-57

RALEIGH, N. C. — A new approach to the South's segregation problem was made here April 3. On that date, in response to circular letters to ministers of different denominations approximately 75 of them met here at the Martin Street Baptist Church and formed the North Carolina Ministers' Committee for Full Citizenship.

The organization is unique in that it was not the result of an isolated emergency, but was the result of over 50,000 miles of travel and over 1,000 personal contacts.

• • •

ANALYSIS OF this experience showed that the Negroes were virtually unanimous in their approval of the U. S. Supreme Court decision of May 17, 1954 declaring segregation in public schools unconstitutional." While there is "essential conclusion that there was no single statewide organization to unify their thinking, or one dedicated to support the decision and help prepare and guide the people into it, the ministers met and formed a temporary organization then settled down to another year of study.

• • •

THE ORGANIZATION is statewide and has a long-range, comprehensive, down-to-the-earth program in a variety of fields that seeks the development of the Negro in the economic and religious as well as the civil rights fields. These fields are public education, public transportation, registering and voting, business and home ownership, public decorum and Christian discipleship.

The five-and-a-half one-day session transacted a tremendous amount of business:

• • •

IT HEARD a battery of experts, mostly lawyers, in the fields of its proposed activity and adopted as its motto: "Full Citizenship". This is agreed to as meaning "The same rights and privileges to participate in, to contribute to, to be employed by and to enjoy all public facilities and services at the same place and time and under the same conditions as other citizens."

The organization unanimouly adopted a six-point program recommended by the temporary officers. This program calls for statewide, long range comprehensive improvement of Negroes as individuals and as a group.

• • •

A DRIVE for 100,000 new voters by May, 1958, was agreed on.

The group also agreed to set aside the week of May 17 (12 through 19) as a period of prayer for God's blessings on America and the U. S. Supreme Court's decision of May 1954.

The organization is composed of ministers only, though it will use experts wherever necessary.

Moslem Leader Pleads for Brotherhood 'Among Ourselves'

Malcolm X Preaches From Pulpit Of Abyssinian Bapt. in New York

Courier Pittsburgh, Pa. Sat 6-15-57

NEW YORK, N. Y.—In an unprecedented display of religious unity, the pulpit of famed Abyssinia Baptist Church was occupied last week by Brother Malcolm X, leader of the Moslem faith in this city, who told a joint Baptist-Moslem congregation, "Understanding of each other enables us to have love and unity, and brotherhood among ourselves.

The combined services were held in the afternoon, a few hours after the pastor, Rev. Adam Clayton Powell Jr., collapsed in his pulpit and was taken to New York Hospital.

Brother Malcolm X, in his talk, expressed his faith's wishes for a speedy recovery of the New York Congressman who heads the largest Baptist congregation in America. Speaking in behalf of the Moslem leader and teacher, Elisha Muhammed, he said:

- **"The illness of any man who has today dedicated his life to the betterment of the black man's plight here in America, touches the Moslems deeply within our hearts."**

Praising the "open-door policy" of Abyssinia, in arranging the joint service, Malcolm X urged his listeners to unite. Come together. Accept the one who offers the most.

- **"Only Islam will unite black people," the speaker declared, "because it gives the black man dignity, pride and love of his own kind.**

"We want you to understand us," Brother Malcolm X continued. "We who follow Elisha Muhammed are your brothers. We believe in the unity of God and the love of God—also in the unity of man and the love of man."

EXPLAINING THE concepts of the Islamic faith, Brother Malcolm X further pointed out that when a Moslem says, "All praise is due Allah," don't condemn him. The "Allah is the supreme being, creator of heaven and earth, God of Moses, Jesus, Abraham, Muhammed and all other prophets."

He cited the fact that Islam is the submission and obedience to Allah, that a Moslem is one who has submitted and obeying Allah.

The Moslem speaker was introduced by Rev. O. Dempsey, assistant pastor of Abyssinia, at the special services based on the theme: "Unity of Harlem's Black Citizens."

Brother Malcolm X pointed out in conclusion that Harlem represented one of the largest groups of concentrated black people in the world.

Citing Abyssinia as the largest church of its denomination, he said, "Here is the key spot to elect a governor or mayor or anyone you want," but he warned that the key answer was the Moslem format of unity.

Charges Police With Brutality

Courier, Pittsburgh, Pa. Sat. 11-9-57

Moslem Announces $Million NY Suit

NEW YORK—Echoes of a near-riot involving members of the Moslem sect of Prophet Elijah Muhammad and New York City police were revived here when Malcolm X announced that a million-dollar suit was being filed against local patrolmen.

Mr. Malcolm X announced that the suit was being filed by one Johnson X who was said to have been beaten into insensibility by arresting officers.

The suit, according to Malcolm X, was filed after a General Sessions Court decision ruled for the dismissal of all charges against Johnson X, who had been accused of felonious assault.

■

JOHNSON X was defended by Atty. Edward M. Jacko, along with three other individuals, two of whom were given suspended sentences and the third an acquittal.

One of the men who received a suspended sentence, Lloyd Young, is suing for $50,000 in damages from the beating allegedly inflicted on him by officers, said Malcolm X. The acquitted man, Frank Lee X, a Temple of Islam member, is seeking $75,000 in damages, Malcolm X announced.

According to Malcolm X, Johnson X is accusing officers with false arrest, false imprisonment, malicious and criminal prosecution, among sundry other charges.

■

MALCOLM X said, "Johnson X, who suffered severe and permanent brain injuries, had to undergo four major brain operations performed by Dr. Thomas W. Matthews, director of neurosurgery at the Coney Island Hospital.

"A sizeable silver plate had to be inserted in Johnson's head to replace a major portion of the bone which the police had destroyed in their savage battering of his skull. He will be permanently disabled, scarred and crippled for life, and he should be amply and adequately compensated."

The ruckus involving Johnson X occurred last May when police moved in on a disturbance between a man named Reece V. Poe and an unknown woman. When police began beating Poe, Johnson X intervened and a near-riot resulted.

Islam Stirs Women In Boston

BOSTON—Muhammad's Temple of Islam, 35 Intervale St., was packed to capacity last Wednesday to hear Mrs. Lotl Muhammad lecture on "The Position of Women in Islam."

She represented her father, Messenger Elijah Muhammad, noted author and Courier columnist. He is internationally respected as the spiritual head of the fastest growing body of young Moslems in the Western World.

Speaking for her father, Mrs. Muhammad explained how "the cradles of all civilizations were first rocked by the hands of our own beautiful black women."

Messenger Muhammad is setting up classes throughout America to teach our women the importance of "our role in life."

The speaker was accompanied by her mother, Mrs. Clara Muhammad, wife of Messenger Muhammad, who received a standing ovation. Both were attended by Mrs. Frances X of the New York Moslem Girls' Class, and escorted to Boston by Messenger Muhammad's New York minister, Malcolm X.

400 Negroes Of 'Sect' March In Prayer For Injured Member

Advertiser Mon. 4-29-57

Montgomery, Ala.

NEW YORK, April 18 (AP)—Four hundred Negroes marched quietly outside Sydenham Hospital in Harlem for hours tonight while leased by the police, lay near another negro recently released by the police, lay near death with a brain concussion.

A spokesman for the marchers said they were Moslem followers of "Mr. Elijah Muhammad" and that the injured man, Johnson Henton, 32, was of their sect. The spokesman said they were conducting a "prayer march" for Henton.

"The white police took one of our brothers and brutally beat him," the spokesman said.

"We cannot be responsible for what may happen if our brother dies," the spokesman added.

Henton was arrested during a street fight Friday night, treated at Harlem Hospital, and later taken to a police station and charged with fellonious assault on a policeman's complaint.

Yesterday bail of $2,500 was set for him. He was later released to return for a hearing today.

Sydenham Hospital said Henton was admitted today and described him as in critical condition.

The marchers' spokesman, who identified himself only as "Malcolm," said Henton was suffering from injuries received after he was treated at Harlem Hospital.

"When he was bailed out," he said, "he was brutally pushed into the street, in a dazed condition. He made his way to friends, who called in a woman doctor. She ordered him into the hospital today."

A small police detail watched the marchers, as did about 300 passersby. They walked slowly and silently around a small triangular park in front of the hospital, carrying signs charging police brutality.

Advertiser P. 2

'Malcolm" said their leader, Mr. Elijah Muhammad, conducted the Temple of Islam in a third floor room on W. 116th St.

"All Negroes were Moslems 4,000 years ago," he said. "In time of trouble, all Negroes and all Moslems will unite.

"We want no white police, who hate the black man, in Harlem."

The Moslem religion dates from 622 A.D.

400 Moslems In New York Protest March

Stock Dispatch Oklahoma City, Okla. Fri. 5-17-57

NEW YORK—(ANP) —Charging that police used improper force in the arrest of 32-year-old Johnson Henton last week, some 400 Moslem members of Henton's [illegible] ed in a park near the Sydenham hospital where Henton lay semi - conscious and botterly protested a beating the man received from police when he allegedly attacked a police officer with his fists and feet.

P. 2

More than 400 Moslems, members of Elijah Muhammad's Temple of Islam here, marched in prayer for seven hours across the street from the hospital carrying posters that read "White Police have beaten our black brother. Moslems protest police brutality."

The h[illegible] group of men and women c[illegible] from a number of states to join in the protest .Liscense plates revealed that some were from New Jersey, Connecticut, Massachusetts and Pennsylvania.

According to police, Henten was arrested last Saturday on charges of felonious assault in interfering with an arresting officer and attacking him with fists and feet." He is said to have attacked two policemen who were trying to break up a fight between a man and a woman.

According to police Henton interfered with the arrest by assaulting them and they were forced to strike him in an attempt to carry out their duty. Henton was taken to Harlem hospital where he received several stitches and was released. Later, he was admitted to Sydenham hospital where it was revealved he had a brain concussion.

If Henton dies Moslems say he will become a martyr, as they believe that in the days of antiquity, all Negroes were Moslems.

At Annual Convention in Chicago

'Recognition for Negro Women' Is Muslim Theme

Courier Pittsburgh, Pa. Sat. 2-23-57

By TED WATSON

CHICAGO—Thousands of Muslim delegates and visitors are pouring into this city to hear Messenger Elijah Muhammad's address on "How to Gain Recognition for the Negro Women of America."

The heralded message, which oficially is titled "How to Unite, Control and Protect the So-called American Women," will highlight the annual Muslim convention at the Tabernacle Baptist Church, beginning Feb. 24 at two o'clock.

At convention headquarters at the University of Islam, 5335 Greenwood Ave., the early arrival of delegates and visitors indicate an overflow will be in attendance at the Muslim meeting.

■

IN AN interview with a convention spokesman it was stated that this year's convention shows signs of being the largest, most significant and inspiring since Mr. Muhammad started teaching his thousands of followers more than 25 years ago.

In connection with the theme of uniting, controlling and protecting the so-called American women, the women delegates to the conference have arranged for an exhibition of the arts and crafts they have acquired under Mr. Muhammad's leadership, along with the knowledge gained to advance intelligently, spiritually and economically.

A 2 P. M., Feb. 25, the students of the University of Islam will engage in an educational program demonstrating the progress and achievements in their own school system.

On Feb. 26 at 2 P. M. Messenger Muhammad will deliver a warning to the "so-called" American Negroes of the presence of Almighty God and His purpose of returning to their own.

Hundreds Expected At Annual Meet Of The Followers Of Mohammed

Defender Chicago Ill. Sat. 2-23-57

Hundreds of U. S. Mulims are expected to be present at the opening session of their annual convention, which begins Sunday, Feb. 24 at the Tabernacle Baptist church, 4130 S. Indiana.

Elijah Huhammad, leader of the sect, will deliver the keynote address. He will speak on "How to Unite, Control and Protect the So Called American Negro Woman".

A convention spokesman stated that this year's convention shows signs of being the biggest, most successful, most significant and mot inspiring since Elijah Muhammad started teaching his thousands of followers more than 25 years ago.

The spokesman went on to say delegates and visitors from every major city in North America will be at the convention. He said, "since the convention last year in this city, a marked growth in the number of Muhammad's Temples of Islam has taken place. The growth of the Temples of Islam is so great that the expansion of Temples to more cities will be a major item on the agenda of the convention."

A check of incoming flights, trains, buses and out-of-town cars, shows that delegates and visitors are using every available means of transportation to arrive for the convention. Hotel managers note the influx of convention delegates and visitors on their room capacity.

In connection with the theme of uniting, controlling and protecting the "so-called American Negro women", the women delegates to the convention have arranged for an exhibition of the arts and crafts they have acquired under Muhammad's leadership.

A demonstration is also planned of the knowledge they have gained to advance intelligently, spiritually and economically.

On Monday, Feb. 25, the students of the University of Islam will put on an educational program demonstrating the progress and achievements they have made in their own school system.

On Tuesday, Feb. 26, Elijah Muhammad will deliver a warning to the "So-Called American Negroes of the presence of Almighty God and His purpose of returning them to their own."

Courier-Journal Louisville Ky. Thurs. 9-5-57

Courier-Journal Photo

JAM-PACKED PLATFORM at Jefferson County Armory holds rival forces who had bogged down in a stalemate during afternoon session of the National Baptist Convention. Officers wanted to get on with the program, but forces opposing President J. H. Jackson sought to force action limiting his tenure in office. Neither side prevailed for almost 1½ hours. Then Dr. Jackson was re-elected.

Courier-Journal Photo

SIGNS OF SUCCESS, carried here by the Rev. Marvin Wilson, Chicago, are part of demonstration that swept Dr. Joseph H. Jackson to re-election as president of the National Baptist Convention. The placard is a picture of Dr. Jackson.

National Baptist Unit Re-elects President

Courier-Journal Louisville Ky. Thurs. 9-5-57

He Turns Day of Turmoil, Seeming Defeat Into Victory by Ruling and Demonstration

Shouting forces of Dr. Joseph H. Jackson stampeded the National Baptist Convention, U.S.A., Inc., here yesterday and re-elected him president by thunderous acclamation.

The Chicago pastor turned a day of turmoil, confusion, and seeming defeat into victory in a perfectly timed banner-spangled demonstration of strength that overwhelmed his opposition.

The key move by the four-times president of the largest Negro religious body in the world was a personal ruling that an amendment adopted in 1952 —limiting a president to four one-year terms—was unconstitutional.

Backers Jam Aisles

His announcement, "There is no valid tenure in the constitution; this is my ruling," was the obvious signal for the demonstration.

The organ flooded the packed Jefferson County Armory with music and a procession of banner- and picture-carrying Jackson supporters jammed the aisles.

They carried big signs reading, "Kentucky for Jackson," "Missouri for Jackson," Massachusetts for Jackson," and others for virtually every state.

Between state banners were placards with Jackson's picture and words like, "Servant of the People," "Our President," "A Dreamer," and "A Fisher of Men."

Hoarse shouts of "Jackson! Jackson!" mingled in the din of voices and music. On the packed-like-sardines platform, convention delegates waved Jackson pictures back and forth. On the floor, delegates waved handkerchiefs.

The demonstation went on for 10 or 15 minutes as the procession marched through the aisles.

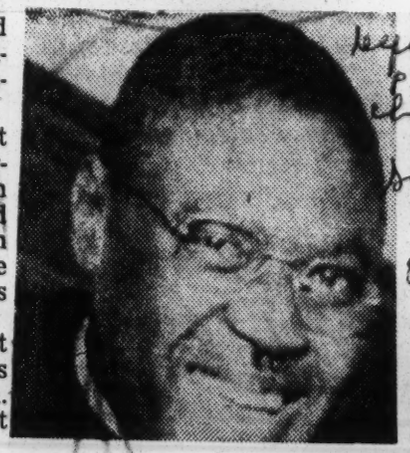
Then the Rev. T. S. Harten, Brooklyn, seized the microphone and yelled, "I move we suspend the rules and elect Jackson president by acclamation."

The motion to second was unheard in the ovation of approval.

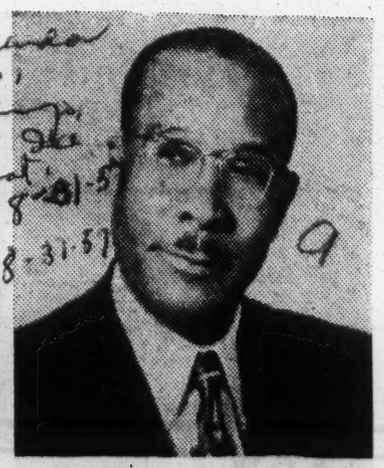
The demonstration continued unabated, even after the presiding officer announced the session adjourned.

The confusion was so great that it was not immediately certain that Dr. Jackson had been officially re-elected. But reached at his hotel later, Dr. Jackson said he was re-elected by voice vote and "I've been told it was unanimous."

Asked if his opposition might protest, he said the election was "an open vote of the convention. There is no way to turn that back."



DR. J. H. JACKSON



DR. J. C. AUSTIN

Austin Says Politics Split Baptist Church

"The breach in the Baptist family is wider today than ever," Dr. J. C. Austin, pastor of Pilgrim Baptist church, declared in a public statement this week.

Speaking on "What's Wrong With the National Baptist Convention, Inc.?" the clergyman said politics plays an all-too important role in the office of the president.

"As long as men are more concerned with this presidency and the prestige the office brings, than they are in building a constructive program to serve the people, the convention will be a reflection on the character, the intelligence and leadership of this huge body," he declared.

MEET IN LOUISVILLE

Dr. Austin's statement came in the wake of the denomination's annual convention in Louisville, Ky., Sept. 4-8 inclusive.

Commenting on the economic problem facing the convention, the pastor stated that the convention needs to be organized or reorganized and geared to a program spelling out in detail ALL objectives so that every Baptist will know just what the program is and would be urged to support it.

On the ethical wrongs of the denomination, Dr. Austin said:

"They seek to do this in order to perpetuate the office of one over ambitious man."

HEATED SESSION

A heated controversy is expected at the session in Louisville over the election of a president. The convention constitution states that four years are all a president may serve and that he cannot succeed himself until his successor has served at least one year.

In his statement Dr. Austin accuses Dr. J. H. Jackson, current president, of initating a campaign whereby the constitution might be changed so that he would be eligible for re-election.

"The president endeavors now to confuse intelligent Baptists on a technicality as to "when the constitution was changed," Dr. Austin said.

"Our president is an intelligent man. He is. I hope a Christian man and a true Baptist. Since he himself presided over the revision of the constitution and knows that the Baptists have clamored for tenure of office for years, why can't he make this matter the first item on his agenda?" Dr. Austin asked.

NEVER GREAT

"I don't want to feel as some do that our president will stop at nothing to get the constitution changed even if the convention is destroyed.

"Our convention will never be great so long as the only important office is the presidency. This office is made too big; bigger than the leadership of the Southern Baptist Convention which has a tenure; bigger than the leadership of the American Baptist Convention which has a tenure. This office has become a vatican and the president a Pope.

An effort was made to get a statement from Dr. Jackson regarding Dr. Austin's comment and the convention constitution, but Dr. Jackson was out of town and could not be reached.

FIVE THOUSAND DELEGATES RE-ELECT DR. J. H. JACKSON PRESIDENT OF THE NATIONAL BAPTIST CONVENTION 5TH TIME

The Largest And Most Overwhelming Vote Ever To Be Given To A President Of The National Baptist Convention

Tenure Law Declared Null And Void

There were several potential candidates, some active and some otherwise, such as Dr. T. M. Chambers of California, Dr. S. A. Owen of Memphis, Tennessee, Dr. Marshall Shepard of Philadelphia, Dr. Sandy Ray of Brooklyn, N. Y., Dr. Gardner Taylor of Brooklyn, New York and many others. For twelve months a most vigorous campaign had been carried on by the editor of the Voice against President J. Jackson. Much had been said against him in the public press to which he gave no answer. At the board of directors meeting on Tuesday, President Jackson allowed the men of the opposition to express themselves, and even the attorney to read an opinion on tenure. Many thought that these men would be victorious in the convention. But on Wednesday morning, the president of the convention gave a ruling on the constitution based on the facts of the constitutions and on Roberts Rules of Order, and then quoted from one of the largest law firms in Chicago, and finally read a copy of a letter written to him by Attorney Walden, July 8, 1956 in which the attorney himself held the opinion that the 1952 tenure law was put into the constitution on the worng day and hence was null and void. The interpretation of the president of the convention was so basic and clear and factual, and so ably supported by other documents, that the convention was both surprised and convinced. The vast crowd sustained the ruling of the chair, people rejoiced, some stood and waved their handkerchiefs, others shouted and the president himself was lifted on the shoulders of men. It was his insight, his genius, clear-cut and able leadership which had unified the great forces of the National Baptist Convention by a common objective and a common goal.

The people were further surprised to know that the president of the convention and those who had supported him were not against the constitution but for it. They were for the very letter of the constitution. In the course of the discussion, President Jackson pointed out that the people had been mislead in many public statements, for he had not been a part of the committee to introduce so-called tenure in 1952. He had not received twelve thousand dollars as salary. The actual figures revealed that for three years his salary had been less than five hundred dollars. It was proved and substantiated by the auditor and the treasurer that the president of the convention had not received one five cents from the treasurer of the convention in two years. He had operated the convention for this year at his own credit. But back to the story. Louisville was ready to receive the convention and the president. He had been met at the station on Monday by one of the largest crowds ever to greet a National President. About a dozen uniformed officers and other civilians crowded around the president when his train came in. A band played most beautiful music, boy scout troops formed in the parade, and a procession of four hundred cars moved through the streets of Louisville. On Wednesday morning this spirit continued. When the ruling was made and sustained, it was clearly evident that Dr. J. H. Jackson was the people's choice. Soon the crowded auditorium was filled with banners from Alabama, Arkansas, Mississippi, Missouri, Tennessee, Texas, Ohio, Louisiana, Massachusetts, California, Georgia, Florida, South Carolina, North Carolina, Iowa, Nebraska, Minnesota, Wisconsin, Illinois, Indiana, Kansas, Michigan, Kentucky, New Jersey, New York, Connecticut, Pennsylvania, Virginia, and in fact the whole convention. These people marched, carrying banners and large pictures of President Jackson, some bearing the statements "A great Leader," "A Great Statesman," "A Great President." At this dramatic moment, Dr. T. S. Harten of New York City arose and made a motion that the rules be suspended and Dr. J. H. Jackson re-elected as president. It seemed that a thousand cheering people stood to second the motion and when it was put, the five thousand delegates stood shouting, waving their hands and rejoicing. It was indeed one of the greatest demonstrations in the history of the National Baptist Convention.

The people, both delegates and citizens of other denominations observing, concluded that here is a leader, one of the greatest leaders, if not the greatest, that the Negro race has produced up to this time. Like Booker T. Washington he is a thorough and profound thinker, but clear and simple in his expressions. Unlike Booker T. Washington, his leadership is sustained and supported by men in the ordinary walk of life as well as those on the educational level. President Jackson cause of the Kingdom. Negroes have been criticized for not having an outstanding leader, but in Dr. J. H. Jackson the National Baptist Convention has discovered a leader for the people. He has the common touch, humility of spirit, extreme tolerance with those who differ with his point of view, and a positive approach to the problems of life. One person remarked that a mysterious thing has developed, and here is a man in whom Negroes have implicit confidence as their leader, and yet many Southern white men look upon his goodwill and constructive approach to racial problems as the most constructive for the future of race relations in the South. White people of Louisville who read and heard about the president of the National Baptist Convention also acclaimed him as a great leader. ■

Baptist Leaders Honored In N. Y.

Dr. William Holmes Borders, Atlanta, and Dr. Sandy F. Ray and Dr. Gardner C. Taylor, Brooklyn, propound the future of the National Baptist Convention USA, Inc., in New York where Dr. Borders and Dr. Taylor were honored recently as Abyssinia Church "Man of the Day" and New England Convention "Minister of the Year," respectively. The three, have been prominently mentioned for the National Baptist Convention presidency.

Baptists Ask Ike To Urge Halting Of Nuclear Tests

Call Kansas City Mo.
Fri 7-12-57

By ANP Staff Correspondent

WASHINGTON—(ANP)— Negro Baptists of American have called upon President Eisenhower to take the leadership in urging that tests of atomic weapons be discontinued.

Dr. J. H. Jackson, president of the National Baptist convention, Monday praised the President for the work he has done in the interest of world peace. As testimony of the faith which the convention has in Eisenhower's leadership, Dr. Jackson, on behalf of 5-million Baptists, suggested that the Chief Executive take the lead in calling three separate and distinct international summit conferences on the effects and the future of nuclear tests.

Approves Resolution

The resolution approved by the board of directors of the National Baptist convention meeting in Dallas last week, and made public here this week, suggested that:

1. An international summit conference of the best scientists of the world be called to study the real effects of atomic tests and the aftermath of radio active particles on the human society. And that these finding be released to the world in simple language that the ordinary mind could grasp.

2. That a second conference of a similar nature be called representing all the living religions of the world. These religious thinkers woud evaluate the finding of the scientists and then bring to bear their philosophical, moral and spiritual conclusions on the problems both of atomic tests and the damages of an atomic warfare. These leaders in the field of religion would release something in the world that would generate a new type of sanity and confidence and help to create a public opinion in which decisions for peace could be more easily made.

3. After these conferences there should be a third summit conference of the statesmen and political leaders of the world, who with the use of the findings of the scientists and religious leaders of the world would bring together their own conclusions as practical statesmen and help to formulate a program for united action for peace among the nations of the world.

Urges Church Participation

Dr. Jackson also suggested that the World Council of Churches be urged to participate in the second conference of religious leaders. And that this body, through its executive secretary Dr. W. A. Vissor 't Hooft, would be asked to rally the denominations connected with the World Council. He further suggested that Pope Pius would be asked to rally for this world wide religious conference the Roman Catholic church, and that the head of the Greek Orthodox church and representatives of the Jewish faith would also be summoned. Representatives from the rest of the living religions of the world such as Mohammedans, the Buddhist, Hindus, etc., would take part.

One of these conferences should be held in Washington, D. C., said Dr. Jackson, one in the Far East, and one in Moscow, Russia. During the periods of these conferences the nations should agree to cease their nuclear tests.

"We feel that this is an urgent matter and the nations must act while there is yet time, or run the risk of losing their time in the broad abyss of an unknown eternity," he concluded.

Baptist Leaders Say There's No Disunity In Ranks

Call Kansas City Mo.
Fri 7-12-57

NEW YORK.— (ANP)— Baptist leaders representing the South and the North sought to ease a rumor of possible disunity in the ranks of the National Baptist convention, U.S.A. Inc. Three prominent ministers were interviewed by an Associated Negro Press correspondent following the "Honor Day" event last Sunday at Abyssinia Baptist church.

The writer button-holed two state convention leaders and a regional vice president, the former, Dr. Sandy F. Ray of Cornerstone church, Brooklyn, and Dr. William Holmes Borders of Wheat Street church, Atlanta; and, the latter, Dr. Gardner C. Taylor of Concord church, Brooklyn.

Though each of the three men has been prominently mentioned as presidential timber for the National Baptist convention, they refused to discuss this issue other than to say that it was a rare honor for any man to be chosen to lead the oldest and largest Baptist organization.

Questioned concerning the coming national convention in Louisville Sept. 3-8, they concurred that the convention is in a state of uneasiness due to the tenure rule in the Constitution, which would restrict Dr. J. H. Jackson of Chicago from running for a fifth term.

The prominent Baptist ministers agreed that the uppermost matter facing the session will be the reaffirming of unity among the leadership of the organization and the determination of the strength and integrity of the constitution.

"With such leaders as Dr. Martin Luther King within our ranks and the tremendous growth of our denomination, we have no trepidations for the future," said one of the churchmen."

Baptist Leaders Deny Jackson "Endorsement"

World P.1
Birm. Ala.
Wed. 7-10-57

There was no endorsement of Dr. J. H. Jackson for re-election to the presidency of the National Baptist Convention subject to the forthcoming Louisville meeting, when the board of directors met recently in Dallas, Georgia leaders confirmed Friday.

Dr. Roland Smith, pastor of First Baptist Church, Little Rock, Ark., and secretary of the National BTU Board was joined by President L A Pinkston of the Georgia Missionary Baptist Convention, and President William Holmes Borders of the Georgia Education and Missoiary Convention, in refuting an Associated Negro release of the Jackson endorsement.

Jackson's term as National Baptist president ends at the Louisville annual convention, however, there is some agitation to extend his term despite a rule to the contrary, it was learned.

In his communication to Claude Barnett, director of the Associated Negro Press, Chicago and to members of the press, Dr. Smith names a number of state convention presidents who have joined him in branding the ANP release on Jackson's endorsement as erroneous.

Re-election Seen Likely

Courier P.12

Dr. Jackson Wins Nod From Baptist Board!

Sat. 6-29-57 Pittsburgh, Pa.

DALLAS, Tex.—Assembled in annual session here, board directors of the National Baptist Convention U.S.A., Inc., gave unanimous support to the convention president, Dr. J. H. Jackson of Chicago, and arrayed their giant denomination behind the forces of peace.

The Baptist leaders called for world-wide conferences on scientific, religious and international levels to discuss the problems of the nuclear age and the making of a permanent peace.

• The executive group issued a call for the World Council of Churches, the Roman Catholic Church, the Greek Orthodox Church, the Jewish faith and representatives of the Muslim, the Buddhist and Hindu faiths to "bring to bear in their reports the philosophical, moral and spiritual weight and conclusions on the problems both of atomic tests and atomic warfare."

Other points made by the Baptist leaders were as follows:

• 1. They announced their faith in the leadership of President Eisenhower.

• 2. They termed the "rush of testing and accumulating atomic weapons the most serious desecration of the work of scientists in the history of mankind."

• 3. They maintained that Western civilization was making "grim preparation for a final leap of death that time could record as the greatest suicide event of history."

• 4. They urged that the public be told the true facts about the dangers of radioactive fallout.

• 5. They asked for a conference of all the world's top statesmen to discuss the making of peace and the bringing to an end of nuclear tests.

• 6. They expressed supreme confidence in the leadership of J. H. Jackson, endorsed him for another term as the NBC president and acclaimed him as "the man of the hour."

• 7. They wired Senator William F. Knowland of California, expressing their congratulations on the passage of the civil rights measure in the House.

• 9. They wired Billy Graham that "our prayers are with you."

Approximately 15,000 Baptists are meeting in general convention at the Municipal Auditorium in Dallas and one of the biggest items on the agenda is the candidacy of Dr. J. H. Jackson for re-election.

The unanimous endorsement of Dr. Jackson by the executive board is not expected to hurt his candidacy.

Two New Editors Named To Publishing Board

Daily World Atlanta Ga

June 7-16-57

NASHVILLE, Tenn. — Two new editors were named recently by the Sunday School Publishing Board of the National Baptist Convention, USA, Inc., according to the organization's secretary, Dr. A. M. Townsend.

Former Army Chaplain Major Finis H. Austin of Pittsburgh, Pa., was named first editor of Adult Literature, and Miss Mildred L. McTyre, of Raleigh, N. C. was appointed acting editor of Children's Literature.

Rev. Austin, who recently resigned from the Army Chaplain Corps, will guide the development of the adult curriculum and supervise lesson writers and contributors.

He has been writing Sunday School quarterlies for the board for the past 10 years and has been a consistent contributor to the Sunday School Informer, a journal on religious education. Since the death of the late Dr. George W. Harvey Editor-in-Chief, he has been writing the Commentary.

Rev. Austin is a graduate of Virginia Seminary and College at Lynchburg, Va., and holds graduate degrees from Oberlin Graduate School of Theology and the University of Pittsburgh. He has completed residence requirements for the Ph. D. degree in Religious Education at the University.

Miss McTyre will be responsible for broadening the scope of children literature and supervising lesson writers and contributors in children's publications. She will also be in charge of the board's new advanced curriculum to be produced for the fourth quarter of 1958.

We Are Ashamed

The National Baptist Convention held in Louisville, Ky., recently has made thinking pastors ashamed. P.4

The big question was whether the 1952 constitution restricting the term of the presidency to four years was valid. The American

A majority of the convention might have answered this question satisfactorily, if given the opportunity to vote in an orderly manner. Baltimore, Md.

Instead, the chairman ruled the tenure section out of order.

He permitted no appeal from his decision. Sat. A. 21-57

He allowed himself to be nominated for office on the day before the election was scheduled and before delegations were polled to determine eligible voters.

There ensued a parade of his followers, bearing signs and placards down the aisles, more befitting a political than a church convention.

In the resulting disorders, several persons were arrested by police. Newspapermen, seated near the platform, were unable to determine what was going on.

Only later they discovered that in this confusion a motion had been entertained to re-elect a president, and the president was declared re-elected.

The election will be contested in the courts.

But that is not the answer to this problem.

If this is the price a city must pay to entertain this convention, it is too high.

Six million church people in our largest denomination deserve an orderly and dignified administration.

DIXON RECEIVES 1957 OUTSTANDING LAYMAN ACHIEVEMENT AWARD AT THE NATIONAL BAPTIST CONVENTION IN LOUISVILLE—(L. to R.): Attorney E. M. Porter, California; H. S. Dixon, Bainbridge, Ga., honoree; S. H. Fowler, New York; Jas. E. Gayle, New Orleans, La., Executive Secretary, National Baptist Laymen Movement.

The John L. Webb Distinguished Service Award is given annually by the National Baptist Laymen Movement to a layman who has made an outstanding contribution to the church or community in the field of Christian Education.

Louisville hotels accept 300 Baptist delegates

Afro American P. 18

LOUISVILLE, Ky. — Some 300 delegates to the National Baptist Convention, USA, Inc., are guests in downtown all-white hotels — the Sheraton-Seelbach, Watterson, Henry Clay and Milner.

Sat. 9-14-57

But some 7,000 of the estimate 10,000 convention delegates are being housed in private homes in the Louisville colored community. Guests in private homes pay $1 for breakfast, $1.50 for dinner and $2 for lodging.

Baltimore

Other delegates are being housed in dormitories and guest houses of the Louisville Presbyterian Theological Seminary, Southern Baptist Theological Seminary and Carver School of Missions and Social Work.

The Allen and the Brown House—Louisville's two all-colored hotels—are full.

THE REV. William H. Ballew, pastor of Mt. Lebanon Baptist Church and local convention chairman, said arrangements for having colored guests in the white hotels were made by his committee and hotel managers.

"It's the first time to my knowing that the hotels have opened up to my people," the Rev. Mr. Ballew said. He noted that the crowd was so big that the local committee was "pressed for housing."

* * *

IN THE past, only small groups of colored persons, who were taking part in integrated gatherings, have been allowed to register as guests at the all-white hotels.

And from all appearances and investigations, the colored guests are being extended the same courtesy as white guests. As one manager put it: "We don't discriminate."

DR. JACKSON had a good word for four Louisville hotels for accepting delegates to the National Baptist Convention. This is the first time these hotels have opened their doors to colored guests.

"In these discouraging spots" said Dr. Jackson, "there are still cases in the deserts.

"Kentucky, Oklahoma, several other southern states and the District of Columbia have demonstrated to the rest of possible without destroying the character and personality or endangering the security of either white or colored people," he said, adding:

* * *

"THIS EXPERIENCE in Louisville shows specifically what we can do together when we do it with goodwill.

"I am always happy to see these signs."

U.S. race issue is a struggle

Afro American P. 18

LOUISVILLE, Ky. (NNPA)—Dr. Joseph H. Jackson of Chicago, president of the National Baptist Convention, Tuesday, called race tensions in the United States a struggle between people who wish to abide by the law and those who do not.

Sat. 9-14-57

At a press conference, Dr. Jackson was asked to comment on a statement of President Eisenhower at a press conference in Washington earlier that day.

Baltimore

The question was regarding the action of Gov. Orval Faubus in calling out the Arkansas National Guard to prevent integration at the Central High School in Little Rock.

* * *

PRESIDENT EISENHOWER was quoted as saying Attorney General Herbert Brownell is trying to find out what happened in the way of a road block to integration in Little Rock.

"The struggle we face today is not a struggle of race relations particularly," Dr. Jackson said, adding:

"It is a struggle regarding those who have elected to live according to the democratic processes of the nation and those who have decided to substitute another way of life.

* * *

"THE CONFLICT between the Governor of Arkansas and the Federal Government is a direct indication of how deep seated the struggle is between those who would abide by laws and those who have elected to live contrary to the law of this land.

"That situation makes this struggle one of the greatest in the history of the United States. For in these acts we are ourselves destroying here at home what we have fought for aboard.

"If the anti-democratic forces are victorious, America shall crumble from within and will not need foreign forces to destroy the life and nature of this republic."

* * *

Borders is for tenure

LOUISVILLE, Ky. — Dr. William H. Borders of Atlanta told the AFRO this week that some 80 to 85 percent of the National Baptist Convention delegates are for restricting the term of the president to four years.

Afro American

The outstanding clergyman and pastor of Wheat Street Baptist Church said he is among that number, declaring that the tenure provision in the constitution was legally adopted and is in full force and effect.

P. 18

Attacking Dr. J. H. Jackson of Chicago, who is seeking a fifth term as president — allegedly in violation of the tenure provision in the constitution, Dr. Borders said:

Baltimore

"IN JUNE, Dr. Jackson wrote a resolution and sent it to Washington urging everybody to obey the 13th, 14th and 15th Amendments to the U.S. Constitution, but he doesn't obey the National Baptist Convention Constitution."

The Atlanta cleric claims that Dr. Jackson knew when he was elected in 1952 that the constitution limited him to four years as president of the body.

Sat. 9-14-57

But despite the acclaimed 80 to 85 percent opposition, the leader of the world's largest colored religious organization was given the "red carpet" treatment when he stepped from the "presidential special" train.

He was greeted by some 1,000 cheering delegates, shouting "We want Jackson! We want Jackson," as the special train, carrying a reported 2,000 passengers, pulled to a halt at Union Station.

* * *

AS DR. JACKSON stepped from the train, a big brass band began to play and the police had to make a path through the cheering crowd for the waving leader so he could get to his car to take part in a parade.

While the huge crowd awaited the arrival of the train, a straw-hatted man sold official convention programs, a teenage girl passed out lapel buttons bearing the picture of Dr. Jackson, and pennants could be seen everywhere.

NEGRO BAPTIST SPOKESMAN IS A SOUTH SIDER

Baltimore P. 15

Chicago Defender

BY ROI OTTLEY

The Rev. Joseph H. Jackson, recently elected to a fifth term as president of the National Baptist Convention, U. S. A., Inc., was a $12 a month circuit preacher until he left his native Mississippi and received his first pastorate.

Jackson

The Rev. Mr. Jackson, who became pastor of the south side's Olivet Baptist church in 1941, is now the official

spokesman for the Negro Baptists in America. His organization represents more than 4 million members.

Preaches In Europe

He has also represented the World Council of Churches abroad. In 1955 and 1956 he delivered 20 sermons on the Christian interpretation of human life in Hungary and Romania. He was one of the first Protestant ministers from the West to be admitted to Romania.

He has also toured West Germany as a preacher. Pastor Martin Niemoeller, who briefed him before this tour, urged him to speak in English, thru an interpreter, so that the German people would be convinced of the authenticity of his words.

The Rev. Mr. Jackson, who holds an honorary LL.D. degree from Bishop college, Marshall, Tex., has steadily urged his organization to improve the quality of Negro ministers and increase appropriations for the organization's American Baptist Theological seminary.

Son of Rural Preacher

"Segregation in any form in the field of education," he has told his membership, "is illegal in all sections of the United States. The Christian church [both white and Negro] should not only accept this great decision, but do all within its power to make it a practical realization."

The Rev. Mr. Jackson is the son of a Jonestown, Miss., rural preacher who could neither read nor write until he was 40 years old. Young Jackson, one of five children, received his elementary schooling in Jonestown between his chores as a farm hand.

He eventually found his way to Colgate-Rochester divinity school, and later became a circuit preacher—rotating four churches in rural Mississippi. Mornings, he conducted services in makeshift quarters; afternoons, he taught Sunday school.

He received his first pastorate in 1923. For the next 18 years he moved up steadily in Baptist ranks until he was called to Olivet Baptist church in 1941. Today, the church boasts a membership of 10,000.

Scorns "Salary Thinking"

In 1950, when he was offered the presidency of Shaw university and the committee sought to persuade him by quoting the salary, he informed them that he "wished to do his thinking strictly on the merits of an enlarged opportunity to serve."

He did, in fact, refuse the offer. But in 1953 he accepted the presidency of the National Baptist Convention—which was quite a spiraling from his humble beginnings in Mississippi.

The Rev. Mr. Jackson, a spellbinder with the accents of a Harvard university graduate, is married to the former Maude T. Alexander. They have a daughter, Kenny, a Hampton Institute instructor now attending the University of Pennsylvania.

Action Was Proper, Cleric Says

Dr. Joseph H. Jackson, president of the National Baptist Convention, USA, in the face of a U. S. Government petition asking by what authority he holds office and why he should not be ousted, declared that his election to the presidency of the National Baptist Convention, USA was legally proper.

Dr. Jackson made the statement in Chicago upon receipt of a request made in the form of a writ of "quo warranto," issued by U. S. District Judge John J. Serica of the U. S. District Court for the District of Columbia.

The petition stated, in part that Reverend Jackson, pastor of Olivet Baptist Church in Chicago, has "usurped, intruded into, or unlawfully holds or exercises" his office.

JACKSON

Having been chartered in the District of Columbia, the Baptist Convention and its affairs come under Federal jurisdiction.

The petitioners brought the seldom used action of "Quo Warranto" in which the United States may authorize the suit to be brought in the name of the government. The petition had been authorized and approved by Oliver Gasch, U. S. attorney for the District of Columbia.

SIGN PETITION

The petitioners include the following ministers: William Holmes Borders of Wheat Street Baptist Church, Atlanta; T. M. Chambers of Zion Hill Baptist Church, Los Angeles; T. F. Green of Mt. Vernon Baptist Church, Detroit; E. E. Hollins of Greater Magnolia Baptist Church, Bastrop, La.; L. K. Jackson of St. Paul Baptist Church, Gary, Ind.; J. Carl Mitchell of Sixteenth Street Baptist Church, Huntington, W. Va.; S. A. Owen of Metropolitan Baptist Church, Memphis; Marshall L. Shepard of Mt. Olivet Tabernacle Baptist Church, Philadelphia; E. C. Simth of Metropolitan Baptist Church, Washington, D. C.; and Roland Smith of First Baptist Church, Little Rock.

They are represented by Attys. James M. Nabrit, jr., Frank D. Reeves and George E. C. Hayes, all of Washington. A. T. Walden of Atlanta, is associate counsel.

According to Attorney Nabrit, chief counsel for the protestants, the petitioners represent some 1,160 of the convention's 25,000 churches with an estimated 43,800 members.

SERVING FIFTH TERM

Reverend Jackson is currently serving his fifth consecutive term as president of the convention.

It was his election to a fifth term at the group's annual meeting in Louisville last September that brought about the petition.

In charging that Rev. Jackson is not eligible for a fifth consecutive term, the petitioners cited Article IV, Section 2, of the Convention's constitution which reads: "A president of this Convention shall not be eligible for re-election after he has served four consecutive terms, until at least one year has elapsed."

They charge that at the group's September meeting, Rev. Jackson "did arbitrarily adjourn the meeting of the convention's board of directors without adopting rules for the convention after an opinion was presented by the convention's attorney declaring him ineligible for re-election as president:

did improperly issue badges to persons not qualified as messengers (delegates) to the annual session of the convention, prior to the convening thereof, in disregard and usurpation of the duties and functions of the secretary of the convention;

ILLEGAL VOTERS

did allow unqualified persons to vote and participate in the proceedings of the Session in an atmosphere of bedlam and violence and under conditions wherein fundamental democratic procedures did not prevail;

did without power or authority rule that the aforesaid provision of the revised constitution did not bar him from re-election;

and, as a result of the foregoing arbitrary and unlawful action on the part of the respondent and others acting in concert with him, the respondent did procure and suffer his alleged re-election to the office of president of the National Baptist Convention. . ."

According to Nabrit, each of the petitioners is a member of the convention and three of them are presidents of state conventions of the national body.

They are Reverend Borders, Georgia State convention; Reverend Owen, Tennessee State convention; and Rev. E. C. Smith, Virginia State convention.

DIRECTORS IGNORED

In 1952 when the convention's constitution was revised to limit the tenure of the president, Reverend Jackson, then vice-president of the organization, presided at the session where the action was taken, Nabrit said.

He added that in September, 1957, however, Reverend Jackson adjourned the board of directors rather than adopt its rules for the meeting which included the election of a new president. Reverend Jackson then ruled the constitutional provision limiting tenure was not properly adopted and did not bar him from re-election.

This action brought about a riot at the meeting which resulted in the arrest of several delegates by Louisville police. Following the riot, Reverend Jackson is said to have permitted unqualified persons to vote and otherwise participate in the proceedings of the meeting.

The protesting ministers are asking the court to rule that Reverend Jackson holds his position unlawfully and that he be "ousted and excluded therefrom" forthwith.

CRITICAL OF SUIT

Critical of the suit against him, Dr. Jackson declared "If at any time there is a mistake because of misunderstanding, the National Baptist Convention has the ability to correct that mistake within the framework of its own laws and constituents without the need of the supervision of the federal government.

"The members of the National Baptist Convention," he concludes," believe in the separation of the church and the state."

New Children's Editor Appointed To Sunday School Publishing Board

Defender Chicago Ill. Sat. 9-2-57

NASHVILLE — The Sunday School Publishing Board is making new strides into the field of Christian Education. We have made a very important new staff addition," announced Dr. A. M. Townsend, Secretary of the Sunday School Publishing Board of the National Baptist Convention, U.S.A., Inc.

The Baptist leader spoke of the Board securing the services of Miss Mildred L. McTyre, of Raleigh, N. C., who joined the Board's staff June 1 as acting editor of Children Literature. It will be Miss McTyre's responsibility to broaden the scope of children's literature, asure its proper calibration, and add new materials to the program.

Miss McTyre comes to the Board to direct curriculum development in the children's field, and supervise lesson writers and contributors in children's publications. She will be in charge of the Sunday School Publishing Board's new advanced curriculum program to be produced for the fourth quarter, 1958.

She comes directly from Shaw University where she heads the Department of Religious Education ond is Assistant Professor in Bible. She will return to Shaw to complete her present contract, then become full time Editor of Children's Literature.

Miss McTyre is a graduate of the Baptist Missionary Training School in Chicago, and received her Bachelors of Religious Education and Masters of Arts in Religious Education from Hartford School of Religious Education, Hartford Seminary Foundation, Hartford, Conn. She has taken further training at Teachers' College, Columbia University, New York University and University of Southern California.

She is a member of several sections of the Division of Christian Education, National Council of Churches, including Leadership Education Section, Children's Work Section, Directors Section and Professor's Section.

She is also a member of the Religious Education Association and the National Association of Biblical Instructors.

In addtion to her work in Religious Education, Miss McTyre has found time to teach two years in the public school system of Brooklyn, New York.

Miss McTyre is best known in national religious circles, as the founder and director of the Laboratory School of the National Sunday School and BTU Congress. In 1949, Miss McTyre recommended to the Congress the use of a laboratory situation to start the four year Congress theme beginning the next year.

The idea was accepted by Congress officials. Through this new type of leadership education, the teachers under her supervision were able to demonstrate in actual situations the principles of teaching Religious Education.

The first Laboratory School was held in Louisville, Ky., at Mt. Lebanon Baptist church. Through this method, the actual use of equipment, materials and techniques could be demonstrated. The movement has continued through two four year Congress themes.

Miss McTyre was formerly employed by the Sunday School Publishing Board as Assistant Director of Leadership Education.

She has been associated with Baptist Educaton Centers in Detroit, Mich. and Brooklyn, N. Y., and has served as Director of Religious Education of Concord Baptist church, Brooklyn, N. Y., under the Rev. Gardner Taylor.

A Look at Dr. Joseph H. Jackson, President Of The National Baptist Convention, Inc.

Defender Louisville, Ky. Courier 9-5-57

....CONTEMPLATING

Dr. Joseph H. Jackson, president of the National Baptist Convention, Inc., has been pastor of Chicago's Olivet Baptist Church for the last 16 years.

Elected to the Convention presidency in 1953, Dr. Jackson formulated a program for the convention's 4½ million members that called for the creation of 11 new commissions.

They were:

United Nations, Ecumenical Christianity, Theological Education, Undergraduate Scholarship, Inter-Cultural Relations, Problem of Church-supporteed Colleges, Problems of Labor and Management, Denominational Co-ordination, Rural Life, Public Affairs, and Department of Evangelism.

Other Initiations

Other functions initiated by Dr. Jackson include a $50,000 campaign for the American Baptist Theological Seminary; a million dollar drive for a retirement program to aid retiring ministers, missionaries, and Christian workers; the establishment of the first religious denomination United Nations observer; the awarding of $1750 in scholarships, and the sitting up of the "National Baptist Scholarship" at Roosevelt University, in Chicago.

In his annual address at Denver in 1956, Dr. Jackson spoke out on

....GIVING FORTH

the question of civil rights, not only to constituents, but to President Eisenhower, Congress, and both political parties.

Right To Vote

Stating the right to vote is the most important civil right, Dr. Jackson said:

"If you will give to us our ballot, we will not worry the Federal Government in the near future about our rights as citizens. If you give us the unrestricted ballot in the South, we will not beg Congress about an anti-lynching law; we will by the power of our vote write that law on the statute books of Southern states, and drive the hooded hosts from their secret dens of vice and stop cold the night prowlers of our streets."

"Give us the ballot," continued the minister, "and we will help to put in office sheriffs who will enforce the law and protect the community from violence. We will help to put on the benches of the South, more judges who will 'do justly, love mercy, and walk humbly with their God.' Give us our ballot now, and we will help to put in the state houses of the South, governors who will uphold the law of the several states, defend with all their might the Federal Constitution without fear of reprisals and defeat."

Nuclear Weapons

On the other great issue of napons, Dr. Jackson presented to the tional importance, nuclear weaBoard of Directors of the Convention a proposal suggesting a solution to the problem of nuclear weapons testing and stockpiling.

Holding an A.B. degree from Jackson College, a B.D. degree from Colgate Divinity School, Rochester, N. Y., an M.A. degree from Creighton University, Omaha, Neb., and a D.D. degree from Jackson College, Dr. Jackson is a member of the Executive Committee of the Baptist World Alliance and a member of the Central Committee of the World Council of Churches.

What's Wrong With the National Baptist Convention, Inc.?

1. What's Wrong Economically?
Courier p. 3
2. What's Wrong Ethically?
Sat. 8-31-57
3. What's Wrong Religiously?
Pittsburgh, Pa.

(Editor's Note: Dr. Junius C. Austin is one of the nation's leading Baptists, and as minister of Pilgrim Baptist Church in Chicago, heads one of the largest, most influential congregations in America. He disclaims any aspiration for the NBC presidency and states that his main object and purpose in submitting this article to the Associated Negro Press, is to avert, if possible, a split in the ranks of the National Baptist Convention, Inc. We publish this article without editorial comment.

By DR. J. C. AUSTIN

CHICAGO—I am prompted to release this article under the dictates of the Holy Spirit, and I trust and pray that the Baptist family will accept it as the "Voice of God." I write without any desire to support the ideology of any man or set of men, but rather to lay before all leaders undeniable facts. We must need see the conditions of our Baptist family and seeing, set ourselves to the great challenge of doing something about it.

Our Economic Problem

The National Baptist Convention, Inc., has a constituency of between four and five million. Approximately half of the Negro church members in the United States are Baptists. Our National Baptist Convention has the greatest potential for a far-reaching educational and religious program of any denomination in the United States, and yet, on a per capita basis, we do less than any Negro denomination.

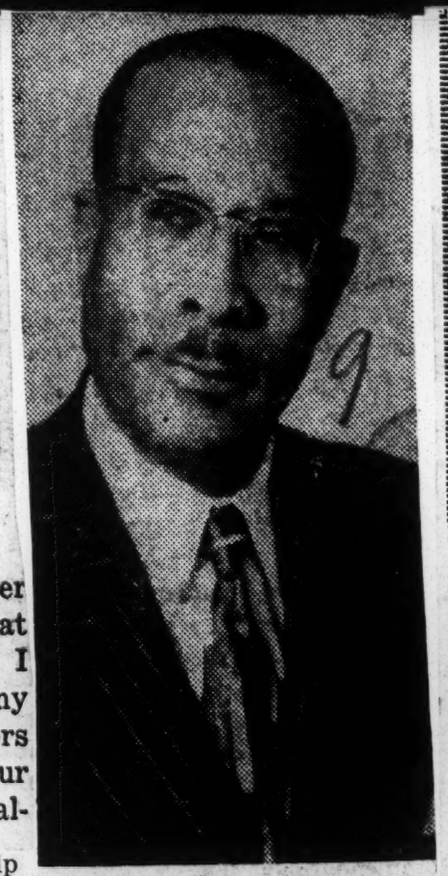
What's wrong with the National Baptist Convention, economically? The thing that's wrong is this: it needs to be organized or reorganized and geared to a program spelling out in detail all objectives, so that every Baptist will know just what the program is, and would be urged to support it.

Our Ethical Problem

As long as men are more concerned with the presidency and the prestige the office brings, than they are in building a constructive program to serve the needs of the people, the National Baptist Convention will be a reflection on the character, the intelligence and the leadership of this huge body. We are "all packed up and all shook up" as we turn our faces towards Louisville for our annual session.

As never before, we Baptists have the urge to attend the convention. The purpose of some of our leaders is not to map out a great program, not to organize for a great harvest in the fields which are white and ready, but rather to follow the pattern set by our political enemies in America, tearing up the constitution we have adopted. They seek to do this in order to perpetuate the office of one over-ambitious man.

Since we met in Miami, Fla., four years ago, everything points to the fact that the main object of the present administration has been to perpetuate itself. Immediately after adjourning in Miami, President Jackson began to seek ways and means whereby the constitution might be changed. The constitution plainly states that four years is the limit, and a president can't succeed himself until his successor shall have served at least one year. The president endeavors now to confuse intelligent Baptists on a technicality as to "when the constitution was changed."



DR. J. C. AUSTIN

Can't he understand that it is the privilege of Baptists to even suspend rules if they want to and elect by acclamation?

Our president is an intelligent man as I see him. He is, I hope, a Christian man and a true Baptist. In the light of this, since he himself presided over the revision of the constitution; and in light of the fact, that he knows that the Baptist have clamored for tenure of office for many years and since he knows that tenure of office is the solution for our most grevious problem, why can't he make this matter the first item on his agenda and lead the way in having qualified Baptists to determine their course by their own vote and voice?

This office is made too big; bigger than the leadership of the Southern Baptist Convention which has a tenure; bigger than the leadership of the American Baptist Convention which has a tenure.

This office has become a Vatican and the president a Pope. Yes, he is king whose word is final.

Everything Geared To Political Tune

CHICAGO — "Tune in our convention, if you will, and you will find only those on the program who are in absolute accord with the president. This must be known beforehand. Every sermon and every prayer is geared to a political tune for the perpetuation of the administration.

"Every prayer is set to the tune of stirring emotions, of developing passionate prejudices against men whose opinions are out of line with those of the president, and it is a known fact that no man can be heard from the floor if it is thought by the president that he is not in accord with the Jackson idea.

"I have seen many of our outstanding men who were not permitted to get the attention of the convention because they were thought to be out of line with the administration."—Dr. J. C. Austin.

Our Religious Problem

My Churchmen: In defense of the great work wrought by our fathers, in defense of our own actions in adopting a new constitution with a tenure for the presidency, in defense of the youth in the ministry which hope to have a change at leadership in their day and generation: such young men as King of Montgomery, Gardner Taylor of New York, and many others, and in defense of order, peace and harmony, let us have goodwill towards each other and accept the leadership of the Holy Spirit.

What is the delay in appointing or electing an executive secretary as provided for in the new constitution? Is the president also filling that office while pastoring one of the largest churches in the nation?

'The worst I've seen'

LOS ANGELES — The Rev. J. Raymond Henderson, pastor of Los Angeles' Second Baptist Church, this week described last week's National Baptist Convention in Louisville as "the worst thing I've seen in my life." Afro-American

The Rev. Mr. Henderson based his declaration upon turmoil and pandemonium at the speaker's platform which wound up with the arrest of four convention delegates, three of them ministers, on disorderly conduct charges.

The disorder, during which ministers were shoved bodily from the platform and battled with folding chairs, followed a chairman's ruling which nullified a constitutional amendment limiting presidential terms to four. p. 19

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COURT ACTION is planned to appeal from the election of the Rev. Joseph H. Jackson to his fifth term as president of the nation's largest church organization. Baltimore,

Aside from the court action, the Rev. Mr. Henderson said, the widely publicized turmoil "is bound to result in loss of support for the convention — perhaps another split."

One of the ministers arrested and charged with disorderly conduct was the Rev. William A. Baity, 58, of Los Angeles. Chairman of the convention was Dr. Charles Hampton, who is also president of the California Sate Baptist Convention.

Dr. Hampton was elected vice president of the National Baptist Convention.

* * *

ALTHOUGH PROGRAMMED for Thursday, the election was moved up a day and, over the protests of the Rev. Mr. Henderson and others who called for a state - by - state count, Dr. Jackson was elected by acclamation.

The Rev. Mr. Henderson told the convention that "voice-vote" elections are not democratic.

The turmoil recalls the convention of 1915 when a portion of the convention split away to retain its unincorporated structure after a committee appointed to "study incorporation," had allegedly jumped the gun and incorporated the body, which is the group now led by Jackson.

Baptist Election Faces Court Test

Jas. Nabrit retained to file suit

By LOUIS LAUTIER

LOUISVILLE, Ky. (NNPA) Following the stormy re-election of Dr. Joseph H. Jackson of Chicago for the fifth time as president of the National Baptist Convention of the U.S.A., Inc., Thursday, the supporters of the Constitution of the National Baptists employed a lawyer to make a court test of legality of the election.

This action followed a series of wild and disorderly sessions of the convention in which the president was accused of violations of the constitution, a disregard of parliamentary procedure and of steamroller tactics.

The main constitutional question revolves around the validity of an amendment to the constitution adopted in 1952 limiting the tenure of the president.

* * *

IF THE PROVISION is valid, President Jackson is not eligible to serve as president.

If the provision is invalid, his election would be constitutional.

James M. Nabrit of Washington, D.C., noted civil rights attorney, has been the man selected by the litigants to make a court test of the legality of the election.

The court action, which is expected to be bitterly contested, will in all probability, take place in the Federal District Court in Washington.

ATTORNEY NABRIT was the lawyer who argued the public school segregation case for the District of Columbia in the Supreme Court of the United States. He also argued against the University of Louisville in the Federal District Court in Lexington.

The chairman of the committee is Dr. T. M. Chambers of Los Angeles, Calif.

Members are Dr. Borders of Atlanta; Dr. Rowland Smith of Arkansas; Dr. Henderson of Los Angeles; Dr. Owens of Memphis; Dr. Barbour of Pennslyvania; Dr. Marshall Shepherd of Philadelphia and Dr. Sandy Ray of New York.

TROUBLEMAKERS in the convention began early in the morning session. They were shouting for the minutes of the Wednesday sessions to be read and delayed a program on behalf of the American Baptist Theological Seminary.

Even during this program, the speakers had to make themselves heard about the noise and confusion around them. The trouble was on the platform.

Most of the persons seated on the floor of the Jefferson County Armory where the convention was held indicated several times that they wished to hear the program.

* * *

WHEN DR. JACKSON came into the convention he was given an ovation, but the disorder continued. The Rev. L. Evans, formerly of Nashville, Tenn., now of New York City the ringleader, kept shouting into the microphone. Some ministers pushed him off the platform.

He grabbed a folded metal chair and drew back to throw it. A minister on the platform beat him to the draw and threw a chair at him first. He threw a chair back.

In the melee that followed, at least one minister on the platform was pushed or knocked down and chairs were angrily hurled.

* * *

THE REV. MR. Evans escaped arrest, but policemen stationed at the Armory, who moved in to restore order, went upon the platform and arrested four other ministers.

Later, by voice vote, the Rev. Mr. Evans was dismissed from the convention.

The four ministers who were arrested and the charges against them were:

The Rev. William Allen Raity, 58, Los Angeles, fighting in the Armory with open knife in hand;

The Rev. Cleveland Jordan, 53, Greenwood, Miss., fighting in Armory;

The Rev. Roy Wilson Norsworthy, 42, Memphis, Tenn., who was statistician of the convention, fighting on stage in Armory; and

The Rev. Charles Calvin Wheeler, 43, Chicago, fighting with others and disorderly conduct.

* * *

BISHOP C. EUBANK Tucker of the AME Zion Church, a lawyer, appeared at police headquarters and got Chief Judge Peter B. Muir of the Municipal Court to parole the four ministers into his custody for appearance in court Friday morning.

His services were gratuitous After being held for more than an hour, the ministers were released.

Meanwhile, in the convention, the Rev. D. E. King, pastor of Zion Baptist Church here, appealed to the delegates to follow "Christian procedure" in the conduct of the convention.

"We cannot allow one or two or three men to bring disgrace upon this convention," he said.

The motion to dismiss Evans from the convention was greeted with loud applause.

* * *

MARK ANTHONY, deputy commissioner of taxes, told the convention that the city of Louisville was doing everything "we can to make it pleasant for you.

"We don't want to arrest a single person. We are trying our best to prevent any serious trouble of any kind, but order will prevail. We're not going to permit you to tear this convention up."

The capacity filled Armory joined in singing "Amazing Grace." The fire marshall requested that all aisles be cleared. The Rev. B. F. Paxton of Illinois introduced Dr. Jackson as "the president that has been elected."

* * *

DR. JACKSON was in complete charge of the Thursday afternoon session as the convention went into the election of its other officers.

In the election of a slate of officers recommended by a committee, several officers who had opposed Dr. Jackson were dropped.

Included among them were the Rev. S. A. Owens of Memphis, who was the vice president at large of the convention; Austin T. Walen of Atlanta, who was the attorney for the convention; and the Rev. Marshall L. Shepard of Philadelphia, chairman of the Foreign Missions Board.

* * *

DR. OWENS was one of the persons being backed to depose Dr. Jackson.

Mr. Walden gave a legal opinion to the Board of Directors upholding the tenure provision of the constitution of the National Baptist Convention.

If the Walden ruling had prevailed, Dr. Jackson would have been ineligible to run for reelection. Dr. Jackson himself ruled that the tenure provision was invalid because it had not been properly adopted in 1952.

Dr. Shepard, who prior to the convention fought to sustain the tenure provision. said the convention is powerless to elect officers of auxiliary boards. These boards are corporations and elect their own officers, he said.

* * *

THE OFFICERS elected without opposition, were:

Vice President At Large — The Rev. R. E. D. Billoups, president, Louisiana Missionary Baptist State Convention.

Vice Presidents — The Revs Thomas J. Harten, Brooklyn; Charles H. Hampton, Los Angeles; J. A. F. Finlayson, president, Florida General Convention; A. E. Campbell, president, Tennessee Regular Baptist Convention.

Secretary — The Rev. T. J. Jemison, Baton Rouge, La.

Financial Secretary — The Rev. D. E. King, pastor, Zion Baptist Church, Louisville, Ky.

* * *

CORRESPONDING SECRETARY — Dr. M. K. Curry Jr. Texas; assistant secretaries—the Revs. L. C. Jenkins, South Carolina, and D. C. Washington, Alabama; treasurer — the Rev. L. G. Carr, Pennsylvania.

Historian — The Rev. Owen D. Pelt, Chicago; statistician—B. J. Johnson, Atlanta, to succeed Roy W. Norsworthy, of Memphis; editor of The Voice — Caesar A. W. Clark, of Texas; chairman of publicity, the Rev. William H. Ballew, Louisville, Ky.; secretary of publicity, the Rev. Walter Offutt, of New York.

Sunday School Publishing Board — Dr. A. M. Townsend, secretary and Dr. W. H. Ribbons, Tennessee, chairman.

* * *

FOREIGN MISSIONS BOARD —Dr. C. C. Adams, Pennsylvania, secretary and Dr. D. W. Hoggett, Pennsylvania, chairman, to succeed Dr. Shepard.

Home Missions Board — Dr. O. L. Sherrill, North Carolina secretary, and Dr. M. C. Cleveland, Montgomery, Ala., chairman.

Baptist Training Union Board — Dr. C. R. Williams, Tennessee secretary, and Dr. J. W. Gayden, Mississippi, chairman.

Attorney for the National Baptist Convention — Benjamin Wilson, member First Baptist Church, Gary, Ind.

Dr. Jackson told the convention that the Rev. Mr. Harten had been asked to be a candidate for vice president at large but withdrew in the interest of a unanimous committee report.

Upon the recommendation of Dr. Jackson, the convention voted that hereafter the Board of Directors, which is on the day before the annual meeting begins, shall be behind closed doors.

* * *

DR. JACKSON was given a standing ovation, Thursday.

The convention president began his address in subdued tones. He had been visibly affected by the disorder he had witnessed but he made no reference to it.

Listing some of the achievements of the convention, he said for the first time it had paid its full quota of $23,589 in advance to the American Baptist Theological Seminary.

The Southern Baptists (white) were inspired by this showing, he said, and voted an additional $150,000 for a new chapel building.

AS THE RESULT of the scholarship contest on Booker T. Washington Night, he said, the convention gave $1,750 in scholarships to three high school students to aid them in their college work.

Dr. Jackson reported that the convention still has in its scholarship fund (set up with $3,000 in 1955) at Roosevelt University in Chicago $2,157.

This scholarship is not restricted by race or nationality but is available to any student the president and faculty may choose.

The convention, he said, again observed May 17 in 1957 as a day of fasting and prayer. It was first observed in 1956.

Others participated in the pilgrimage to the Lincoln Memorial in Washington. The Supreme Court handed down its decision against segregated public schools May 17, 1954.

DR. JACKSON said it was strange that many members of Congress "felt obligated" to vote against the civil rights bill and to do all within their power to weaken it.

If the Federal Government will help to protect the right to vote, Dr. Jackson declared, "we will achieve many of the other essential rights by ourselves."

Discussing the program of the convention, Dr. Jackson said the convention "is owner not only of the auxiliary corporations, but of all of the property used by these respective corporations."

THE TREASURER, as the fiscal agent of the convention, he asserted, "should hold all deeds, fire insurance policies, and all legal documents involving the real estate of the convention."

Any funds remaining over from the operations of these boards constitutes profits, he said. The programs of these boards, he stated, should be submitted to the Board of Directors for study and recommendation.

The financial needs of the convention, he asserted, should be shared from the profits of the commercial boards, but operating expenses of the convention should be limited to the funds collected from representation fees.

* * *

HE SAID THE convention is forced to call upon some of the commercial boards to share some of the profits with the convention itself.

Dr. Jackson recommended:

1. That the Sunday School Publishing Board turn over to the convention $25,000 for the American Baptist Theological Seminary for the school year 1958-59.

2. That the Executive Board of the convention, through the aid of a lawyer, become acquainted with Tennessee laws concerning corporate rights and that a thorough study be made of the charters of the convention and the Sunday School Publishing Board.

It should report to the Board of Directors of the convention as to the rights of the Sunday School Publishing Board and the convention itself.

* * *

THE FOREIGN Mission Board, Dr. Jackson said, longer be embarrassed with individuals or organizations stands out and holds its place among the best foreign mission agencies in Liberia.

He recommended that the convention continue to support liberally the Foreign Mission Board and that that board "no asking it to make loans to them."

If such requests are made he proposed that they be turned over to the Board of Directors of the convention for its scrutiny and advice.

He also recommended that if they have not paid already, the pastors whose names appear in the 1956 audit, pay back the money borrowed from the Foreign Mission Board immediately.

* * *

NOTHING HAS been done, Dr. Jackson reported, to carry out the vote of the 1955 convention that the Home Mission Board, the Benefit Board and the Educational Board move their headquarters to Philadelphia.

"Some of our boards and agencies do nothing more than spend their time soliciting money," Dr. Jackson said.

"They solicit money in order that they might exist to continue to solicit money that they might spend and solicit more money without showing in their respective reports the causes they have supported."

DR. JACKSON proposed that the National Baptist Convention participate with other Baptists of the United States in the Baptist Jubilee Advance from 1959 to 1964.

He called for a permanent alliance of all Baptists of the United States and suggested that steps be taken to unify the two colored Baptist conventions.

"The strongest religious group in the South is the Southern Baptist Convention (white)," Dr. Jackson said, adding:

"It would have been impossible for the White Citizens Council to make the great strides they have made against the highest court in the land if Southern Baptists had been stronger in their witness for freedom.

"But now the White Citizens Council is a fact of history in the United States of America. And what a sad fact it is."

Olivet Baptist Church, of which he is the pastor, made a presentation to him of $1,000 Another presentation from his church was made to Mr Jackson, the amount not be announced

8 Baptists to vie for presidency

Afro-American Sat. 9-7-57 Baltimore Md.

LOUISVILLE, Ky. — The eyes of America were focused on this city Sept. 4-8, when thousands of delegates and witnesses of the National Baptist Convention of U.S.A., Inc., gathered here to vote. There is a total membership of 4,500,000.

Delegates to the conclave are called messengers, and they faced one of the most eventful issues ever to come before that great convention . . . the decision to render a vote on the president, until he has served at least a year.

The Rev. Joseph H. Jackson, the leader of the NBC for 4 years, has shaped a strong program. He is pastor of Mt. Olivet Baptist Church in Chicago.

* * *

HE WILL be opposed by Dr. William H. Borders, pastor of Wheat Street Church, Atlanta, Ga., who said recently "that if anyone claims tenure is not Baptist, my reply is that whatever Baptists vote in majority is Baptistic."

Also Rev. Marshall Shepard, minister of Mt. Hill Baptist Church, Philadelphia, and councilman at large there, said "I believe in the 4-year tenure."

Rev. T. M. Chambers, member of Zion Hill Church, Los Angeles; Rev. Gardner Taylor, minister, Concord Baptist Church, Brooklyn; Rev. S. A. Owen, vice-pastor of the council, and pastor of Metropolitan Baptist Church, Memphis; Dr. Sandy Ray, minister, Cornerstone Baptist Church, Memphis; and the Rev. U. V. Robinson, president, Alabama State Baptists, said they would oppose the idea.

Rev. Chambers among 10 in Jackson suit

WASHINGTON, D. C. — The United States Attorney for the District of Columbia last Tuesday authorized a suit in the name of the United States by a group of 10 ministers, challenging the right of the Rev. Joseph H. Jackson, of Chicago, to hold office as president of the National Baptist Convention of America, made up of 25,000 Negro churches in the United States and its territories and some 4,500,000 members.

The action came in a petition to the U. S. District Court for the District of Columbia. The petition stated, in part, that Rev. Jackson had "usurped, intruded into, or unlawfully holds or exercises" his office having been chartered in the District of Columbia, the Baptist Convention and its affairs come under Federal jurisdiction.

The petitioners include the following ministers: William Holmes Borders of Wheat St. Baptist, Atlanta; T. M. Chambers, of Zion Hill; J. F. Green, of Mount Vernon Baptist; E. E. Hollins of Greater Magnolia Baptist, Bastrop, La.; L. K. Jackson of St. Paul Baptist church, Gary, Ind.; J. Carl Mitchell of 16th st. Baptist church, Huntington, W. Va.; S. A. Owens of Metropolitan Baptist church, Memphis; Marshall L. Shepard of Mt. Olivet Tabernacle Baptist church, Philadelphia; E. C. Smith, of Metropolitan Baptist church, Washington, D. C.; and Roland Smith, of First Baptist church, Little Rock.

Rev. Jackson, who is pastor of Chicago's Olivet Baptist church is currently serving his fifth consecutive term as president of the 4,500,000 member convention. During his election to a fifth term at the group's annual meeting in Louisville last September that brought about the petition.

In charging that Rev. Jackson is not eligible for a fifth consecutive term, the petitioners cited Article IV, Section 2, of the Convention's constitution which reads: "A president of this convention shall not be eligible for re-election after he has served four consecutive terms, until at least one year has elapsed."

Each of the petitioners is a member of the Convention and three are presidents of the Baptist state conventions of the national body.

In 1952 when the Convention's constitution was revised to limit the tenure of the president, Rev. Jackson, then vice-president of the organization, presided at the session wehre the action was taken, Mr. Nabrit said. He added that in September, 1957, however, Rev. Jackson adjourned the Board of Directors rather than adopt its rules for the meeting which included the election of a new president.

Negro Ministers Seek To Oust Baptist Convention's President

Louisville Courier-Journal Ky. Tuesday Morning

WASHINGTON, Nov. 18 (AP)—Ten Negro ministers today filed suit charging that the Rev. Joseph H. Jackson of Chicago "usurped, intruded into, or unlawfully holds" office as president of the National Baptist Convention of America.

They asked a federal district court to order him "ousted and excluded" from that office immediately. Tues. 11-19-57

Attorneys for the ministers said the National Baptist Convention is made up of 25,000 Negro churches in the United States and its territories. They said the churches have 4½ million members.

The suit charges that the Rev. Jackson, pastor of Chicago's Olivet Baptist Church, is serving a fifth term as head of the group in violation of a four consecutive term limit under the organization's constitution.

The lawyers said in a statement the ministers' suit has been authorized by U.S. Atty. Olive Gasch. They said the petitioners followed a seldom-used procedure under which the government may permit such a court action to be brought in its name.

The statement said that since the National Baptist Convention is chartered in the District of Columbia, its affairs come under federal jurisdiction.

The Rev. Jackson was elected to a fifth term at the group's annual meeting in Louisville last September.

The protesting ministers said Jackson "did arbitrarily adjourn the meeting of the convention's board of directors without adopting rules for the convention after an opinion was presented by the convention's attorney declaring him ineligible for re-election as president . . ."

They also charged the president with improperly issuing badges to persons not qualified as delegates and with allowing unqualified persons to vote "in an atmosphere of bedlam and violence. . . ."

Further, the ministers said Jackson ruled "without power or authority" that the no-fifth-term provision of the organization's constitution did not bar him from reelection.

The ministers seeking to oust the president are:

William Holmes Borders, Atlanta; T. M. Chambers, Los Angeles; J. F. Green, Detroit; E. E. Hollins, Bastrop, La.; L. K. Jackson, Huntington, W. Va.; S. A. Owen, Memphis; Marshall L. Shepard, Philadelphia; E. C. Smith, Washington; and Roland Smith, Little Rock. Ark.

Police Jail 4 In Melee At Negro Church Parley

Advertiser Montgomery, Ala.
Fri. 9-6-57

LOUISVILLE, Ky., Sept. 5 (AP)—Police today broke up a chair-swinging demonstration among delegates of the nation's largest Negro religious group, made four arrests, and lectured several members.

It was the second consecutive day of turmoil within the National Baptist Convention U.S.A. Inc., which claims 4,550,000 members in 25,000 churches.

The trouble started yesterday shortly before Dr. Joseph H. Jackson of Chicago was re-elected by acclamation for his fifth term.

Prior to the election, Jackson set aside as unconstitutional an amendment limiting a president to four consecutive one- year terms. He ruled the amendment was passed illegally at the 1952 convention.

RUSHED SPEAKER'S STAND

When Jackson appeared this morning to deliver his annual address, 30 to 40 delegates rushed the speaker's stand, demanding that the secretary read the minutes of yesterday's action.

"The election was illegal," they shouted. "Jackson had no authority to change the constitution."

Several delegates reached for the speaker's microphone and were knocked to the floor. Others in the audience began swinging chairs.

Police quelled the disturbance within 15 minutes and arrested four men on disorderly conduct charges. They were identified as the Rev. Charles C. Wheeler, 43, Chicago the Rev. William A. Baity, 58, Los Angeles; the Rev. Roy W. Norsworthy, 42, Memphis; and Cleveland Jordan, 53, Greenville, Miss.

HUSTLED OUTSIDE

Some demonstrators were hustled outside and warned to be have or face arrest.

In an interview later today, Jackson critic, Dr. L. K. Jackson secretary of the General Missionary Baptist Convention of Indiana, accused the organization's president of "trying to build up a ruthless machine for his own use."

The Gary, Ind., minister is no relation to the group's president.

The remaining business should be anticlimactic for the 8,000 delegates. The big show each year is the election of a president.

The Rev. Martin Luther King, who led the Ngro boycott against bus segregation in Montgomery, Ala., is scheduled to address the convention before it ends Sunday.

Louisville Opens Hotels To Negroes

Courier
Sat. 9-14-57
Pittsburgh Pa.

LOUISVILLE, Ky.—Another color barrier crumbled here as an unannounced number of delegates to the annual session of the National Baptist Convention, USA, were accepted as guests by downtown hotels. P.3

Managers of downtown hostelries said that this was the first time that the city's finer hotels have accepted Negroes in large numbers, although in past years some hotels have registered small groups of Negroes who were participating in interracial meetings.

4 Delegates Arrested at Baptist Meet

Courier P.3
Sat. 9-14-57
Pittsburgh Pa.

LOUISVILLE, Ky.—Four delegates to the National Baptist Convention, USA, Inc., were arrested during a hassle on the platform of the convention last Thursday just prior to the annual message of President J. H. Jackson.

It all started when the Rev. R. L. Evans of Brooklyn, N. Y., made several attempts to have minutes of the previous day read. Dr. Crarles H. Hampton, who was presiding at the time, ruled that the minutes would be read later. He presented the Rev. I. H. Henderson, Kansas City, Mo., to conduct the American Baptist Seminary Hour.

After much confusion, the Rev. Mr. Henderson presented the new president of the seminary, Dr. Maynard P. Turner, who gave a brief report of the work of the seminary and its promise to the young men of the country.

■

AS SOON as the seminary was over and President Jackson was seated, the Rev. Mr. Evans began to holler for the reading of the minutes and went to the rostrum to push his claim. He was met by the Jackson forces who pushed him from the lectern and he and another delegate fell from the rostrum to the floor where he threw a couple of chairs on the rostrum which were met by several chairs from occupants of the rostrum. The Rev. Mr. Evans was taken out of the building but was released by the officers. Four others were arrested when police men were trying to help keep order and were disobeyed.

Those arrested were the Revs. R. W. Norsworthy, Memphis, Tenn.; Charles Wheeler, Chicago, Ill.; Cleveland Jordan, Greenwood, Miss., and William Bailey Los Angeles, Calif. The Rev. Mr Norsworthy is a leader in the Jackson-for-president opposition forces.

—Send Your Courier to a White Friend—

BAPTIST LEADERS ARE DIVIDED ON TENURE

LOUISVILLE — (ANP) — The eyes of Baptist America will focus on this city, September 4-8, when thousands of delegates and visitors arrive to attend the annual sessions of the National Baptist Convention, U. S. A., Inc., largest Protestant body in America, with a total membership of over 4,500,000.

Delegates to the conclave are termed Messengers, and they will face one of the most eventful issues ever to confront that great religious organization a controversial issue, based on the question of tenure, a constitutional provision which states: "A president of this Convention shall not be eligible for re-election after he has served four consecutive years-until at least one year has elapsed.

Word P.1

The leader of the NBC for the past four years has been the Rev. Joseph H. Jackson who has been triumphantly re-elected each year. Rev. Jackson acknowledged to be one of the most brilliant churchmen in the denomination and one of its most gifted preachers, is pastor of Olivet Baptist Church in Chicago, a Baptist landmark.

Atlanta Ga.

ADVOCATED LIMITED TENURE

Before his election, Rev. Jackson was a staunch advocate of limited tenure. The tension apparent at this year's convention arises principally because the delegates and strong men in the convention think Jackson has developed a machine to ignore the tenure provision of the constitution.

In order to present a cross-section of opinion on this issue, the Associated Negro Press asked for statements by leading Baptist ministers and some of their reactions were as follows:

Word

Dr. William Holmes Borders, pastor Wheat Street Baptist Church, Atlanta, Ga., "If anyone claims tenure is not Baptistic, my reply is "Whatever Baptists vote in majority, is Baptistic." On some matters a two-thirds majority is necessary. Tenure was not put in the Constitution against Dr. Jackson It was put in the Constitution before Dr. Jackson was elected. Why is it so good for one man to remain in, and so evil for another man to be ambitious? The present constitution aims at Christian Democracy. Tenure makes possible without dickering, a marching in, and out, of qualified men."

Rev. Marshall A. Shepard, minister Mt Olive Tabernacle Baptist church Philadelphia, and Councilman-at-Large in that city: "The first task facing our convention is to protect our Constitution which President J. H. Jackson ruled officially adopted in 1952 at Chicago We must maintain its integrity against those selfish few who would destroy it in order to perpetuate one man in high office."

Rev. Gardner Taylor, minister Concord Baptist Church of Christ, Brooklyn New York: "As the largest organization of Negroes in our land, the National Baptist Convention must relate itself on a continuing, day-to-day basis to our Civil Rights struggle, both in fulfillment of our Christian witness and for the sake of our country and our community.. The Convention must move forward toward a cooridenated, cooperative program of all its auxiliaries and beards so that our total strength is registered in everything we do."

Rev. S. A. Owens, pastor Metropolitan Baptist Church, Memphis, Tenn., and vice-president-at -large, National Baptist Convention, Inc.; "Perphaps the most vital issue that will face us in Louisville session of the Convention will be that of the validity of the Constitution-especially as it relates to the matter of tenure. If tenure is affirmed, there will be a determined effort to change the present executive. The constitutions of the Convention are woefully divided-perhaps as never before in the history of the Convention."

Dr. Sandy F. Ray, minister Cornerstone Baptist Church, Brooklyn New York: "We have a large number of very able men in our Convention. My opinion is that no one can predict, with and degree of accuracy, the outcome of the conflicts

which we shall face in Louisville."

Rev. E. C. Smith, pastor Metropolitan Baptist Church, Washington, D C.: "I am not a candidate for the presidency of the Convention. My interest in the whole matter has been to see to it that the rules and regulations governing Baptist assemblies be observed. The National Baptist Convention voted in its 1952 annual session that a president would be ineligible for re-election after four successive elections."

Rev. U. J. Robinson, President, Alabama Baptist State Convention: "Should I be the choice of the Convention, I would think the following important issues should have consideration.. That a full time Executive Secretary (Financial) be elected and general headquarters set up for the Convention whose business would be to plan and execute the financial program of the Convention in connection with the Board of Directors of the Convention... That the Constitution of the National Baptist Convention, Inc, be respected and carried out to the letter.

Jackson Foes Will Fight His Re-election In Court

Courier-Journal p. 7

Louisville Ky.

Chicagoan Seeks To Consolidate His Position; Police Quell Baptists' Disturbance at Armory

Fri 9-6-57

Dr. Joseph H. Jackson sought yesterday to consolidate his position as re-elected president of the National Baptist Convention, U.S.A., Inc.

But die-hard anti-Jackson forces served notice they intend to go to court to further contest his re-election.

Turmoil broke out twice yesterday as opponents of the Chicago pastor protested the manner in which he was re-elected for the fifth time as president of the huge Negro denomination.

Jackson supporters had stampeded the convention Wednesday afternoon with a banner-waving display of strength and re-elected the president by acclamation.

Platform Is Stormed

As the convention convened in the Jefferson County Armory yesterday morning, the anti-Jackson forces stormed the platform and demanded that the minutes of the previous day's meeting be read.

Police broke up the disturbance. But many of Jackson's opposition milled around the platform while a report on activities of the American Baptist Theological Seminary was read.

After the report, the contenders again demanded that the minutes be read. The presiding officer asked for a show of hands of those in favor. Only a few raised their hands.

Still the anti-Jackson forces refused to leave the platform. When somebody tried to eject one or two of them forcibly, a chair-slamming, shoving melee broke out in which several men were knocked to the floor.

Police moved in and arrested four delegates and charged them with disorderly conduct. They are Cleveland Jordan, 53, Greenwood, Miss., farmer; the Rev. Charles C. Wheeler, 43, Chicago; the Rev. William A. Baity, 58, Los Angeles, and the Rev. Roy W. Norsworthy, 42, Memphis.

Order was then restored and the convention went on with its business.

The election contest came up again during the afternoon session when new officers of the convention were elected.

Asks Journal Be Read

After the nominations committee presented its slate of officers and they were approved by the delegates, Dr. Jackson asked that the journal of Wednesday's activities be read.

When it was read, including the portion describing his re-election, he asked the delegates to approve the journal. This they did.

Then, to further consolidate his position, he asked for a standing vote of those "who are satisfied with the action of the convention thus far." A great majority of the delegates stood.

This was interpreted as a measure to forestall any legal action that might contend the election was not properly conducted.

A group of anti-Jackson forces announced after a meeting Wednesday night in West Chestnut Street Baptist Church that James M. Nabrit, Jr., Washington attorney, had been retained to make a court test of its legality.

Courier-Journal

The group said the court suit would probably be filed in Washington. p. 3

The court action would test the validity of a 1952 amendment to the convention's constitution that limited the president's tenure to four consecutive one-year terms.

Fri 9-6-57

Elected to Fifth Term

Dr. Jackson was elected to his fifth term Wednesday after personally ruling that the amendment was unconstitutional because it was adopted on the third day of the 1952 convention.

The convention's constitution says no amendment may be considered after the second day of a convention.

Among the anti-Jackson group are the Rev. T. M. Chambers, Los Angeles, who was considered an opposition candidate for the presidency; the Rev. Rowland Smith, of Arkansas; the Rev. Marshall Shepherd, Philadelphia, and the Rev. Sandy Ray, New York.

New officers of the convention elected yesterday include:

The Rev. E. D. Billoups, Baton Rouge, La., vice-president at large; the Rev. T. S. Harten, Brooklyn, N. Y., senior vice-president; the Rev. C. H. Hampton, Los Angeles, vice-president, and the Rev. J. A. F. Finlayson, Miami, vice-president.

Re-elected were the Rev. L. G. Carr, Philadelphia, treasurer; the Rev. D. E. King, Louisville, financial secretary, and the Rev. T. J. Jamison, Baton Rouge, secretary.

The Rev. William H. Ballew, pastor of Mount Lebanon Baptist Church and general chairman of the Louisville committee for the convention, was named convention publicity chairman.

Big church in Cal. quits Baptist unit

Afro-American Baltimore, Md.

Sat. 10-26-57

LOS ANGELES — Interested observers recently have been given cause to ask themselves, "Is the National Baptist Convention, USA, Inc., falling apart?"

The big squabble between leaders of the body at the Louisvile (Ky.) convention early in September still shows signs of a lack of harmony in the ranks.

It was disclosed here last week that Second Baptist Church has voted unanimously to "immediately sever its connections with the National Baptist Convention."

The action was taken at a "call meeting" following a full report to the church on the convention in Louisville by the Rev. J. Raymond Henderson, pastor.

* * *

FOLLOWING the unanimous action to break with the convention, the church voted to align itself with the integrated American Baptist Convention and do its missionary work through the Lot Carey Foreign Mission Society.

The Rev. Mr. Henderson, considered as the NBC's best and and one of its most active workers, charged that he was without voice or vote even as a delegate at this year's convention.

Afro-American

He further charged that he was the recipient of various insults from Dr. J. H. Jackson of Chicago, president of organization and pastor of Olivet Baptist Church.

Sat 10-26-57

In his report to the church, the Los Angeles minister said he felt that he could not in good conscience turn over Second Baptist's check for $4,000 to the convention.

* * *

AFTER RETURNING home from the convention, the minister returned the check to the church with the recommendation that the money be given to the NAACP Freedom Fund. This proposal was accepted.

The Rev. Mr. Henderson, who has been attending national conventions of the group for 20 years, said he believes the "National Baptist Convention is hopeless."

"I would never join in any move to split it," he added, "but I cannot spend the rest of my active ministry in an atmosphere of tension, mob spirit, dictatorship and extreme emotionalism."

THE aforementioned atmosphere may have had reference to the expressed feelings of clergymen who were outspoken in their opposition to Dr. Jackson's reign.

As soon as it was announced that the Chicago minister would seek re-election, the opposition claimed that Dr. Jackson was ineligible because the term for a president was limited to four years.

Supporters of Dr. Jackson charged, however, that the constitution, as amended in 1953 at the Memphis (Tenn.) convention did not limit the term of office.

As a result, when Baptist conventioners met in Louisville in September it was evident that a heated discussion was due to explode.

AND AMID a scene of wild disorder, in which fights broke out on the stage with ministers swinging chairs and resulting in several arrests, Dr. Jackson was re-elected president to serve a fifth term.

The election occurred during a 20 - minute demonstration for Dr. Jackson after he had made a stirring reply to the ruling of Austin T. Walden of Atlanta, attorney for the convention.

While demonstrators were marching and shouting, the Rev. T. S. Harten of Brooklyn, N.Y., a vice president of the convention, made a motion to suspend the rules and re-elect the Chicago minister by acclamation.

* * *

DURING THIS meeting, the Rev. Mr. Henderson was one of the leaders in the move to thwart Dr. Jackson's attempt to be elected for the fifth time.

When Dr. Jackson was first named to the post in 1953, the Rev. Mr. Henderson was one of the candidates for the presidency to succeed Dr. V. D. Jemison who retired.

At that time, the Californian was quoted as saying:

"If we don't break it (election by acclamation) up we'll be saddled with this guy (Dr. Jackson) for the rest of our lives. He's a good speaker — he speaks like the devil."

Reporting to the church recently, he said "I believe that educated young Baptist preachers should not make the mistake I made for years, by remaining in the convention.

"Get out, get out quietly, but get out, do it now . . ."

THE COVETED post in the Baptist organization pays $12,000, a year in salary and expenses plus patronage, prestige and speaking engagements.

In addition, a president usually directs a large local church which pays a sum as large as $11,700 a year in salary, plus an annul anniversary gift estimated at $6,000 to $8,000.

And also, an automobile company puts a high priced car at his disposal, including a licensed chauffeur, on a 24-hour basis during a convention.

Baptist Sunday School Board Lays Plans for Future Work

Courier Sat. 8-10-57 Pittsburgh Pa. p. 12

NASHVILLE, Tenn.—Members of the General Sunday School Publishing Board of the National Baptist Convention, U. S. A., Inc., met in Nashville to review work of the board and lay plans for the future.

Rev. M. H. Ribbins of Chattanooga, chairman of the board, presided.

The board's attention was directed largely to administrative reports of its secretary, Dr. A. M. Townsend, who has led the board for 37 years.

The board heard discussion of its legal status by Atty. A. T. Walden, National Baptist Convention attorney. It also heard reports of the financial status from J. B. Blayton, convention auditor.

■

THE EXPANSION program of the board and a look into its future needs were explained by the Rev. Charles L. Dinkins, the board's director of education and assistant to the secretary.

Plans for reorganized children's curriculum were reported by Mildred L. McTyre, editor of children's literature.

The board heard reports of the work of the board of directors and recommendations presented by the directors to enhance the board's program.

Among the official actions taken by the board were:

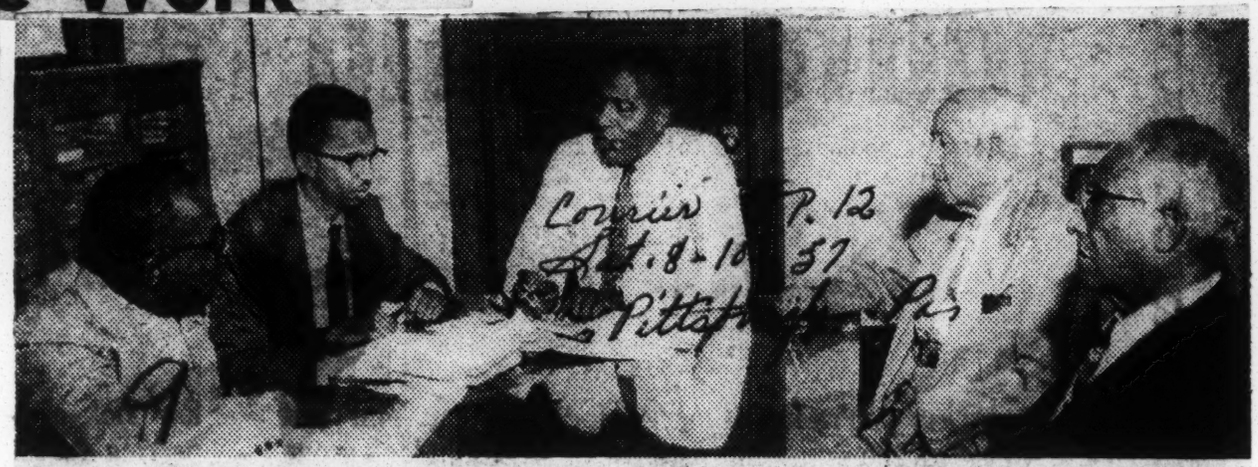
1. The board voted to approve the action of the board of directors in acquiring property adjacent to the Morris Memorial Building in Nashville, Tenn., to provide access to the Morris Memorial Building, now located in the 20-million-dollar Capital Hill development area in downtown Nashville.

2. The board voted to approve plans to acquire property on which the board shall, in the future, erect a building to house its printing plant.

3. The board voted to approve plans for the expansion program in the editorial and Christian education departments of the board.

4. The board voted to sponsor a Sunday school rally during the National Baptist Convention as an effort on the part of board members working through the board to provide tracts for free and low-cost distribution throughout the denomination.

5. The board voted confidence in the leadership of Dr. A. M. Townsend who, for 30 years, has supplied executive leadership for the board as its secretary.



Courier p. 12 Sat. 8-10-57 Pittsburgh Pa.

Conferees—Sunday School Publishing Board officials confer with National Baptist Convention auditor during meeting of General Sunday School Publishing Board held at the Morris Memorial Building, home of the Sunday School Publishing Board, Nashville, Tenn. Left to right: The Rev. M. H. Ribbins, chairman; the Rev. C. L. Dinkins, director of education and assistant to the secretary; J. B. Blayton, convention auditor; Dr. A. M. Townsend, secretary, and Dr. L. A. Bowman, treasurer.

National Baptist Convention Meets In Louisville Sept. 3

Daily World Fri. 8-9-57 Atlanta Ga.

It Is Rumored Body May Split Over Naming Of Next Leader

.. BY TASCHEREAU ARNOLD ..

One of the largest crowds ever to attend a national religious meeting seems certain to attend the meeting of the National Baptist Convention in Louisville, Ky next month.

The thing that is drawing so much attention is the election of the president of the body, a post Dr. J. H. Jackson of Chicago, has held for four years.

According to the constitution of the convention his time is out because of limitation denying him the right to run again this year

Some say he will try to remain in office. One thing seems certain some of the leading people of the convention will run head on over this issue. One thing is definitely certain a big fight is shaping up as of this hour for the race's largest Negro religious body.

THERE MAY BE A SPLIT

There may be a split. It's hard to tell at this point as to what will finally take place in Louisville. But one can put his head up and listen for a sound of the distant drums marching ever closer to a big show down in Louisville, Ky.

According to announcements made by Dr. Leander Asbury Pinkston, president of the General Missionary Baptist Convention of Georgia and the First Vice President of the National Baptist Convention, U. S. A. Inc., and Dr. William Holmes Borders, president of the Georgia Missionary and Educational Convention, the "Georgia Baptist Special Train" will leave the Union Station, Atlanta Monday September 2, at 7:50 P. M. over the Louisville and Nashville Railroad and arrive in Louisville, Ky., for the annual session of the National Baptist Convention, U. S. A. Inc. Tuesday morning, September 3, at 7:20 A. M.

There will be Pullman Service Air Conditioned Coaches and lounge cars for the Baptist Pastors, Moderators Ministers and Laymen who will be delegates to the convention.

VISITORS, FRIENDS INVITED

The convention closes September 8, and the Georgia Baptist Special Train will return to Atlanta and Georgia on Sunday September 8 at 6:30 P. M. and will arrive in Atlanta, Monday, September 9, at 7:55 A. M.

The Rates are as follows: Round-trip Coach, $26.73; Clergy, $20.79 and First Class $37.46. The round-trip pullman fares are: Lower, $12.76 Upper 9.68; Compartment, $15.24 an dthe Drawing room $21.29 The Compartment and drawing room fares apply to two persons.

For further information call Clark Dunn, D. P. A. L & N Railroad, 101 Marietta Street Building, Phones Jackson 3-2777.

The City Passenger Agent George M. Dugan may be reached at 67 Luckie Street, N. W. Phone Murray 8-1140. Also call Drs. L. A. Pinkston and W. H Borders who may be reached at their respective offices or at their respective residents.

For Home Assignments, write to Reverend W. H. Ballew, 2222 West Chestnut Street, Louisville, Kentucky pastor Lebanon Baptist Church, Louisville, Ky.

The pre-conventional musical will be held at Jefferson County Armory Sixth and Walnut Street, Sept 3rd 7.40 P. M. The General sessions of the convention will be held in Jefferson County Armory, Sixth and Walnut Streets.

The Board of directors of the National Baptist Convention, USA, Inc. will meet at the Zion Baptist church, 22nd and Walnut Streets, Rev. D. E. King, pastor

The Woman's Convention will meet on the Campus of Southern Baptist Theological Seminary in Fellowship Hall, Lexington Road.

MEETING PLACE FOR YOUTH

The Youth Department will meet at West Chestnut St. Baptist church, 1729 West Chestnut St., Rev. G. K. Offutt, pastor.

The Moderators Council will meet at Emanuel Baptist church, 648 South 10th St. Rev. M. M. D. Purdue, pastor.

The Laymen's Movement will meet at Joshua Tabernacle Baptist church, 426 South 15th St. Rev. A. Carroll, pastor.

The General Headquarters will meet at Mt. Lebanon Bapt. church 2224 West Chestnut, Rev. W. H. Ballew, pastor

The registration quarters will be at Jefferson County Armory Sixth and Walnut Street.

The assignment quarters will be at Mt. Lemonon Baptist church Rev. R. J. Miller, chairman; Rev. J. V. Bottoms, co-chairman.

For general information write Rev. Wm. H. Ballew, general chairman, 2224 W. Chestnut St. Louisville, Ky.

ADVANCE INFORMATION

For details, or advance information on lodging, housing, entertainment, hotels, Apartments, Motels, Private Homes write Rev Ind., and Rev. A. M. Townsend, secretary 330 Cedar Street, Nashville, Tenn.

R. J. Miller chairman housing 3216 Dumesnill Street, Louisville, Ky.

Boarding and lodging in private homes, sleeping $2 per night, usually breakfast, $1 and dinner $.150 Persons stopping in Hotels, Motels will be governed by rates respectively.

The transportation commission is composed of Rev. D. G. Lewis, chairman, 1610 Monroe St., Gary.

Indications point toward an un-body. A big role in saying who will lead the National Baptist Convention, world's largest organized religious organized large number of Georgians making the trip. They plan to play

Baptist Sunday School Board Lays Plans for Future Work

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Among the official actions taken by the board were:

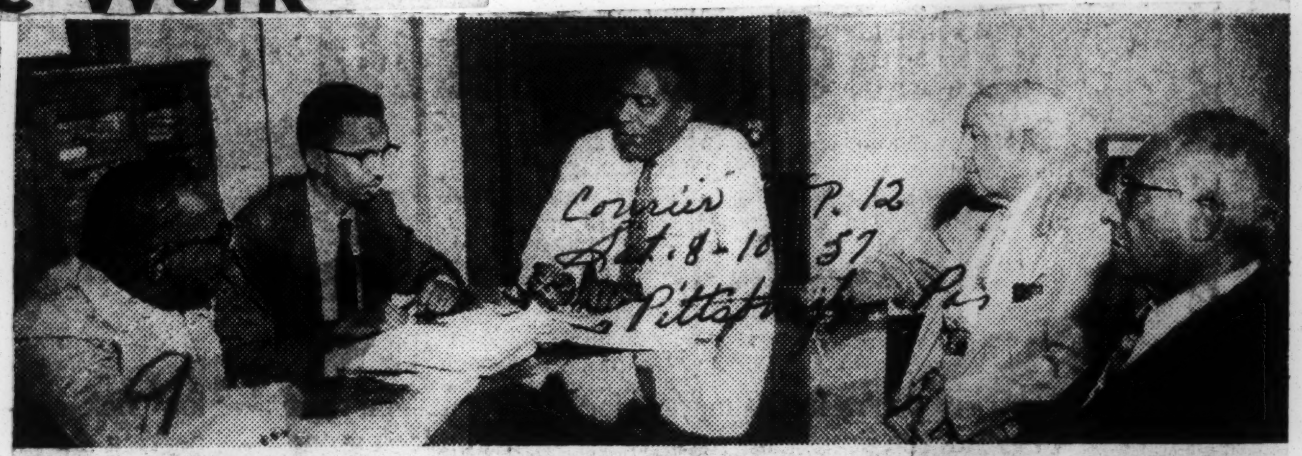
1. The board voted to approve the action of the board of directors in acquiring property adjacent to the Morris Memorial Building in Nashville, Tenn., to provide access to the Morris Memorial Building, now located in the 20-million-dollar Capital Hill development area in downtown Nashville.

2. The board voted to approve plans to acquire property on which the board shall, in the future, erect a building to house its printing plant.

3. The board voted to approve plans for the expansion program in the editorial and Christian education departments of the board.

4. The board voted to sponsor a Sunday school rally during the National Baptist Convention as an effort on the part of board members working through the board to provide tracts for free and low-cost distribution throughout the denomination.

5. The board voted confidence in the leadership of Dr. A. M. Townsend who, for 30 years, has supplied executive leadership for the board as its secretary.



Conferees—Sunday School Publishing Board officials confer with National Baptist Convention auditor during meeting of General Sunday School Publishing Board held at the Morris Memorial Building, home of the Sunday School Publishing Board, Nashville, Tenn. Left to right: The Rev. M. H. Ribbins, chairman; the Rev. C. L. Dinkins, director of education and assistant to the secretary; J. B. Blayton, convention auditor; Dr. A. M. Townsend, secretary, and Dr. L. A. Bowman, treasurer.

National Baptist Convention Meets In Louisville Sept. 3

Daily World Fri. 8-9-57 Atlanta, Ga. p. 1

It Is Rumored Body May Split Over Naming Of Next Leader

BY TASCHEREAU ARNOLD

One of the largest crowds ever to attend a national religious meeting seems certain to attend the meeting of the National Baptist Convention in Louisville, Ky. next month.

The thing that is drawing so much attention is the election of the president of the body, a post Dr. J. H. Jackson of Chicago, has held for four years.

According to the constitution of the convention his time is out because of limitation denying him the right to run again this year. Some say he will try to remain in office. One thing seems certain some of the leading people of the convention will run head on over this issue. One thing is definitely certain a big fight is shaping up as of this hour for the race's largest Negro religious body.

THERE MAY BE A SPLIT

There may be a split. It's hard to tell at this point as to what will finally take place in Louisville. But one can put his head up and listen for a sound of the distant drums marching ever closer to a big show down in Louisville, Ky.

According to announcements made by Dr. Leander Ashury Pinkston, president of the General Missionary Baptist Convention of Georgia and the First Vice President of the National Baptist Convention, U. S. A. Inc., and Dr. William Holmes Borders, president of the Georgia Missionary and Educational Convention, the "Georgia Baptist Special Train" will leave the Union Station, Atlanta Monday September 2, at 7:50 P. M. over the Louisville and Nashville Railroad and arrive in Louisville, Ky., for the annual session of the National Baptist Convention, U. S. A. Inc. Tuesday morning, September 3, at 7:20 A. M.

There will be Pullman Service Air Conditioned Coaches and lounge cars for the Baptist Pastors, Moderators Ministers and Laymen who will be delegates to the convention.

VISITORS, FRIENDS INVITED

The convention closes September 8, and the Georgia Baptist Special Train will return to Atlanta and Georgia on Sunday September 8 at 6:30 P. M. and will arrive in Atlanta, Monday, September 9, at 7:56 A. M.

The Rates are as follows: Round-trip Coach, $26.73; Clergy, $26.79 and First Class $37.46. The round-trip pullman fares are: Lower, $12.76 Upper 9.68; Compartment, $15.24 an dthe Drawing room $21.29 The Compartment and drawing room fares apply to two persons.

For further information call Clark Dunn, D. P. A. L & N Railroad, 101 Marietta Street Building, Phones Jackson 3-2777. p. 2

The City Passenger Agent George M. Dugan may be reached at 67 Luckie Street, N. W. Phone Murray 8-1140. Also call Drs. L. A. Pinkston and W. H Borders who may be reached at their respective offices or at their respective residents.

For Home Assignments, write to Reverend W. H. Ballew, 2222 West Chestnut Street, Louisville, Kentucky pastor Lebanon Baptist Church, Louisville, Ky.

The pre-convention musical will be held at Jefferson County Armory Sixth and Walnut Street, Sept 3rd 7.40 P. M. The General sessions of the convention will be held in Jefferson County Armory, Sixth and Walnut Streets.

The Board of directors of the National Baptist Convention, USA, Inc. will meet at the Zion Baptist church, 22nd and Walnut Streets, Rev. D. E. King, pastor

The Woman's Convention will meet on the Campus of Southern Baptist Theological Seminary in Fellowship Hall, Lexington Road.

MEETING PLACE FOR YOUTH

The Youth Department will meet at West Chestnut St. Baptist church, 1729 West Chestnut St., Rev. G. K. Offutt, pastor.

The Moderators Council will meet at Emanuel Baptist church, 648 South 10th St. Rev. M. M. D. Purdue, pastor.

The Laymen's Movement will meet at Joshua Tabernacle Baptist church, 426 South 15th St. Rev. A. Carroll, pastor.

The General Headquarters will meet at Mt. Lebanon Bapt. church 2224 West Chestnut, Rev. W. H. Ballew, pastor

The registration quarters will be at Jefferson County Armory Sixth and Walnut Street.

The assignment quarters will be at Mt. Lemonon Baptist church Rev. R. J. Miller, chairman; Rev. J. V. Bottoms, co-chairman.

For general information write Rev. Wm. H. Ballew, general chairman, 2224 W. Chestnut St. Louisville, Ky.

ADVANCE INFORMATION

For details, or advance information on lodging, housing, entertainment, hotels, Apartments, Motels, Private Homes write Rev R. J. Miller chairman housing 3216 Dumesnill Street, Louisville, Ky. Boarding and lodging in private homes, sleeping $2 per night; usual breakfast, $1 and dinner $.150 Persons stopping in Hotels, Motels will be governed by rates respectively.

The transportation commission is composed of Rev. D. G. Lewis, chairman, 1610 Monroe St., Gary, Ind., and Rev. A. M. Townsend, secretary 330 Cedar Street, Nashville, Tenn.

Indications point toward an un-usually large number of Georgians making the trip. They plan to play a big role in saying who will lead the National Baptist Convention world's largest organized religious body.

Two Baptist Groups Endorse Jackson!

Courier Sat. 8-10-57 Pittsburgh, Pa.

JACKSON, Miss. (ANP)—Dr. Joseph H. Jackson, president of the National Baptist Convention, Inc., and pastor of Chicago's Olivet Baptist Church was endorsed for re-election as head of the denomination here at the 79th annual session of the General Baptist State Convention.

P. 12

The Rev. H. H. Humes, president of this state's convention, was elected again as head of the state Baptist body.

At the same time the Baptist Missionary and education convention in session at Baton Rouge, La., also endorsed Dr. Jackson for president of the National Baptist Convention. The Rev. E. Doyle Billups was supported for vice president-at-large.

Delegates to the Jackson, Miss., confab were loud in their praises for the "great work" accomplished by Dr. Jackson. They expressed confidence in his continued leadership.

The Baptist group at Baton Rouge expressed appreciation for the leadership in the past of Dr. Jackson and confidence in the future.

Convention Head's Ouster Sought by Negro Pastors

Washington, Nov. 18 (AP)—Ten Negro ministers today filed suit charging that the Rev. Joseph H. Jackson of Chicago "usurped, intruded into, or unlawfully holds" office as president of the National Baptist Convention of America.

They asked Federal District Court to order him "ousted and excluded" from that office immediately. Courier

Attorneys for the ministers said the National Baptist Convention is made up of 25,000 Negro churches in the United States and its territories. They said the churches have 4,500,000 members.

The suit charges that Mr. Jackson, pastor of Chicago's Olivet Baptist Church, is serving a fifth term as head of the group in violation of a four-consecutive-term limit under the organization's constitution.

Suit Authorized by U.S.

The lawyers said in a statement the ministers' suit has been authorized by United States Attorney Oliver Gasch. They said the petitioners followed a seldom-used procedure under which the Government may permit such a court action to be brought in its name.

The statement said that since the National Baptists Convention is chartered in the District of Columbia, its affairs come under federal jurisdiction.

Mr. Jackson was elected to a fifth term at the group's annual meeting in Louisville last September.

Election Was Stormy

(His election came after several stormy sessions of the convention in the Jefferson County Armory. During one chair-throwing melee, four men, three of them ministers, were arrested and fined on disorderly conduct charges.

(Mr. Jackson's election by acclamation came after a 15-minute, political-convention type of demonstration with bands playing, banners waving, and delegates marching around the Armory.

(The demonstration was touched off when Mr. Jackson personally ruled that a constitutional amendment that limited the president to four one-year terms—and would have eliminated him from the race—was itself unconstitutional. He contended that the tenure amendment was adopted on the third day of an earlier convention and the organization's procedure prohibited considering amendments after the second day.)

Improper Badges Charged

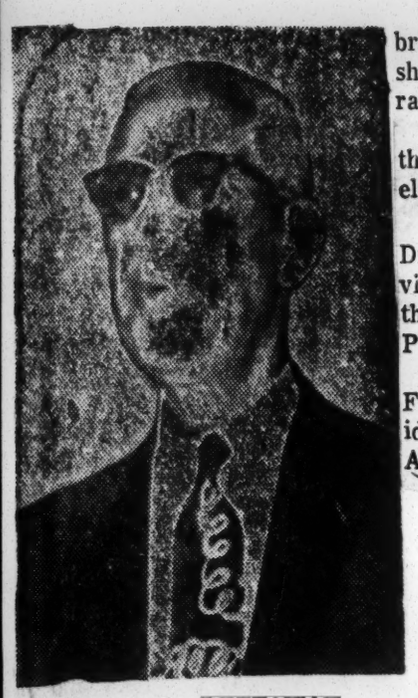
The protesting ministers said today Mr. Jackson "did arbitrarily adjourn the meeting of the convention's board of directors without adopting rules for the convention after an opinion was presented by the convention's attorney declaring him ineligible for re-election as president. . . ."

They also charged the president with improperly issuing badges to persons not qualified as delegates and with allowing unqualified persons to vote "in an atmosphere of bedlam and violence . . ."

Further, the ministers said Mr. Jackson ruled "without power or authority" that the no-fifth-term provision of the organization's constitution did not bar him from re-election.

The ministers seeking to oust the president are:

The reverend Messrs. William Holmes Borders, Atlanta; T. M. Chambers, Los Angeles; J. F. Green, Detroit; E. E. Hollins, Bastrop, La.; L. K. Jackson, Gary, Ind.; J. Carl Mitchell, Huntington, W. Va.; S. A. Owen, Memphis; Marshall L. Shepard, Philadelphia; E. C. Smith, Washington; and Roland Smith, Little Rock, Ark.



DR. C. D. PETTAWAY

American Baptists OK Pettaway

Defender
Chicago, Ill.
Sat. 9-14-57

LOS ANGELES — Dr. C. D. Pettaway of Little Rock, Ark., who has served and been active in the National Baptist Convention of America, for over 15 years, was elected president of the denomination last week.

Approximately 10,000 delegates attended the sessions which were held in the auditorium.

Dr. Pettaway who for years served as first vice president under the leadership of the late Dr. G. R. Prince of Galveston, Texas, had served as president of the convention since Dr. Prince's Christian church must play in bringing about first class citizenship for all persons regardless of race, creed or color.

He also outlined his program for the convention in case he was elected.

At the conclusion of his talk, Dr. H. D. W. Stewart of Greenville, S. C., made a motion that the rules be suspended and Dr. Pettaway be elected.

Dr. J. C. Sams of Jacksonville, Fla., was elected first vice president, and Dr. B. O. Byrd of Los Angeles was selected as second vice president.

Reelect Dr. Jackson Head; Faces Legal Fight; Arrest Four at Baptist Convention

Bystander
Des Moines, Iowa
Thurs. 9-12-57

Louisville, Ky.—Dr. J. H. Jackson, reelected to the president of the National Baptist Convention, USA, Inc., here last week, faces a legal fight with anti-Jackson forces to hold his seat.

Retained by the anti-Jackson forces was James M. Nabrit, Jr., of Washington, D. C., a noted civil rights attorney, whose immediate job according to his retainers, will be to file for an injunction in Federal court, enjoining President Jackson from holding office until the legality of his election is determined.

Expects Legal Battle

The brewing legal battle which is expected to take place in a Washington, D. C. court, will revolve around the validity of a Constitutional amendment adopted in 1952, limiting Ground Cherries, which are plentiful over the Capital Grounds. Someone on the radio asked this week where to find ground cheeries.

Dr. Jackson, now serving his fifth term, personally ruled that the amendment was unconstitiutional because it was adopted on the third day of the convention.

The convention Constitution states that no amendment may be considered after the second day of a convention.

These were the latest developments in a noisy, fighting convention which set off demonstrations described as the "wildest in Baptist history."

Louisville police were called in to quell the disturbance of these religious leaders as they took the "sinner's way out" in solving their difficulties by fist-fighting and clubbing each other with chairs.

Arrest Four

Four of the chosen delegates were arrested. They included the Rev. Charles C. Wheeler, 43, Chicago; the Rev. William A. Baity, 58, Los Angeles; the Rev. Roy W. Norsworthy, 42, Memphis and Cleveland Jordan, 53, Miss., a farmer.

Others among the shouting spiritual leaders were rushed outside the Jefferson County Armory where Christ-like policemen offer them the choice between the alternatives of Christian conduct of a paddy-wagon ride to the 'pokey.'

Lautier Tells How Jackson Was Reelected

(Call Fri. 9-13-57

Kansas City Mo. P. 5

By LOUIS LAUTIER

LOUISVILLE, Ky. — (NNPA) — Amid a scene of wild disorder, the Rev. Joseph H. Jackson of Chicago was supposedly reelected Wednesday to a fifth term as president of the National Baptist convention.

The election occurred during a 20-minute demonstration for Dr Jackson after he had made a stirring reply to the ruling of Austin T. Walden of Atlanta, attorney for the convention.

While the demonstrators were marching and shouting, the Rev. T. S. Harten of Brooklyn, a vice-president of the convention, made a motion to suspend the rules and reelect Dr. Jackson by acclamation. The motion was seconed by the Rev. C. C. Coleman of Mississippi. It was reported carried.

So noisy was the demonstration that no one seated at the press table could tell exactly what happened.

After the session broke up, there was talk among opponents of Dr. Jackson of an injunction suit. There also was talk of a split.

The Rev. Marshall L. Shepard of Philadelphia told the NNPA that "This is not the final word." He also indicated that a lawsuit will be brought.

The afternoon session of the convention moved along fairly orderly, hearing reports of committees and officers, until Dr. Jackson entered and took over the gavel. The Rev. E. D. Billoups of Baton Rouge, La., a vice-president, had been presiding.

Immediately after Mr. Walden finished reading his report as attorney for the convention, Dr. Jackson took the gavel and announced he was ready for any further business that might claim the attention of the convention.

The Rev. Charles H. Williams, pastor of St. Mark Baptist church, Detroit, rose on a constitutional point and asked for clarification of the tenure provision which has vexed the convention for a number of years.

He called the tenure provision "a curfew law." It provides that a president shall not be eligible for reelection after he has served four consecutive terms of one year each until at least a year has elapsed.

Dr. Jackson told the delegates that it was his job to give the convention a ruling on the question. "I want the delegates of this convenion to hear the facts," he said.

The constitution provides that no amendment to it may be considered after the second day of the session. The tenure provision was offered on the second day of the 1952 session but its consideration was postponed until the third day when it was adopted.

Dr. Jackson as a vice-president was presiding when the tenure provision was adopted.

"I want to make a confession to this convention," he said. "I thought as vice-president that when I was presiding over the meeting on Friday it was regularly done in 1952," he stated.

He said he relied on the attorney for the convention to guide him after he discovered the facts in 1956.

Dr. Jackson had the Rev. T. J. Jemison, secretary of the convention,, read a copy of a letter he wrote to Mr. Walden July 3, 1956, asking the lawyer to advise him (1) whether an amendment adopted contrary to the constiution was valid, and (2) if it is not valid, whether its use by the convention on the assumption that it was valid established its validity.

He then had Dr. Jemison to read a photostate copy of Mr. Walden's reply answering both questions in the negative.

Dr. Jackson said he also had an opinion from one of the largest law firms in Chicago holding that the tenure provision had not been properly adopted. This opinion was based on the law firm's understanding of the ordinary meaning of words.

The convention president also read from Roberts' Rules of Order that any vote made contrary to a constitution is null and void.

"I want you to hear me because for five years my name has been spread across the pages of newspapers and magazines," he said.

He said he had been accused of having no regard for law and of various other things, including being an "Eastland," the reference being to Senator James O. Eastland, Dixiecrat, of Mississippi.

Accusations also have been made against him, he said, because he was born in Mississippi. He added that "I did not have any choice in that matter."

When he heard the legal opinion given by Mr. Walden at a meeting of the board of directors Tuesday, he said, "I was confused because that report was so different.

"I went home last night and tried to find the difference between the two," he said, adding:

"I went to bed and asked God to show me the difference between what was said yesterday and what was written in 1952."

Calling Mr. Walden an honorable man, he said:

"There is no conflict between the report given to me in July 1956, and the one made to the board yesterday. The difference is this: When the attorney wrote me he was giving an objective report, he was giving a literal report of this document.

"Yesterday he emphasized intent: before it was objectively."

Dr. Jackson said the board had made an objective interpretation of the constitution at its meeting in Dallas and again Tuesday. "I ask that the convention stick to what it has done in the board—not the intent side but the objective side," Dr. Jackson said.

"This is a million dollar corporation and if you do not stick to your law at every turn of the road, you are going to get to some place where you will need it and you had better stand by it now.

"I have been told that if I gave the convention this ruling, I would be thrown in jail. I kept my watch all last night. I have not slept one wink since night before last.

"I believe that God has a purpose. If a man sticks to that purpose God will take care of him."

Dr. Jackson answered the charge that he receives a salary of $12,000 a year by saying he has received $486 for four years and has not received one cent from the treasury in two years.

"This is my answer," Dr. Jackson declared. "I answer according to the law of the convention Roberts' Rules of Order, an objective interpretation of the constitution, and by other authorities.

"There is no valid tenure in the constitution of the National Baptist convention."

The convention broke into a wild roar of approval. Delegates were standing and shouting. The organ struck up a march. Demonstrators came down the aisles carrying banners declaring various states for Jackson. Others had photos of Dr. Jackson on long sticks. Women were also in the procession.

Without order ever being restored, the motion to suspend the rules and relect Dr. Jackson by acclamation was made

Detroit Is Chosen For 78th Annual Session In 1958

Elect Drs. Pettaway, J. C. Sams And B. O. Byrd, President And Vice Presidents; Dr. G. G. Daniels Remains As Secretary; Dr. H. A. Boyd, Other Notables Retain Posts With Convention Boards

Brotherly love prevailed throughout the six memorable days and nights of the 7th annual session of the National Baptist Convention of America so the messengers to the great meeting held in Los Angeles, California, September 3-8 reported upon their arrivel here on Monday morning of this week. Globe P.I Nashville, Tenn

This was supposed to be an ususually spirited national convention, all agreed, because it was expected that the election of officers would make it so.

But it actually turned out to be a great love feast, with leading candidates for the high office in the parent body as well as in the three auxiliary getting the spirit early in the session to avoid any actions that would mar the meeting.

The principal contribution to harmony, it is agreed, was the masterful annual address of Dr. Pettaway, of Little Rock, Arkansas, who is a great preacher and successful business man. Jun. 9-20-57

Following Dr. Pettaway's great address and announcement of the time for the annual election had arrived, on of the leading candidates for the presidency, the Rev. J. C. Sams arose, made a short talk and withdrew as a candidate for president. Then followed an eloquent speech from the Rev. J. P. Reeder of Columbia South Carolina. He ended his eloquent address with a motion to suspend the rules and elect the Rev. Pettaway as president; Rev. Sams as first vice president and Rev. B. O. Byrd of Los Angeles as second vice president.

The effect of the proposal was electrical. It touched off a "praise God From Whom All Blessings Flow" spirit of rejoicing. There was shouting such as the fathers of long ago had surcharged the NBC of America with. A younger generation of ministers and messengers from the ranks of the laity, both men and women were participants in the rejoicing. The three stalwart Baptist leaders were elected without opposition.

By time the joyful noise of the singing and shouting had ended the remaining notables holding high offices were also elected without opposition.

A note of sadness with many of the veterans was noted. It was because the veteran secretary of the convention, Rev. G. Going Daniels of South Carolina was not present. He was confined to a hospital in Columbia, South Carolina, the victim of a parylitic stroke that came just a few weeks before the convention. But Dr. Daniels was also elected secretary again. The convention elected Dr. Daniels' son who is a pastor to one of the assistant secretaryships .

Also re-elected without opposition was the efficient treasurer, Rev. A. A. Lucas of Houston, Tex. This was true also of the brilliant and colorful Dr. M. C. Allen, auditor of the Convention who is editor of the Union-Review, official organ of the convention.

Baptists do their principal work in the various boards that operate under the auspices of the convention. These boards and their various set-ups were approved by the convention without opposition.

The principal board, from the standpoint of funds raised, is the National Baptist Publishing Board here in Nashville. Dr. Henry Allen Boyd is the secretary-treasurer. Its chairman is the Rev. S. H. Simpson. It was gratifying not only to the Nashville contingent but also to members of the denomination at-large that this year, Dr. Boyd who has been in ill health was up, about and active as he has not been in several years. He was "rejoicing as a young man to run a race," and seemed to thrive in the fine climate of California most notably.

Another veteran board official is the Rev. I. M. Hendon of Chicago. He is the secretary of the Home Mission Board. Rev. E. S. Branch of Houston, Texas is secretary of the Foreign Mission Board.

Dr. John W. Williams of Kansas City, Mo., is secretary of the Benevolent Board.

It was stated that under president Pettaway, greater stress than ever is to be put upon missions, Foreign and Home, and on Christian Education.

Additional details of the Los Angeles meeting are promised the press in future weeks. They will include articles about the two Women's Auxiliaries and the Brotherhood Union. Their staff of officers are headed respectively by Mrs. M. A. B. Fuller, Austin Texas, Senior Women; Mrs. Hattie Williams, Louisiana, Junior Women and Bro. Ira L. Clark, Brotherhood Union.

Miss Sadie B. Wilson the executive secretary of the National Baptist Publishing Board was the same busy official she has been for several years, and was honored with appointments to important committees.

The Nashville contingent of messengers and convention officials held important posts in the convention's activities.

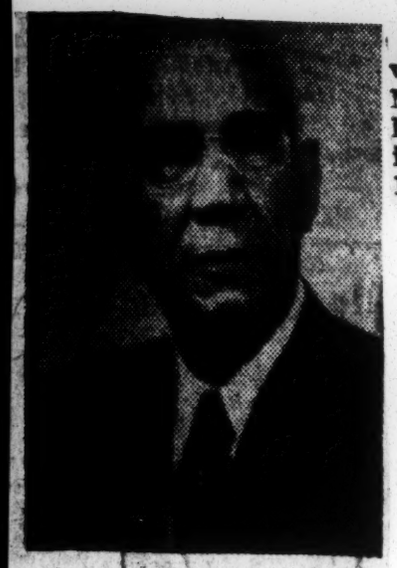
The Rev. G. A. Long, former pastor of First Baptist, on Beale Ave. in Memphis had an assignment this year that kept him busy looking after a "first things first" He was depended upon to present to the convention the invitation to come to Detroit for the 1958 meeting. That is what happened. Detroit was the overwhelming choice of the messengers.

In the not distant future, churches will hear where the Sunday School Congress will be held. Most of the convention leaders will be present for that great meeting also.

Rev. Pettaway stood aside and assigned one of the younger ministers to preach the Sunday morning sermon.

There are few preachers in the country who are equal to the Rev. Wm. Downs of Cleveland, Ohio. His sermon was a great spiritual treat, all who heard him admit.

The California newspapers were generous in their coverage of the 77th annual convention of the National Baptist Convention of America.



DR. C. D. PETTAWAY

Baptists Of America Confab Set

Defender Sat. 8-31-57

LOS ANGELES — The 77th annual session of the National Baptist Convention of America will convene in Los Angeles, September 4-8.

According to Dr. C. D. Pettaway of Little Rock, Ark., the national president, thousands of delegates from all over America and the foreign fields will be on hand at the opening of the convention.

Dr. B. O. Byrd of the New Hope Baptist church is host pastor. The downtown Embassy auditorium will be the site of principal sessions of the convention.

Dr. Pettaway, who became president on the death of Dr. Green L. Prince of Galveston, Texas, will be the first new president to sound the gavel for the opening session in 23 years.

Dr. Pettaway is considered among the first citizens of Arkansas and Little Rock. He served as vice president of the Baptist group for 15 years under the late Dr. Prince.

The Baptist state M & E convention of Illinois, with Dr. L. W. Mingo as president, voted recently to support the present administration under the leadership of Dr Pettaway.

IRA M. HENDON

Baptists' Confab In L. A. Aug. 4-8

Defender Sat. 8-10-57 P.5

Chicago, Ill.

The 77th annual session of the National Baptist Convention of America will convene in Los Angeles, Sept. 4-8, at the New Hope Baptist church, Rev. B. O. Byrd, host pastor.

Dr. C. D. Pettaway of Little Rock, Ark., national president, together with his staff of officers will be on hand to greet the thousands of delegates who will be in attendance from all sections of America and the foreign fields.

Dr. Pettaway who became president of the convention upon the death of Dr. G. L. Prince, served as first vice president for 15 years.

The official Illinois and Midwest delegation under the direction of Rev. Ira M. Hendon, who has served as transportation manager for 34 years and has made elaborate plans and accommodations for those who will go in his party, leaving Chicago Sunday, Sept. 1.

Oratory Stirs Baptists; Pettaway Elected Chief

An address, delivered with unusual eloquence and sincerity, has been credited with swinging an election which placed Dr. C. D. Pettaway of Little Rock, Ark., at the helm of the National Baptist Convention of America in Los Angeles.

Although Dr. Pettaway had assumed the presidency of the convention last December on the death of Dr. G. L. Prince, his elecion in Los Angeles marked the first time in 23 years that a new leader had been voted into office.

HOST STATE

With Dr. Prince having been president for 23 years observers pointed out that a vigorous race had shaped up prior to the convention. Dr. J. C. Sams, president of the powerful Progressive State Convention of Florida was a front runner.

Defender P. 5

Dr. Bernard O. Byrd, campaigning in the host state and with the backing of the Baptist State Convention of California figured as a candidate to be reckoned with.

The convention leaders who had governed under the Prince administration seemed solidly behind Dr. Pettaway.

Thousands of delegates from all sections of the country were primed for a lively election contest until Dr. Pettaway rose to give the annual address of the president His eloquence and sincerity so moved the throng, it became evident that church history was in the making.

Sat. 9-28-57

WITHDRAWS FROM RACE

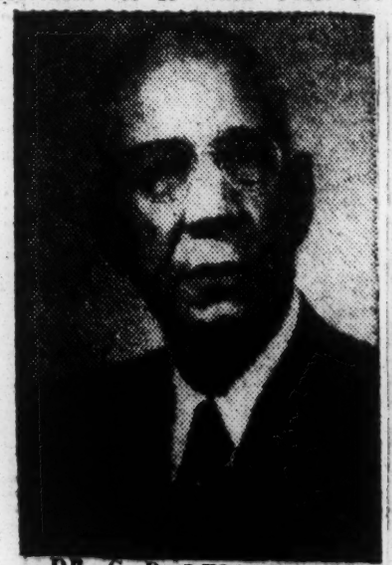
In a dramatic move, Dr. Sams, who as vice - president was presiding over the session, followed Dr. Pettaway to the lecturn and told the delegates that, without any doubt, this was Dr. Pettaway's day. Dr. Sams then officially declared himself out of the race for the presidency.

Dr. H. D. Stewart of South Carolina offered a motion that rules be suspended and that Dr. Pettaway be elected president. In another drama - filled moment, presidential aspirant Byrd rose to second the motion.

The delegates roared their approval.

On the same motion, Dr. Sams was slected first vice president and Dr. Byrd second vice president.

Other officers elected included Dr. M. A. B. Fuller, Texas, president of the Senior Women; Mrs. H. L. E. Williams of Louisiana, president of the Junior Women; Ira Clark, Texas, president of the Brotherhood; Rev. Edward Hill, Texas, president of the Youth convention.



DR. C. D. PETTAWAY

DR. J. C. SAMS

Rev. G. Goins Daniels of South Carolina, recording secretary; Rev. W. M. Grimble, Louisiana, corresponding secretary; A A. Lucas, Texas, treasurer; M. C. Allen, Virginia, auditor; W. M. Downs, Ohio, official reporter; L. B. Tolson, Texas, statistician; K. Alfred Sloan, Louisiana, historian.

Board members elected were: Education — Dr. P. S. Wilkinson, Texas, chairman, Rev. E. J. Minifee, Alabama corresponding secretary. Home Missions — Dr. J H. L. Smith, Illinois, chairman, Dr. Ira M. Hendon, Illinois, corresponding secretary. BYPU—Dr. L. W. Mingo, Illinois, chairman, Rev W. A. Joshua, Texas, corresponding secretary. Foreign Mission — Rev. F. D. Johnson, Illinois, chairman, Rev. E. S. Branch, Texas corresponding secretary.

Benevolent Board — Rev. E. A. Parham, Ohio, chairman; Dr. J W. Williams, Missouri, corresponding secretary. Publishing Board — Rev. S. H. Simpson chairman, Dr. Henry Allen Boyd, secretary.

Returned To Office By Voice Vote

Call P.1
Fri. 9-13-57
Kansas City, Mo.

President Rules Tenure Out; Goes Against Lawyer

By
ANP STAFF CORRESPONDENT

LOUISVILLE, Ky. — One of the wildest demonstrations in Baptist history was witnessed here on Wednesday, Sept. 4, at the afternoon session of the National Baptist Convention, Inc., when President J. H. Jackson and his supporters by a shrewd, unexpected maneuver, had the convention's rules suspended, tenure of office overruled, resulting in Jackson's re-election by unanimous vote.

On Tuesday, when the board of directors met, it was reported that 80 per cent of the members favored the Tenure amendment to the NBC constitution, adoped in Chicago in 1952, and which provided that no president of that body could serve more than four consecutive terms. By the Jackson strategic move on Wednesday, he was elected for a fifth term, and wild pandemonium broke out among the delegates (called Messengers) when the news was broadcast both inside and outside convention headquarters in City Armory.

Call P.1

Police Quell Disorder

Police were called to quell the disturbance, highlighted by fisticuffs and the swinging of chairs and four arrests were made, one of them being the Rev. Charles C. Wheeler of Chicago. A number of shouting demonstrators were rushed outside the armory, where police ordered them to observe good Christian conduct or go to the 'pokey.'

Many of the veteran newsmen covering the convention likened Dr. Jackson's coup to the steam-roller tactics at Elk conventions a generation or so ago, when the grand exalted ruler J. Finley Wilson, with the aid of picked supporters, would stampede the convention during election of officers, and thus perpetuate himself in office, always by 'unanimous vote.'

Takes 'Badge' Authority

One of the messengers interviewed, gave a short summary of the stirring incidents that led up to Dr. Jackson's reelection. He stated that the president had some 800 Badges and Credentials made in Chicago and distributed among his cohorts before leaving for Louisville.

By so doing, Jackson rode rough-shod over T. J. Jemison, convention secretary, who, supposedly was the only one having authority to handle the Badges and Credentials.

The messenger also said that on Wednesday morning the minutes of the previous meetings were read and the program for Wednesday announced. This anouncement stated that the President's annual address would be delivered on Thursday, to be followed by election of officers.

Opponents in 'Coffee Break'

Having heard the program announced for Thursday's session, most of the Messengers opposing Dr. Jackson took time out for luncheon or a "coffee break" at their hotel or in nearby restaurants.

Result was, that at the afternoon session Wednesday, when the anti-Jackson messengers were relaxing and being refreshed, Jackson and his supporters called the meeting to order in what the anti's called a tricky, un-Christian move, put through a motion to suspend the rules, which 'killed' tenure, and the president was returned to office 'by unanimous vote.'

Later, said the messenger interviewed, more than 500 of the anti-Jackson contingent met in fiery session at Chestnut Street Baptist church, raised a considerable amount of money, and paid a retainer fee to Attorney James M. Maybrick. Atty. Maybrick was authorized to file for an injunction in Federal court, enjoining President Jackson from holding office until the legality of his re-election is determined.

Messengers Threaten To Form New Convention

Some of the messengers present at the Chestnut church meeting openly declared that if Jackson is prepetuated in office they will withdraw from the National Baptist convention, Inc., and form a new church body.

DR. J. H. JACKSON

DR. JOSEPH H. JACKSON

Split Looms If Election Gets OK

Defender P.1
Chicago Ill

LOUISVILLE, Ky. — Dr. J. H. Jackson re-elected to the presidency of the National Baptist Convention, USA Inc., here last week faces a legal fight with anti-Jackson forces to hold his seat.

Sat. 9-14-57

A new organization may be formed if Jackson is retained in office.

Retained by the anti-Jackson forces was James M. Nabrit, jr., of Washington, D. C. a noted civil rights attorney, whose immediate job, according to his retainers, will be to file for an injunction in Federal court, enjoining President Jackson from holding office until the legality of his election is determined.

EXPECTS LEGAL BATTLE

The brewing legal battle which is expected to take place in a Washington, D C. court, will revolve around the validity of a Constitutional amendment adopted in 1952, limiting the tenure of the President to four consecutive terms.

Dr. Jackson, now serving his fifth term, personally ruled that the amendment was unconstitutional because it was adopted on the third day of the convention.

The convention Constitution states that no amendment may be considered after the second day of a convention.

These were the latest developments in a noisy, fighting convention which set off demonstrations described as the "wildest in Baptist history.'

Louisville police were called in to quell the disturbance of these religious leaders as they took the "sinner's way out" in solving their difficulties by fist-fighting and clubbing each other with chairs.

ARREST FOUR

Four of the chosen delegates were arrested. They included the Rev. Charles C. Wheeler, 43, Chicago; the Rev. William A. Baity, 58, Los Angeles; the Rev. Roy W. Norsworthy, 42, Memphis and Cleveland Jordan, 53, Miss., a farmer.

Others among the shouting spiritual leaders were rushed outside the Jefferson County Armory where Christ-like policemen offered them the choice between the alternatives of Christian conduct or a paddy-wagon ride to the 'pokey.'

Many of the veteran newsmen covering the convention likened Dr. Jackson's coup to the steam-roller tactics at Elk Conventions a generation or so ago, when the grand exalted ruler J. Finley Wilson. with the aid of picked supporters, would stampede the convention during election of officers, always by 'unanimous vote.'

The shrewd and unexpected maneuver of the Jackson Messengers (delegates are called Messengers) came during the Wednesday afternoon session while the anti-Jackson Messengers were out on a "coffee-break," believing, according to some, that the President's message and election would be the following day, Thursday.

Defender

But somehow, all the Messengers didn't get the message, for while some were coffeeying, the Jackson Messengers were inside the convention hall having a meeting in which they passed a motion to suspend the rules, which 'killed' tenure and returned Dr. Jackson to office by "unanimous vote."

Sat 9-14-57

Besides using trickery and political shicanery, an informed source said Dr. Jackson had "loaded" the convention by having 800 badges and credentials made in Chicago and distributed to his "cohorts" before leaving Chicago.

OVERRIDES JAMISON

Thus the convention secretary, Dr. T. J. Jemison who supposedly was the only one having authority to handle badges and credentials was rode over "rough-shod" and got lost in the shuffle.

Some of those spearheading the move to oust Jackson are the Rev. E. D. Billoups, Baton Rouge, La., vice president at large; the Rev. T. S. Harten, Brooklyn, N. Y., senior vice-president; the Rev. C. H. Hampton, Los Angeles, vice-president and the Rev. J. A. Finlayson, Miami, vice-president.

Re-elected were the Rev. L. G. Carr, Philadelphia, treasurer; the Rev. D. E. King, Louisville, financial secretary, and the Rev. T. J. Jamison, Baton Rouge, secretary.

Named Convention publicity chairman was the Rev. William H. Ballew, pastor of Mount Lebanon Baptist church, Louisville. He was general chairman of the Louisville committee for the Convention.

was considered an opposition candidate for the presidency; the Rev. Knowland Smith, of Arkansas; the Rev. Marshall Shepherd, Phaladelphia and the Rev. Sandy Ray, of New York.

New officers of the Convention elected with Dr. Jackson were the Rev. E. D. Billoups, Baton Rouge, La., vice president at large; the Rev. T. S. Harten, Brooklyn, N. Y., senior vice-president; the Rev. C. H. Hampton, Los Angeles, vice-president and the Rev. J. A. Finlayson, Miami, vice-president.

Re-elected were the Rev. L. G.

A Cool $100,000

Courier Pittsburgh, Pa.

Baptist Prexy Sued

Sat. 10-5-57 P.3

CHICAGO—A $100,000 "personal" law suit against Dr. Joseph H. Jackson, president of the National Baptist Convention of America, Inc., growing out of the recent annual convention in Louisville, Ky., was filed here last week in Cook County Court by the Rev. Edward E. Wainwright, pastor of South Chicago's Pilgrim Baptist Church.

The Rev. Mr. Wainwright alleges that Dr. Jackson "connivered" election but, as a convention member in good standing, was denied his right to be a presidential candidate as a duly registered and authorized messenger. He says he believed he had enough votes committed to him in advance to insure his election.

Courier Pittsburgh, Pa.

BUT DR. JACKSON, who pastors Chicago's Olivet Baptist Church, the Rev. Mr. Wainwright points out, "in company with other persons whose names are unknown at this time," succeeded in "wantonly flouting" provisions of the constitution by holding an "unscheduled" election a day ahead of time.

Before order could be restored during the ensuing confusion, Jackson was re-elected by a voice vote, the Rev. Mr. Wainwright says.

Sat. 10-5-57

As a result, Wainwright alleges, the convention "lost thousands of dollars" in funds the delegates brought for the Foreign Mission and Sunday School Boards. "Jackson moved in and the money moved out," he comments bitterly. "The delegates simply took right back home the money they were to have turned in because the registration of thousands of delegates at $10 per person was not completed. So when the election was suddenly sprung on them, many refused to register and returned home immediately without paying the $10 registration fee," contends Mr. Wainwright.

"The very honor of the Baptist ministry is at stake in this issue," the Rev. Mr. Wainwright declared. "Ministers of God have to choose which side they are on and remember that Joshua went down the middle of the road, veering neither to the right nor to the left, but along the path God told him to follow."

spired" to prevent his (Wainwright's) name from being placed in nomination for the convention presidency, while at the same time "unlawfully" permitting himself to be elected to a fifth term as head of the four-million-member body.

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DR. JACKSON, "ineligible" to succeed himself after having served four consecutive terms as president, the Rev. Mr. Wainwright alleges, "so rigged the proceedings of the election that no other name besides his own was allowed to be placed in nomination" and "no voting was permitted by the duly elected convention messengers."

Because of this, the Rev. Mr. Wainwright contends, he lost prestige and good-will in the eyes of not only his own congregation but the large interracial South Chicago community as well. Being thus "publicly humiliated," the Rev. Mr. Wainwright further charges, he "suffered complete loss of a huge sum of money spent publicizing his campaign."

Most of all, Wainwright says, he was not only deprived of his right to vote in the convention

Opposition Threatens Suit

Courier Sat. 9-14-57

Baptists in Uproar As Dr. Jackson Is Re-elected Prexy

Pittsburgh, Pa. P.3

9

By B. H. LOGAN
(Religious Editor)

LOUISVILLE, Ky.—Court action looms as the means to test the validity of Dr. Joseph H. Jackson's election to a fifth term as head of the National Baptist Convention, USA, Inc., after one of the wildest demonstrations in Baptist history.

Diehard anti-Jackson forces accused him of using political trickery to ride to his fifth term despite a 1952 amendment to the convention's constitution that limited the president's tenure to four consecutive one-year terms.

The group said Atty. James M. Nabrit Jr., of Washington, D. C., had been retained to make a court test of its legality, and that the suit probably would be filed in the nation's capital.

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Among the anti-Jackson group are the Rev. T. M. Chambers of Los Angeles, who was considered an opposition candidate for the presidency; the Rev. Roland Smith of Arkansas, the Rev. Marshall Shepherd of Philadelphia and the Rev. Sandy Ray of New York.

A key point in Dr. Jackson's re-election was the fact that he, personally, ruled that the amendment was unconstitutional because it was adopted on the third day of the 1952 convention.

The convention's constitution says no amendment may be considered after the second day of a convention.

Turmoil broke out twice during the convention last week and police had to quell the disturbances which were highlighted by fisticuffs and the swinging of chairs. Some of the shouting demonstrators were rushed outside the Armory where police ordered them to observe Christian conduct or face going to jail.

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AS THE convention convened the second day the anti-Jackson forces stormed the platform and demanded that the minutes of the previous day's meetings be read.

Police broke up the melee but many of Jackson's opposition milled around the platform and still demanded that the minutes be read. A show of hands was called for and only a few raised their hands.

Then someone tried to move several of Jackson's foes from the platform and a chair-slamming, shoving session broke out and several men were knocked to the floor.

Police moved in and arrested for disorderly conduct Cleveland Jordan, a Greenwood, Miss. farmer; the Rev. Charles G. Wheeler, Chicago; the Rev. William A. Baity, Los Angeles, and the Rev. Roy W. Norsworthy, Memphis.

New officers elected during the convention were:

The Rev. E. D. Billoups, Baton Rouge, La., vice president at-large; the Rev. T. S. Harten, Brooklyn, N. Y., senior vice president; the Rev. C. H. Hampton, Los Angeles, vice president, and the Rev. J. A. F. Finlayson, Miami, vice president, and A. E. Campbell, Memphis, vice president.

Re-elected were the Rev. L. G. Carr, Philadelphia, treasurer; the Rev. D. E. King, Louisville, financial secretary, and the Rev. T. J. Jamison, Baton Rouge, secretary.

The Rev. William H. Ballew of Louisville was named convention publicity chairman. The Rev. Walter P. Offutt of New York was elected secretary of publicity.

The group claims 4,550,000 members and 25,000 churches.

The presidency carries with it a $12,000 office allowance, an expense account and honors from congregations.

Approximately 7,000 registered for the convention which continued through Sunday.

A number of former officeholders opposed the re-election of Jackson, and themselves, were votde out of office. Included in this group were:

The Rev. S. A. Owens, Memphis, vice president at-large; the Rev. L. A. Pinkston, Atlanta, vice president; Dr. Roland Smith, Little Rock, secretary of the BTU Board; Dr. J. Pius Barbour, editor of the National Baptist Voice; Atty. A. T. Walden, attorney for the convention; Dr. Marshall Shepard, chairman of the Foreign Missions Board; T. T. Lovelace, secretary of the Home Missions Board; George W. Lucas, assistant secretary, and R. W. Norsworthy, Memphis, statistician.

Jernagin Opens 54th Annual Meeting

20,000 Invade Dallas For Baptist Congress

Courier Pittsburgh, Pa.

By B. H. LOGAN
(Religious Editor)

Sat 6-22-57

DALLAS, Tex.—Twenty-thousand delegates and visitors rode into Dallas by planes, trains, buses and automobiles to attend the 54th annual session of the National Sunday School and Baptist Training Union Congress in the city's huge municipal auditorium.

Dr. W. H. Jernagin, 87-year-old president of the congress, opened the historic session on June 18, before a capacity crowd. He was surrounded by his cabinet of officers.

Those on the rostrum included Dr. O. Clay Maxwell, vice president-at-large; Dr. E. C. Estell, Dallas, director general of the congress, New York; Dr. James B. Cayce, Pittsburgh, assistant director; Dean A. F. Fisher, Atlanta; Lucie Campbell, Memphis, music director of the congress; the Rev. L. V. Booth of Cincinnati, assistant leader of the ministers' seminar, and Dr. Gardner C. Taylor, one of the lecturers of the ministers' seminar.

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MOVING ABOUT the large audience are the two Kings, M. L., senior and junior. Everyone is looking forward to Friday, June 21, when Dr. M. L. King Jr. will address the congress. This youthful minister is just about the most popular person at the congress.

Director General E. C. Estell and Dean A. Franklin Fisher deserve much credit for the fine arrangements for class work and the general layout for study and art work.

The classes are being held in three schools in the city, while all assembly sessions are held in the auditorium.

All the boards and commissions of the National Baptist Convention have been set up in booths and stands around the exhibit hall of this vast auditorium. The Foreign Mission Board, the Home Missions Board, the Education Board, the Sunday School Publishing Board, the BTU Board.

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THE BENEFIT BOARD, the laymen's sessions and the leaders of the Women's Convention and the executive board of the parent body are all busy in planning for a bigger and better National Baptist Convention.

Dr. J. H. Jackson, president of the National Baptist Convention, will preside over the board meetings of the convention.

The congress is really proving itself a leadership school of methods for church workers. Its courses cover every phase of church work from the ushering to preaching.

Around the World With the

Churches

By B. H. LOGAN

Missions Need Doctors

NEW YORK, N. Y. — From time to time we have endeavored to give summary reports of the missionary and educational achievements of the several Negro denominations that have organized work on the foreign fields.

The following groups have work on the foreign fields and are constantly conducting drives to perpetuate and advance that work: National Baptist Convention, U.S.A., Inc.; National Baptist Convention of America, African Methodist Episcopal Church, African Methodist Episcopal Zion Church, Christian Methodist Episcopal Church, Seventh Day Adventist Church and the Church of God in Christ.

The mission boards of these denominations are supporting schools, churches and hospitals in every section of Africa, South America, the Isles of Sea and Haiti. But there is room for so much more to be done. In the June 15 issue of the Courier's New York edition, our friend Evelyn Cunningham penned a story of a sad situation in Irrua, Nigeria. It had to do with a hospital that serves 195,000 Nigerians with one doctor and his wife for a nurse.

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THE DOCTOR and his wife are Dr. and Mrs. Christopher Okojie. This fine couple founded this hospital in 1948. It had 12 beds and no water, no communication and no X-ray or ambulance. Water has to be brought in at $10 per 1,000 gallons.

Dr. Okojie and his wife are in the United States pursuing further studies in their professions. These fine people need so many things to advance the facilities at Irrua.

Now is the time for our mission boards to get busy. According to Mrs. Cunningham, the hospital is administering to 100 pregnant women every week. It is very hard to obtain the kind of drugs that is so badly needed this time.

The next thing that is badly needed for this Nigerian hospital are doctors. He is in the wrong place if he expects to get Negro doctors to leave the United States to do missionary work.

Young white doctors go to the mission fields, but only once in a long while a Negro doctor exemplifies enough religion to serve on the foreign fields.

When a Negro doctor completes his training in this country, he is then thinking about himself and how much money he can make and not how much money he can make off the profession.

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An Appreciated Review

NASHVILLE, Tenn.—The review given our little book, "The New Program of Religious Education and Expression," by the Rev. F. H. Austin, is highly appreciated. We sincerely hope that the book may prove to be useful to all who have a copy. We had only 5,000 copies, and they were distributed among friends in about a year. The next edition will be even better than the last. Look out for What Baptist Should Know" and "The Changing Aspects of Education."

We recently heard that the Rev. F. H. Austin was going to be a permanent functionary in the editorial department of the Sunday School Publishing Board. He has just took unto himself a new wife also. Congratulations, my friends.

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Dr. Jackson Honored

GARY, Ind.—Dr. L. Kendall Jackson was recently honored by

REV. L. K. JACKSON

the members and friends of St. Paul Baptist Church on the occasion of his 14th anniversary as pastor. He received many useful gifts from the church and from outstanding citizens of the community. He was given a wonderful send-off by the ministers of the community. We noticed that our friend, the Rev. Merrill Booker, was on the program; sorry that ye olde scribe did not have the opportunity to see him when we were there last. We pray God's blessings on Dr. Jackson and his fine family.

■

A Delightful Trip

NEW YORK, N. Y.—A recent trip to New York and New Jersey, accompanied by Mrs. Logan and our son-in-law and family, the Calvin Jacksons, was a delightful one indeed. We were the house guests of the Rev. Robert L. Smith of Westfield, N. J.

But, we were luncheon guests of Mr. and Mrs. Charles H. Ryals of New York and Mr. and Mrs. Fred D. Maddox, the latter Mrs. Logan's brother. My, what a trip!

We do not intend to bore our readers with social items, but the meeting with the Ryals' family renewed or brought together a friend and associate of more than 40 years.

Baptists To Disregard Clerics' Racial Origin

Courier Pittsburgh, Pa. Sat 6-1-57

PHILADELPHIA, May 31 (AP)—The American Baptist Convention voted today to choose ministers and accept membership in its 6,000 churches "without regard to racial background or origin."

Eisenhower Asked To Call Meeting For Atomic Control

Daily World Atlanta, Ga. Tues 6-18-57

DALLAS, Tex. (A N P)— The board of directors of the National Baptist Convention, USA, INC., met in annual session here Thursday, co-incidental with the 52nd annual meetin got the National Baptist Sunday School and Baptist Training Union congress.

Out of the directors' meeting came four important pronouncements; one affecting Dr. J. H.

Jackson, president of the Baptist group and three others which were recommended by Dr. Jackson.

LAUD JACKSON'S LEADERSHIP

The directors, in an unanimous vote, expressed their confidence in the leadership of Dr. Jackson as president. They lauded him for his progressive program and made known that they hoped for a continuation of his leadership.

Unanimously approved by the board were messages of appreciation to Evangelist Billy Graham and the House of Representatives and an appeal to President Eisenhower to take some effective steps to head off a world blight by the continued and perhaps dangerous experimentation with atomic and nuclear weapons.

In a telegram sent to the Billy Graham Crusade Evangelistic association, the directors commended the noted evangelist for the work being done by his team at Madison Square Garden in New York. The message read:

"We, of the National Baptist Convention—are conscious of the great crusade for Christ that is now being carried on in Madison Square Garden. Some of us have heard you in person in the Garden others by television. We thank God for this great spiritual demonstration and we are greatly enccouraged to observe what God can do when men yield and listen. Our prayers are with you and we look forward to greater things yet to come."

Another message of appreciation was dispatched to the U. S. House of Representatives and related to the lower house's passage of the present civil rights bill, when elimination of request for jury trial.

MESSAGE TO SENATOR KNOWLAND

Addressed to Sen. William F. Knowalnd, the message said in part: "We . . . appreciate the work that has been done in the House in the passage of the present civil rights bill with the elimination of the request for jury trial. This measure is not foreign to the Constitution of the U. S., but a vital part of our philosophy of freedom. Passage of this measure has greatly strengthened the confidence of many Americans in our way of life and may yet gain for us higher respect among nations of the world. For the sake of freedom—cause of democracy—strength and welfare of this republic and defense of every citizen's right to your influence-to help bring this you rinfluence—to help bring this —bill to a victorious vote in the senate without too much delay."

Daily World

"ATOMIC" MESSAGE TO EISENHOWER P.5

The final message went to President Eisenhower, and was related to the problems raised by the testing of atomic and nuclear weapons. It asked that the President take the lead in calling three separate and distinct, yet related international summit conferences to study the effects and future of nuclear tests.

The first summit would be composed of the top scientists in the world, who would study the real effects of these tests and the aftermath of radio-active particles on human society. The second summit would call together leaders of all religions of the world to evaluate the findings of the scientists and add its "philosophical moral and spiritual weight and conclusions" on the problem.

The final conference, made up of statements and political leaders of the world, would then combine to help formulate a program for united action for peace among nations.

"We feel this is an urgent matter and the nations must act while there is yet time, or run the risk of losing their time in the broad abyss of an unknown eternity," the directors said.

Baptists Ask Eisenhower To Call Conferences On Atom Bomb Tests

Daily World Atlanta, Ga. Tue. 7-5-57

WASHINGTON, D. C. — (NNPA) — Dr. Joseph H. Jackson of Chicago, president of the National Baptist Convention, U. S. A., Inc., disclosed this week that the executive board of the organization has asked President Eisenhower to call three summit conferences on the effects and future of atom bomb tests.

At a recent news conference Mr. Eisenhower said ending the nuclear bomb tests might impede progress on the production of a wholly radiation-free nuclear bomb and and on the development of nuclear energy for peaceful purposes.

In a resolution adopted at a recent meeting in Dallas, Texas, the executive board of the National Baptist Convention suggested:

1. An international conference of the best scientists of the world to study the real effects" of atomic bomb tests and radioactive fall-out on human beings, and that the results of the study be made public in simple language.

2. A conference of the top religious leaders of the world, including Christianity, the Jewish faith, Mohammedans, Buddhists, Hindus, Protestantism, the Catholic Church, and the Greek Orthodox Church, to bring their moral and spiritual weight to bear on the problems of nuclear bomb tests and the dangers of atomic warfare.

3. A third conference, after the other two, of statesmen and political leaders of the world to formulate a program of united action for world peace, this conference to be held probably in three sections one in Washington, another in the Far East, and the third in Moscow

Dr. Jackson, pastor of Mt. Olivet Baptist Church, Chicago, represents 5,000,000 Baptists in 25,000 churches in all sections of the United States.

APPROACH APPROVED

He told reporters that he is convinced that President Eisenhower's approach to the problems of disarmament and world peace is right. He added that Mr. Eisenhower "as a military man surprises me with his firm determination for peace."

President Eisenhower has expressed a willingness for the United States to agree on a ban on further nuclear testing as part of a first step toward a disarmament agreement that also would prohibit further construction of nuclear weapons and provide a foolproof inspection system.

But Mr. Eisenhower also has said that nuclear scientists had told him they could develop "clean" nuclear weapons virtually free from radioactive fall-out in another four or five years of testing.

building up weapons of war, there is a great temptation to try to use these weapons in their attempt to build for themselves political, economic and world security."

Baptists Endorse Graham Crusade

Defender Chicago, Ill. Sat. 6-29-57

DALLAS — On recommendation of Dr. J. H. Jackson, president, National Baptist Convention, U.S.A., the board of directors assembled in annual session in Dallas, Tex.

The following message was sent to the Billy Graham Crusade Evangelistic Association commending the outstanding work done by him in Madison Square Garden.

Reverend Billy Graham and Team:

"We, of the National Baptist convention in board session here in Dallas, Tex., are conscious of the great crusade for Christ that is now being carried on in Madison Square Garden. Some of us have heard you in person in the Garden, others by television.

"We thank God for this great spiritual demonstration and we are greatly encouraged to observe what God can do when men yield and listen. Our prayers are with you and we look forward to greater things yet to come.

"Americans in our way of life and may yet gain for us higher respect among nations of the world.

For the sake of freedom, for the cause of democracy, and for the strength and welfare of this republic, and, in the defense of every citizen's right to vote, we urge that you will still use your influence in every way to help bring this civil rights bill to a victorious vote in the Senate without too much delay."

Baptists Urge Atom Peace Talks

Defender Chicago, Ill. Sat. 6-29-57

DALLAS, Texas — Only minutes after the board of directors of the National Baptist Convention expressed confidence in the leadership of Rev. J. H. Jackson, the silver-tongued Chicago minister recommended that the four million member organization go on record as supporting President Eisenhower, his plans for peace and the discontinuation of testing nuclear weapons.

The Baptist president, in a special telegram to President Eisenhower, urged that he "immediately call" three separate and distinct, yet related international summit conferences on the effects and future of nuclear tests.

Dr. Jackson urged that the first international summit conference bring together the best scientists of the world to study the real effects of atomic tests and relation on the human society, and release such findings to the world in "simple language that the ordinary mind could grasp."

The second conference, as proposed by the Baptist leader, would bring together representatives of all the living religions of the world. "We would ask that the World Council of Churches rally all denominations connected with the council," said Dr. Jackson, adding: "We would also urge that Pope Pius rally his forces in the Roman Catholic Church, and that the heads of the leaders of religion to formulate a of the Greek Orthodox program for united action for Jewish faiths, Hindus, would church, the Jewish faiths, Buddhist and Mohammedans come together, opposing one of the most ambitious programs to-

The telegram, opposing one of the most ambitious programs to-

Two conferences, said wards world peace, was endorsed

After the Two

Dr. Jackson, a third summit con- by the entire board of directors

After the Two

the statesmen and pol- of the Baptist convention.

After the Two

rs of the world would In presenting his proposals to

After the Two

which they would use the board, Dr. Jackson said

After the Two

of the scientists and "when men spend time and energy

The board of directors of the National Baptist Convention, Inc. assembled in annual session in Dallas, Texas unanimously expressed their confidence in the leadership of Dr. J. H. Jackson as president for his progressive program by vote and expressed confidence in the continuation of that leadership and acclaimed him as the man of the hour pledging support for his long range program.

Baptist Convention Due for Explosion, Gary Pastor Hints

Courier Sat 3-4-57 p.21

(Editor's note: The second part of a letter written by Dr. L. K. Jackson, pastor of St. Paul Baptist Church, 1938 Adams St., Gary, Ind., is printed this week. The letter is highly critical of alleged tactics used by the National Baptist Convention, U.S.A., Inc., and its president, Dr. J. H. Jackson of Chicago. The letter comes at a time when a controversy is under way among Baptists on whether or not Dr. J. H. Jackson should try to run for a fifth term. According to the convention law, a president cannot serve more than four years consecutively. Dr. Jackson is closing out his fourth term.)

By DR. L. K. JACKSON

Pittsburgh, Pa.,

(Second in a Series)

GARY, Ind.—Since we left Denver (site of the 1956 meeting of the National Baptist Convention, U.S.A., Inc.) there have been developing some other dangerous and disastrous trends.

L. K. Jackson

As an illustration of what I am talking about: during the Presidential campaign last fall, Congressman William L. Dawson came to the Baptist Ministers Conference of Chicago one Monday as the order of the day. A large number of the ministers seemed to have been disgusted with him about . . . the showing he made at the Democratic National Convention.

In the midst of his address (Congressman Dawson's), the men booed him off the platform. I was sitting at the front near the door when one of the administration's chief stooges came in. At the time he entered, many of the men were booing Congressman Dawson.

He asked me: "What is the matter, Jack? What is going on?" I stated to him that: "The men are booing Dawson off the platform." He, in his clown-like manner, held up his hands and hollered, "Now brethren; now brethren!" to the men in the rear who were leading the booing. He then turned to those of us in the front and said: "Give him hell, brethren; give him hell. The . . . is no good anyway."

■

THE CHICAGO Daily Tribune carried a long article in its columns headlined: "Negro Ministers Boo Congressman Dawson off the Platform." A few days after this incident, I saw an article in the Chicago Daily Defender stating: "Congressman Dawson not booed by the ministers, it was only a one-man affair. Dr. L. K. Jackson of Gary, Ind., was the only man who booed Congressman Dawson. The conference voted to censure him for his disorderly conduct."

When I saw this unheard of misrepresentation of facts in the Chicago Daily Defender, I called the high-powered, high-ranking stooge of the administration, who had come in late, and had urged the men who were boing to "give him hell, brethren; give him hell," and asked him had he read that notorious lie in the Chicago Defender. He told me "no" at first; but later on in the conversation he stated that he had read the article and had seen the president of the conference and told him that he lied on me and owed me an apology.

He further stated: "I know he lied and all of us know he lied, and owe you an apology. But, you are for tenure and are against our efforts to take it out of the constitution and re-elect Dr. Jackson. And because of that stand on your part, we are going to lie and say you did it, whether you did or not." Brethren, that is exactly what happened and what was said. To my mind, those are most dangerous trends which are developing in our convention-al work.

THE FOLLOWING Monday morning I was one of the first men at the conference. When the minutes were read, I failed to see any account in the minutes of the conference voting to censure me, as reported in the Chicago Daily Defender. I arose and said everything I felt like saying about ministers telling such lies on one another. I then offered a motion that a committee be sent to the Chicago Daily Defender to correct the groundless, baseless and ungodly lie told to the Defender.

I urged that since I was without any cause attacked and lied on in the article, that I be made a member of the committee. The president refused to include men on the committee. Rev. Manning of Milwaukee offered a motion that the house appeal from the president's decision and make me a member of the committee, since I was the one who had been wilfully attacked, mistreated and lied on.

There was so much confusion on the matter that Rev. Manning's motion was lost in the confusion. Rev. Trimm, the president, has never allowed the figure-head committee he appointed to act nor make any report to the conference.

All of this rascality was generated and carried on against me because I am for tenure and oppose anyone's effort to have himself elected as president for life. These are dangerous and disastrous trends that are developing in the National Baptist Convention which if not checked will be disastrous not only to our convention but to all who are connected with it.

■

SO, WHEN we pray, let us pray that God will fill the pulpit with men of honor, honesty and integrity who will not sell their soul, burn their grandmother's house and choke their sister's baby to death for a little piece of remote recognition from the president of the National Baptist Convention. Let us pray that God will fill our pulpits with men who will stand on principles and fight for causes instead of surrendering all concepts of right and righteousness for a little personal recognition.

Since we left Denver Dr. J. H. Jackson has made desperate efforts to organize so-called fellowship clubs all over Illinois and the country. But, in reality, these so-called fellowship clubs are nothing more than "Black Citizens Councils" with the same motives, intentions and methods of the White Citizens Council.

The only difference between the two organizations is that the White Citizens Councils' aims, motives and intentions are to perpetuate segregation, even if they have to tear up the Constitution of the United States and impeach the members of the Supreme Court to do so. The aim, motive and intention of the Black Citizens Councils are to perpetuate Dr. J. H. Jackson as president even if they have to tear up the constitution of the National Baptist Convention and impeach and kill everyone of any influence, ability and national recognition who does not agree with him in his unholy desire to perpetuate himself as president of the convention for life.

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LISTEN, BRETHREN, how silly, absurd, unreal and artificial the originator and followers of these so-called fellowship clubs are, which in reality are nothing more than "Black Citizens Councils."

Dr. (J. H.)) Jackson has been in Chicago for 16 years. There is in operation in Chicago two state conventions, a Baptist Ministers Conference and a Baptist Pastors Conference, in which all the fellowship that anyone has can be displayed. Dr. Jackson enjoys the reputation of having almost nothing to do with either of these well established organizations.

He has a reputation of not ever going to the conference unless he is on the program himself or has someone whom he can use that he wishes to put on the program. He has a reputation of not exchanging visits between churches; he has the reputation of not going to any brother's church and not inviting anyone to come to his.

That is the reputation he has built over a period of 16 years in Chicago. I took him to task for that 13 years ago en route to Birmingham, Ala., before I found out that he had absolutely no genuine fellowship for anyone, but only used men for his own personal aggrandisement.

uate himself in office for life.

In desperation, to appease his hunger for money, power and influence, he is now associating with men, whom under normal conditions, he would not speak to.

But he saw in Denver that the great majority of the solid and intelligent and upstanding men in the National Baptist Convention have no intention of allowing him to tear up the constitution of the National Baptist Convention and perpet-

tions, spit in their sociate with them ner.

I have invited him to my church 12 different times. He has never accepted a single one and has never invited me to his church for anything.

Now that same man, who has built that kind of undisputed reputation for unbrotherliness, since we left Denver is going into the highways, by-ways and hedges, to carry on these clubs, he store fronts and skid rows rack-

ing up all of the ecclesiastical fellowship clubs are nothing more than "Black Citizens Councils."

■

THE MEN whom he is using would not, under normal condi-

Calls for Unity

Courier P. 11

Gary Pastor Flays Baptist Convention President, Officers

Pittsburgh, Pa.

Sat. 4-27-57

Starting this week, the Pittsburgh Courier will print in three parts a letter received from Dr. L. K. Jackson, pastor of St. Paul Baptist Church, 1938 Adams St., Gary, Ind. The Gary minister's letter is highly critical of alleged tactics used by both the National Baptist Convention, USA, Inc., and its president, Dr. J. H. Jackson of Chicago.

The letter comes at a time when a nationwide controversy is under way among Baptists on whether or not Dr. J. H. Jackson should run for a fifth term as president of the big convention. The convention now has tenure law which states that a president cannot serve more than four consecutive years. Dr. J. H. Jackson is rounding out his fourth term now and it has been predicted that he will attempt to run again at the next convention in September.

The outspoken Dr. L. K. Jackson, in his letter, says: "I have noted more discord, disunity, animosity and downright unbrotherliness during the last four years."

Title of the letter is "Dangerous and Disastrous Trends Developing in the National Baptist Convention." The first part of his letter follows:

A few days ago, I received a letter from Dr. C. C. Adams, the corresponding secretary of the Foreign Mission Board, National Baptist Convention, Inc., in which he frequently called upon the constituency to go into earnest and sincere prayer for the work of the convention in an effort to bring its constituency back to normality and a sense of brotherliness.

Knowing as I do that there are many men in the constituency who are not interested, concerned nor aggressive enough to keep up with the inter-workings of our convention and do not know of the dangerous and disastrous trends which are developing, they, therefore, could not approach God intelligently and pray effectively as Dr. Adams is asking them to do.

Realizing also, as I do, that there are many men who do not know what is actually going on and thus easy victims to the propaganda of any demagogue who is selfish, ungodly and ambitious enough to exploit them for his own personal aggrandizements, I am, therefore, writing this article.

■

IF THE SPIRIT of unity, fellowship, fraternity or brotherliness is to be found anywhere in our society, it should be found in the church and church-related organizations. But, to my serious regret, that is not the case in our convention as it is now run. I joined the convention in 1925 in Baltimore, Md. I have noted more discord, disunity, animosity and downright unbrotherliness developing during the last four years than I have noted in the 32 years I have been in the convention.

There are some men with whom I have had the most cordial, friendly and brotherly relations over a period of 25 years or more, who are now so hungry for a little honor that they will hardly speak to me for fear of administrative reprisals.

Ever since this administration began, there has been an understanding among the hierarchy that certain men were to stand guard over all the microphones at all annual and semi-annual gatherings. If anyone got on the floor of the convention and was not praising and congratulating the administration, discord was created and the microphone was snatched out of his hand. That type of rascality came to its climax in Denver.

DR. L. K. JACKSON
. . . Gary, Ind. pastor

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THERE THEY not only snatched the microphone out of the opposition's hands, but created the worst type of disorder I have ever seen. They even pushed men off the platform and cut out the lights when things did not go their way. Our leadership displayed this type of ungodliness in the midst of a crowd of over 12,000 people; some blind, some crippled and some pregnant women.

If the men who were contending for normality, sobriety, constitutional and parliamentary procedure had been as wild, reckless and bombastic as the stooges who were determined to tear up the constitution and perpetuate Dr. Jackson in office for life, the results would have been most disastrous.

In all deliberative bodies, it is understood that are two sides to every issue. In order that people might vote intelligently, ample and equal time should be given both sides to discuss the issues in the controversy and then put the matter to a vote. After the vote is taken, both sides in a democracy must fall in line with the majority. That type of procedure is not followed anymore in our National Baptist Convention.

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IN DENVER, last September, when the matter of tenure was brought up to be acted upon, the president, of his own volition and free will got up and stated: "I have had absolutely nothing to do with this report. The committee was free to work out its own plans, make its own decisions and come to its own conclusion without any suggestion or coercion from me."

As soon as the president finished making this untruthful statement, like a clap of thunder out of a clear blue sky, Dr. E. C. Smith, the chairman of the committee, arose and called for the report of the committee. But, before the secretary proceeded to make the report, Dr. Smith stated: "Every word in this report was put in there at the suggestion of the president. I am altogether against the report of the committee. But I am just one member and, as the chairman and since the majority of the committee accepted the dictation of the president, all I can do is to have the recommendations made to you and state to you in advance that I am against the report, which was dictated by the president.

Dr. J. Raymond Henderson of California then presented a series of rules by which we would proceed to vote on the committee's report. Included was a provision to vote by states. After we had taken more than an hour clearing the house and getting ready to vote by states, the president came back and stated in contradicition to what he had just said: "Everything the committee is recommending is in keeping with my wishes and desires. My whole administration is tied up in this committee's report. If you do not accept the report of the committee, I will take it that you are repudiating my leadership. In that case, you may have your gavel and get you another president."

■

WHEN THAT bluff did not work, the president came back again and arbitrarily and dictatorially demanded that a voice vote be taken which generated more discord, confusion and disgraceful activity than I have ever seen on the floor of the National Baptist Convention. Right in the midst of all that discord, confusion and chaos, someone ordered the lights to be cut out. The president was in command and was responsible for the conduct of the convention and what went on. Who else, but him, could have ordered the lights cut out?

So, when we pray for our convention, let us pray that we will never again see a scene so disgraceful, un-Christian and beneath the dignity of Christian ministers on the floor of the convention. Let us pray that the Lord will give us a president who says what he means and means what he says.

Let us pray, as earnestly as we have ever prayed before, that the Lord will give us a president who will recognize the Baptist leadership in the 48 states of the United States, and one who will not go into states and start little secret movements for his own personal advancement without contacting and consulting with the Baptist leadership of that state or those states.

"I Saw a New Heaven and New Earth," Dr. Martin Luther King Tells Dallas Audience

Black Dispatch
Oklahoma City, Okla.

Peace Leader Says New Negro Must Not Be Afraid to Die For Freedom

Sat. 6-28-57

DALLAS.—Five thousand citizens of Dallas and delegates to the National Baptist Sunday School Congress, last Friday night in Dallas, sat enraptured as they listened to an electrifying address delivered to the convention by the Rev. Martin Luther King, leader of the successful Montgomery bus boycott.

The meeting was held in the new city auditorium. The speaker was introduced by a fellow boycott leader, Rev. Abernathy.

"I saw a new heaven and a new earth," intoned Rev. King when he mounted the rostrum immediately following his introduction. The speaker said, "I know you have heard this passage of scripture before, but I want to put a different connotation on this scripture, for I have begun to realize that right here before my eyes I am seeing a New America. We who reside in Montgomery have seen the transition and all of us who have spent hundreds of years of trial and sorrow right here in America are going to see a new heaven and a new earth.

"Now is the time for the Negro to be active and positive, and this is the hour when Negroes should be willing to shed their blood for freedom and democracy. There was a time when it was proper to be passive, but now is the time and hour for action."

Rev. King said he did not mean he was asking the Negro to go out and fight, "for I am a man of peace. You have a right to take a stand for the faith and principles in which you believe, and in doing this, demogogues may set a trap for you and take your life, and in that sense I am talking about shedding your blood for the objectives in which you believe."

Dr. King said there were three types of Negroes we had to face in this struggle: (1) Those who are positively against integration and equality; (2) those who say "I'll just wait and see"; (3) those kind-hearted persons who in a sympathetic way are in their own way attempting to carry out the decision of the high court.

"In this new world there is plenty of room for improvement and I want every one of you to decide right now if you are working on a job as a street cleaner, decide yourself you are going to be the best street cleaner obtainable." He cited a young man just out of medical school, who when asked what he planned to do in life, said "I'm going to be a good Negro doctor."

"You have already failed in the new world by placing that limitation on your services. What you should have been doing since leaving school is to decide you are going to be the best doctor in your community regardless of race. This new world is going to accent a man on the basis of his preparation for the task."

The speaker ended his talk with the Dallas delegates to the Baptist convention by telling the group that the older men in Montgomery got out of the way and agreed with him that Montgomery needed the services of a younger man, and he said there must be a new Negro in every community who is willing to sacrifice his life for the couse of freedom. "This new Negro must be a man who is not afraid to shed blood."

CHURCH LEADER PARLEY TOLD OF A 'NEW NEGRO'

No Longer Considers Himself Inferior

BY RICHARD PHILBRICK
[Chicago Tribune Press Service]

St. Louis, Dec. 3—The newest important factor in politics, commerce, and other fields of group activity is the radical change in the American Negro's evaluation of himself, the Rev. Dr. Martin Luther King Jr., a leader of the Montgomery, Ala., bus boycott, told churchmen today.

Daily Tribune

Speaking before visitors to the 4th general assembly of the National Council of Churches, Dr. King said organizations must remember Negroes have a new sense of dignity and a new self-respect.

Dec 12 1957

The time has gone, Dr. King said, when the Negro thought of himself as an inferior and accepted injustice. The "new Negro' is engaged in a struggle against oppression in which there is no stopping point short of full freedom, he asserted.

Chicago Tribune

"Jealous of Russians"

The council's associate general secretary, the Rev. Dr. Roswell P. Barnes, said in a report to delegates on the state of the churches that Americans have "reacted out of fear and jealousy" to Russia's recent launching of satellites.

The "almost frenzied" response to the possibility that Russia is technically superior "has revealed a dangerous lack of spiritual understanding that our ultimate destiny is in the hands of God and that we are not the helpless children of historical circumstance," Dr. Barnes reported.

He revealed that last year 53 Protestant and Eastern Orthodox church bodies received a total of $2,041,908,161, an increase in financial returns more than three times that of the rate of membership increase. New building construction of the churches for 1956 cost a record $775,000,000, he reported.

Crime Prosperous, Too

"While we are grateful for the prosperity of the churches," Dr. Barnes remarked, "it is well to note that Paul W. Williams, United States attorney in New York City, estimated that the yearly take of one criminal syndicate from narcotics, gambling, and extortion was $2,280,000,000.

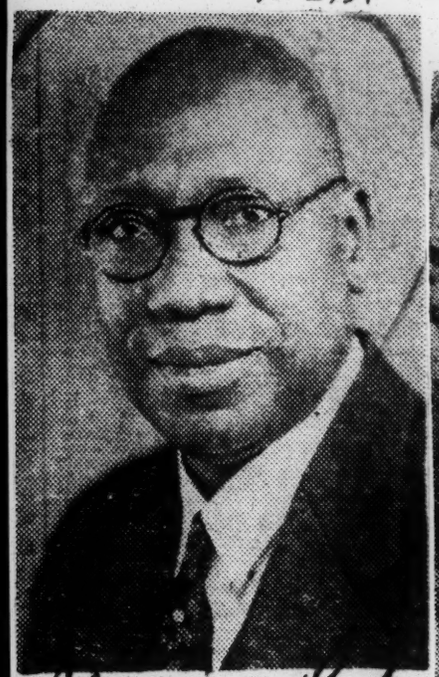
"Such facts as these . . . are symptoms of a low state of moral discipline, an underlying restlessness and tension, anxiety and unhappiness in American society," he added.

Another church leader, the Rev. Dr. Truman B. Douglass, executive vice president of the Congregational Christian board of home missions, rebuked religious denominations for their failure to recognize and utilize the potentialities of city and state church councils and similar organizations.

Tho Protestantism, by its origin and nature, is anti-legalistic and anti-moralistic, he explained, "I think it would be impossible to overestimate the extent to which the general public in America regards councils of churches as being mainly preoccupied with opposing bingo and pari-mutuel betting on horse races."

In a plea to the churches asking them to consider entrusting some of their central and significant functions to councils, Dr. Douglass commented:

"It is difficult to imagine that with humanity facing the imminent probability of self-extermination Almighty God is very much stirred up about a few thousand people who bet $2 on the favorite at Pimlico." He added quickly that he regards bingo and pari-mutuel betting as undesirable.



Travlin' Man

Dr. J. W. Golden of Memphis, Tenn., left June 3, on a 'round-the-world tour that is scheduled to take three months. 'Accompanied by his wife, the minister plans to fly to Europe, the Near East and the Far East as a goodwill ambassador for the National Fraternal Council of Churches.

CIRCLING THE GLOBE—Dr. and Mrs. James W. Golden of Memphis, Tenn., board a Pan Am Clipper at International Airport, N. Y., enroute to London and the start of a three-month trip around the world. Dr. Golden will visit mission stations, colleges and churches to promote the formation of a World Prayer League, sponsored by the Nat'l. Fraternal Council of Churches. (Newspress Photo).

Negro Ministers in Key Roles at Nat'l Council Of Churches Assembly

Courier, Pittsburgh Pa., P.12 Sat. 12-14-57

ST. LOUIS, Mo.—With leaders of the major Negro church denominations among the more than 1,000 delegates attending the National Council of Churches in the USA, representing 30 Protestant and Orthodox denominations with combined memberships of 37,500,000, held its triennial general assembly here last week.

The six-day Council session was a colorful one, featuring addresses by 29 prominent church leaders, including the Rev. Martin King Jr., leader of the Montgomery, Ala. bus boycott, and Dr. Liston Pope of Yale University, both of whom spoke on race relations in the United States.

On the fifth day, the assembly elected Dr. Edwin T. Dahlberg, hard-hitting St. Louis pastor, as its president to succeed Dr. Eugene Blake of Philadelphia.

■

IT WAS ALSO disclosed that President Eisenrower had planned to attend the session but was prevented from doing so because of his present illness. Instead, he sent the Rev. Frederic Fox, special White House assistant, to represent him.

In his address, Dr. King, who received a standing ovation, spoke of what he termed the three prevailing attitudes on the question of progress in race relations. He described the first as being optimistic, the second as pessimistic, and the third as realistic.

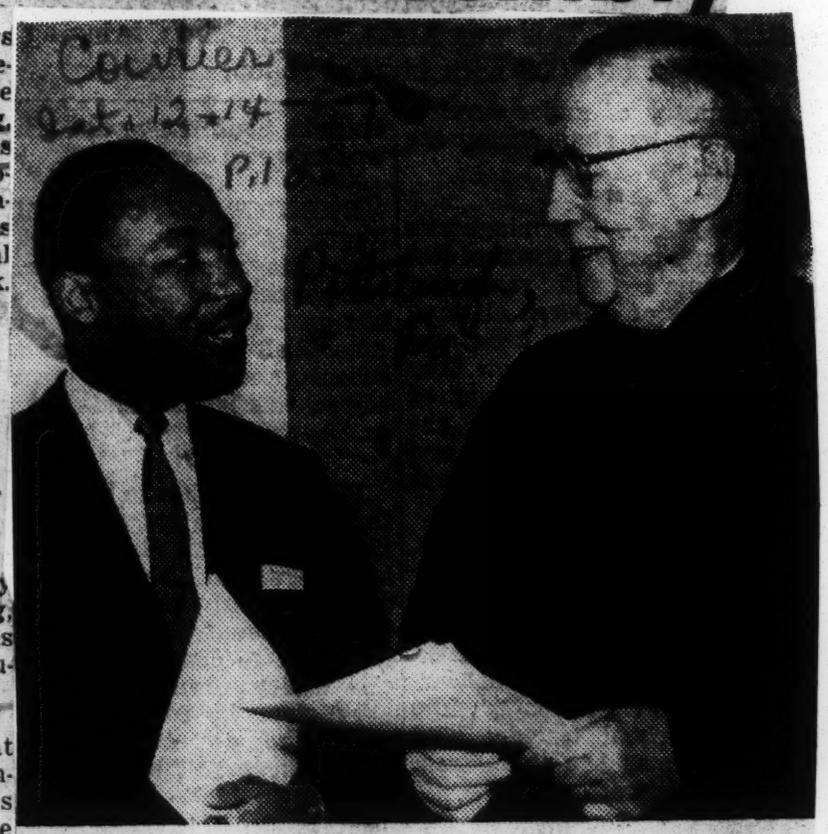
He said the first attitude extolls the gains made in the field, while the second is motivated by such subertive acts as the Little Rock crisis, the resurgense of the Ku Klux Klan and attacks upon the Supreme Court. He said the extremists misrepresents these developments as meaning that little or no progress has been made in race relations.

THE THIRD ATTITUDE, Dr King said, recognizes that while progress has been made, we still have a long way to go.

Among the Negro denomiations were the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, the predominant Negro Christian Methodist Episcopal Church, and the Baptist. There were 60 representatives from the CME Church, and more tha 50 from the AME's.

Top leaders from the CME Church were Bishops J. A. Hamlet, Luther Stewart, D. W. Doyle, B. J. Smith, and J. C. Allen. The AME Church was represented by Bishpos Sherman L. Greene, R.R. Wright, D. Ward Nichols, Frank Madison Reid, George W. Baber, Joseph Gomez, F. D. Jordan, E. C. Hatcher, C. A. Gibbs, O. Sherman, W. H. Sims, and W. R. Wilkes.

Negroes, too, were elected to a number of high posts. Bishop Smith of the CME Church was elected one of the eight Council vice presidents and is also represented on the Message Committee, and Bishop Doyle was elected to the General Board.



Courier Oct. 12-14 P.1

Dr. King With New President—

Dr. Martin Luther King Jr. (left) of Montgomery, Ala., chats with Dr. Edwin T. Dalberg, new president of the National Council of Churches which convened last week in St. Louis. Dr. King addressed two sessions of the council.

Steady Progress Reported In Integration Of Churches

By GEORGE W. CORNELL
AP Religion Writer

ST. LOUIS, Mo., Dec. 4 (AP)—Slow but steady progress was reported today toward ending racial segregation in American churches.

At present, about 10 per cent of the nation's churches are said to be interracial—five times the percentage of 10 years ago.

This changing picture was cited at the triennial General Assembly of the National Council of Churches.

Courier P.17

According to the figures, out of the country's total of 308,647 churches, 30,864 of them include both white and colored members.

Christian Ex.

Most of these have become interracial in the last decade.

Summing up the situation, the Rev. Dr. Liston Pope, dean of Yale Divinity School, New Haven, Conn., said: "Slowly, how slowly, the mending of the breach proceeds, but it does proceed, and it will not stop until the seamless robe of the church is whole again." We may be nearer a breakthrough on this battle field than we know."

Courier 12-5-57

But from the South, came a different view of the picture.

Francis Pickens Miller, a Presbyterian lay leader of Charlottesville, Va., said that in Virginia and half a dozen other Southern states, racial relations are "steadily deteriorating."

He said "white extremists—the 'massive resistance' men" are getting financial support from wealthy Northern conservatives in a drive to stir up "race emotion.. race prejudice and...race fear."

"All over the Deep South lines of communication that had been in the process of building for nearly a century are breaking down," he said. "If this trend continues it could destroy us—it could tear the people of this nation apart..."

He said that despite big church membership statistics, "genuine Christians" are a minority in the South, with a majority of voters siding with the extreme segregationists.

Dr. Pope reported that across the country generally, segregation in the churches is on the decline.

"Nevertheless," he added, the church still "is probably the most racially segregated major institution in American life."

In this aspect, "many of our churches may not deserve the name," he said. "They are social clubs maintained by the pride and prejudice of man..."

Dr. Pope's report was part of a full-scale session on the race problem.

Rev. Martin Luther King Jr., Negro minister who led the Montgomery, Ala., bus boycott, called the problem "America's greatest moral dilemma."

"If we are to remain true to the Gospel of Jesus Christ, we cannot rest until segregation and discrimination are banished from every area of American life."

"All too many ministers are still silent while evil rages," he added.

The assembly, the council's chief policysetting body, represents 30 Protestant and Orthodox denominations with a total of about 37½ million members.

Joining in a three-way panel discussion of race relations were Miller, Episcopal Bishop Everett H. Jones, of San Antonio, Tex.; and the Rev. Blake Smith, an Austin, Tex., pastor.

Dr. Pope, tracing the history of race relations in the church, said "the very notion of race", as now commonly understood, is a modern idea.

But in the days of early colonialism, and with increasing intensity in the 19th century, he said, men began to invent elaborate justifications for racial inequities.

These "pagan theories", he said, developed generally outside the churches, but eventually they "largely supplanted the ancient Christian doctrine" that all men are equally God's children, and "perverted the life of the churches themselves."

Dr. Pope asked: "Can a church still call itself a church when it shows a partiality not shown by God?"

He said that in the light of the Bible, Christian doctrine, and the whole history of Christianity, "racial segregation or discrimination ...stands condemned."

National Council Takes Stand

Globe & Independent
Nashville Tenn.

Thinks Segregation Should Be Banished From The Land

Jan. 2-1-57

Message Drafted By Dr. Martin L. King, Jr., Of Montgomery, Ala.

P. 9

NEW YORK, N. Y. Jan 10 —The National Council of Churches has urged local congregations to take a forthright stand on the "crucial" issue of segregation.

In its annual message for Race Relations Sunday, Feb. 10, which will be read from the pulpits of thousands of churches of its thirty constituent communions, the Council states: "If we are to remain true to the gospel of Jesus Christ, we must not rest until segregation is banished from every area of American life."

The message was drafted for the Council by Dr. Martin Luther King, Jr., leader of the bus boycott in Montgomery, Ala., where he is minister of the Dexter Avenue Baptist Church. It was later adopted as a Council statement for distribution by the Council's Department of Racial and Cultural Relations.

The statement underlined that the churches themselves have largely failed to purge their own bodies of discriminatory practices and urged them to work for a non-segregated society along lines suggested by the Council's Department of Racial and Cultural Relations, appended to the statement.

Using as a theme, "For All — A Non-Segregated Society," the message said: "The broad universality standing at the center of the gospel makes brotherhood inescapable.

After noting that some progress toward integration has been made, the statement pointed to segregated housing as "a critical problem remaining in every section of the nation." Segregated transportation facilities, slow compliance with the Supreme Court's decision on integration in the public schools and other areas calling for Christian action were deplored. At the same time, it paid tribute to "the courageous persons who stand steadfastly for the principles of Christian love and justice."

The message noted that "there are those who are telling us to 'slow up' in this move for a desegregated society" and commented: "The true Christian knows that it is morally wrong to accept a compromise which is designed to fustrate the fulfillment of Christian principle."

The Race Relations Sunday message further urged that love, patience and understanding govern those undertaking the fight for a desegregated society. "Wise restraint and calm reasonableness," it declared, "must prevail in the process of social change. But these considerations should serve to further the objective and not become a substitute for pressing toward the goal."

The message concluded: "We face the hard challenge and the wondrous opportunity of letting the spirit of Christ work among us toward fashioning a truly Christian nation."

Globe & Independent

The message concluded:

A six-point guide for action by churches in the community, appended to the message, suggests: securing facts, discussing and formulating concrete proposals for constructive action on public school integration; supporting legislation designed to guarantee full opportunity for all; and protesting against legislation aimed at maintaining racial discrimination.

Jan. 2-1-57

Other suggestions were: building up public opinion in favor of desegregating public transportation facilities; working with employers' groups, professional organizations and unions to secure equal opportunities for all workers; and working to develop "open occupancy" housing.

P. 12

Copies of the 1957 race relations message of the National Council have been distrbuted to local churches, councils of churches, church women and other community groups throughout the nation.

800 Children Are Drawn By Church Project Here

Star Jan. 7-27-57 P. 8-a
Washington D.C.

Cool church basements along the fringe of the downtown business district are becoming focal points for youth activities this summer.

An ambitious project gathering momentum in the Northwest section has pulled 800 children from the ages of 3 to 18 into a guided recreation program with a Christian bent.

Believed to be the only one of its kind, the program, known as the Inner-City Churches Neighborhood Project, is backed by 300 volunteers and 10 full-time workers. It is sponsored by 22 churches of the Council of Churches, National Capital Area, formerly known as the Washington Federation of Churches.

Getting Fine Return

Any child may attend one of five area centers for all or part of the day from 8:30 a.m. to 8:30 p.m. and participate in supervised games, sports and projects. Most children drop in from time to time during the day for the activities they like best.

Sponsoring churches believe they are getting a fine return on funds providing the program, which gives children a face-to-face relationship with Christian leadership. About one fourth of the area children attending the centers have been found to have no church affiliation. Bible classes, the only religious instruction, are entirely optional.

A visit to the area center at the Greater New Hope Baptist Church, Eighth and Eye streets N.W., turns up deceptively few children. Most of the older children and nearly all the boys are on a picnic in the park, which will include a short hike and some nature instruction.

In the music room a volunteer is holding a small group of young listeners enthralled with story book records. In a workroom intense little girls are sewing bean bags. In the rear yard, a worker is having a soul-searching talk with a troubled teen-ager.

Each center has a bulletin board with notices of activities put up each day. Swimming at city pools is a heavy morning favorite, and ball playing is nearly continuous.

Experience Invaluable

Most of the workers are graduate students in social work, or divinity students. All agree the experience is invaluable. The program director is William Rountree, who works with the two supervisors in each center. Administrating the project for the Council of Churches is Miss Nancy Harris, a graduate of the University of Tennessee's School of Social Welfare in 1954.

Her first job was with Calvary Baptist Church Community Center, which led her into the council's project this year. Her greatest problem is the need for volunteers trained in working with young people and able to give the time the centers require. Volunteers lead small activity groups, supervise play and game areas, and maintain records kept on each child.

Centers are located at St. Luke's Episcopal Church, Fifteenth and Church streets; Psi Gamma Mu social sorority, 1314 Vermont avenue; the New York Avenue Presbyterian Church, 1313 New York avenue, and the Greater New Hope Baptist Church, all located in the Northwest.

Supporting churches are the Plymouth Congregational, St. Luke's Episcopal, First Baptist, Foundry Methodist, Grace Evangelical and Reformed, Fifteenth Street Presbyterian, National City Christian, Metropolitan Methodist, Luther Place Memorial, Metropolitan Baptist, Vermont Avenue Baptist, Mount Gilead Baptist, Twelfth Street Christian, Epiphany Episcopal, New York Avenue Presbyterian, Mount Vernon Methodist, Asbury Methodist, Mount Olivet Lutheran, Greater New Hope Baptist, Calvary Baptist, First Congregational and Turner Memorial Methodist.

CHURCH GROUP OPENS PARLEY IN ST. LOUIS

Tribune P. 1/24
Chicago Ill.
Jan. 1-15-57

Plans Council Program for Next Three Years

BY RICHARD PHILBRICK
[Chicago Tribune Press Service]

St. Louis, Dec. 2—Russia's sputniks are causing men to act like spiritual adolescents, said the Rev. Dr. O. Frederick Nolde, director of the commission of the churches on international affairs, in a speech prepared for delivery here tonight.

Dr. Nolde told nearly 2,000 churchmen attending the general assembly of the National Council of Churches of Christ that the satellites have been followed by the appearance of "a belittling fear" in the United States accompanied by "an unhappy effort to maintain prestige."

Recalling the Russian suggestion for a rocket shooting match, Dr. Nolde added: "The stupidity of corporate humanity gives shuddering reality to the Psalmist's words: 'Why do the nations conspire and the peoples plot in vain. He who sits in the heavens laughs.'"

May Visit Red China

Dr. Nolde urged American delegates who will attend the Paris NATO meeting to "keep uppermost the requirements of the spirit." Otherwise, he warned, "We shall fall into the trap of those who by their own declarations are atheistic materialists."

Delegates to the assembly, governing body of the council, represent 30 Protes-

HERE'S HOW—Six youngsters at an area center of the Council of Churches' Neighborhood Project of guided recreation beam approval at Miss Susan Fleming, leading one of the project's work groups at an area center. The project is backed by 22 churches in the Northwest section.—Star Staff Photo.

The National Council Of Churches Focus Wide Attention On Religion

By C. E. CHAPMAN

ST. LOUIS.—The fourth session of the National Council of Churches closed here at Kiel Auditorium Friday after a week of intensive activity which drew leaders from all parts of the Christian world.

The presiding officer at the sessions was Dr. Eugene Carson Blake of Philadelphia. Dr. Blake was succeeded by Dr. Edwin T. Dahlberg, pastor of Delmar Baptist church, St. Louis, Mo.

The list of officials of the world-wide general assembly numbers a total of 2,057 officers, voting delegates, alternates, consultants, staff members and visitors who were registered at the General Assembly. This included 9 officers, 355 denominational voters, 24 State council officers, 6 City and County Council voters, making a total of 394 members in the voting body. There were also 98 alternates, 509 unit consultants, 19 related agency representatives, 363 accredited visitors, 551 general visitors, 8 fraternal delegates, and 115 members of the executive staff.

Negroes Speak

There were many world leaders of the 34 denominations which hold membership in the National Council of Churches in attendance. The eloquent addresses delivered by the representatives stirred the vast audience to great outbursts of applause on several occasions. The addresses dealt with a variety of topics: General Administration, Christian Education, Christian Life and Work under which were four divisions (the departments of International Affairs, Racial and Cultural Relations and Religious Liberty), Foreign Missions, Home Missions, General Departments, and Central Departments.

Although there were many leaders from various nations who made stirring and thought-provoking addresses, the two which attracted wide attention and were given thunderous applause were the two addresses by Dr. Martin Luther King, Montgomery, Alabama Baptist leader, who spoke twice—Tuesday, December 3 on: "The Oneness of Man in American Inter-Group Relations" and on Wednesday, De- thunderous applause at the conclu- Life in Human Relations," and Bishop Rajah B. Manikam, Bishop of Tranquebar, India, who spoke on Thursday evening, December 5, using as his subject: "Oneness in Christ Across the Denominations in Christian Missions."

Special attention was given Dr. King's address by reason of the major part he played in the Montgomery, Alabama Bus Boycott case.

Dr. King told the assembly that: "The determination of Negroes to win freedom from all forms of oppression springs from the same deep longing for freedom that motivates oppressed people all over the world." Dr. King was given thuderous applause at the conclusion of his masterly address.

The address delivered Thursday evening by Bishop Rajah B. Manikam was punctuated with laughter and the vast audience showed great interest in spite of the late hour. Speaking on "Oneness in Christ Across the Denominations in Christian Missions," the distinguished Tranquebaran said: "Two important lessons have been learned through all these union efforts:

tant and Orthodox church bodies with a total membership of 37,400,000. Major items on the assembly agenda are planning of the council's program for the next three years and the election of a new president.

The retiring president, the Rev. Dr. Eugene Blake, predicted at the opening business session today that the council will arrange a visit of churchmen to Red China similar to the one church leaders made to Russia in March, 1956.

No Immediate Plans

The visit will be scheduled, he forecast, "whenever it appears that the Chinese churches themselves wish and are prepared for such a project." A council official said afterward that no such visit has been discussed by the council and that no proposal for one is before it for consideration.

Dr. Blake expressed hope that as the council's staff gains more time and competence to make logical contributions to the churches, the Missouri synod Lutherans, the Southern Baptists, and Pentecostal bodies "will be willing to reconsider their relationship to the council and the main stream of Christianity in the United States." They are not council members.

The assembly will be asked this week to accept as members the diocese of the Armenian Church of America, a part of the Armenian Holy Apostolic church, and the Polish National Catholic Church of America. The former has 41 churches and about 100,000 communicant members. The latter has 165 churches and 265,879 members. It broke with the Roman Catholic church in 1904 and entered into intercommunion with the Protestant Episcopal church in 1946.

Fill Administrative Posts

Delegates this morning elected Dr. R. H. Edwin Espy of New York, associate general secretary of the council, the body's second ranking administrator. The top executive, the Rev. Dr. Roy G. Ross of New York, was reëlected to a second term.

Espy, a member of the American Baptist convention, is the first layman to hold his new post. Since 1955 he has been associate executive secretary of the council's division of Christian life and work. He is a native of Portland, Ore.

His predecessor, the Rev. Dr. Roswell P. Barnes, has been made executive secretary of the North American conference, World Council of Churches.

The meeting will continue thru Friday.

9 1957

NEW YORK INTERRACIAL CHURCH

Ignore Race In Ministry, Pastors Told

Post Times Herald P.&P. Thurs. 2-21-57

The pastor of a New York interracial church yesterday warned Washington churches would become "sterile" unless they minister to the whole community.

When people of other cultures and races attend your church, the Rev. John Gensel told a group of Lutheran pastors, "they may not be your kind of people, but they are God's kind of people."

The minister addressed a Lutheran Evangelism Mission meeting at Luther Place Memorial Church. Pastors reported that 700 lay visitors have called on 1700 persons this week and that 380 persons have said they would join a church.

Washington, D.C.

9 1957

HOME MORAVIAN CHURCH

Conference asks end to bombings

Afro-American Baltimore, Md. Sat. 2-9-57

WINSTON-SALEM, N.C. — "T[illegible]hless destruction of h[illegible] d churches is an out-r[illegible] the Christian cons-ci[illegible] the North Carolina C[illegible] f Churches, the State's onl[illegible] erracial religious as-sembly, said last week.

That statement was contained in a resolution adopted by the body as it closed its 20th annual session at Home Moravian Church, in which it "deeply deplored" the bombings of churches and ministers' homes.

The resolution, adopted unanimously by the delegates representing 15 denominations, said the "recent acts of racial violence have been perpetrated by lawless elements in some communities of the South."

* * *

IT POINTED OUT that the efforts to achieve "by fire and bomb" what cannot be done by law "saps the life of democracy and sows the seeds of anarchy."

The council called on "all persons in lawful authority" to stop the violence and to "provide all possible protection to the persons who are objects of assault" and pledged it full support and cooperation.

The resolution, drafted by the body's committee on race relations, was presented to the council by Dr. H. Shelton Smith director of graduate studies at Duke University and a member of the council's executive commission.

* * *

CITING THE NECESSITY for the resolution Dr. Smith pointed to the bombings of ministers' homes in Alabama and the attack on a Tennessee cleric, which he called "a dangerous situation."

Declaring the situation will "get out of hand if something isn't done about it," Dr. Smith predicted that "They will kill some ministers before they get through." He identified the "They" as the South's lawless elements.

The Rev. Richard H. Baker of Greensboro, bishop coadjutor of the PE Church in the state, was reelected president of the body and Dr. C. W. Robbins, president of Louisburg College, reelected first vice president.

Other officers elected, included J. H. Roundtree of Greensboro, second vice president; Asa T. Spaulding, Durham, third vice president; Mrs. B. Frank Hall of Wrightsville Beach, fourth vice president;

* * *

MRS. P. H. DALTON of High Point, secretary; E. B. Hobgood of Durham, treasurer, and the Rev. Morton Kurtz of Raleigh, executive director. Mrs. Hall was also elected head of the women's department.

Dr. R. Gordon Spaugh of Winston-Salem, president of provincial elders of the Southern Moravian Church and William H. Neal, also of Winston-Salem, a banker, were named members at large of the executive committee.

Elected State Chairman

Honor Ohio Pastor

Courier p. 14

COLUMBUS, Ohio — For the first time in the history of the Ohio State Council of Churches, a Negro has been elected as state chairman.

Dr. H. Beecher Hicks, pastor of Mt. Olivet Baptist Church, was elected to head the 1958 convention at the 38th annual session of the Ohio organization, which was held here in the Veterans Memorial Auditorium.

The organization is composed of churches representing forty denominations and some 2,000 congregations.

■

BEING CHOSEN as state chairman gives to Dr. Hicks the highest honor which can come to any pastor in the Buckeye state.

Dr. Hicks is now in his 11th year of service at his Columbus parish. Since he began his current pastorage, he has been active in many phases of the activities sponsored by the Ohio Council. He has also played a leading role in the deliberations of the pastor's convention department of the Council.

DR. H. BEECHER HICKS

. . . state-wide honor

Before his unanimous election as chairman, Dr. Hicks had held membership on the Council's public relations committee.

Dr. Hicks succeeds Rev. Dr. Ben Herbster, pastor of the Zion Evangelical and Reformed Church of Cincinnati. The theme of the Ohio Council's session was "The Answer Is God."

Five Pentecostal bishops are named

WASHINGTON

History was made in the Pentecostal movement last Sunday when five Bishops were consecrated in the Bible Way Church of Our Lord Jesus Christ World Wide.

More than 2,500 jammed the Bible Way Church, 1130 New Jersey Ave. NW and sat reverently as the Divine Service of Consecration was performed.

Bishop J. S. Holly, Chicago, presided over the ceremony which elevated to the Bishopric Smallwood E. Williams, Washington, D.C., named presiding bishop of the new body, John S. Beane, Petersburg, Va., Joseph Moore, Brooklyn, N.Y., McKinley Williams, Philadelphia, Pa., and Winfield A. Showell of Baltimore, Md.

* * *

IN HIS OPENING remarks the Rt. Reverend Holly said, "This is not a split—it is a continuation of God's Church."

In announcing the call of a National Ministerial Conference in Washington, Bishop Williams, pastor of Bible Way Church, said, "We are meeting to reconcile our forces and to wage a religious campaign which emphasizes the spiritual awakening known and felt during the first century after the crucifixion of Jesus Christ."

"We feel compelled to spread our beliefs world wide," he continued.

* * *

MORE THAN 200 official delegates from 18 states were registered. These delegates represent more than 20,000 memberships in 100 churches.

During the five day meet organizational plans were set for expanded programs of missions, education and evangelism.

The service closed with the new bishops administering communion to more than 200 local and visiting ministers.

* * *

A partial list of delegates:

DISTRICT OF COLUMBIA — S. E. Williams, Emmitt Howard, William Gerald, John Randall, John E. Johnson, Godfrey Green, George Hotlon, Charles Luch, George Watson, David Lipford, John Lamb, Glen Rorie, Fred Bryant, Willie Spann, Robert Thomas, Joseph Coleman, V. C. Hill, Wilson Breaker, E. M. Jones, Arthur Morgan, James Battle, Charles Henderson, Edward McDoney.

NEW YORK — Odell Lyerly, New Rochelle, Jean Lyerly, Ruby McDuffie, New Rochelle; Nannie Goodwin, aCssidy Anderson, Mary Goodwin, Cassidy Anderson, Mary W. G. Gray, Frank Moore, Sarah Alexander, Eleanor Vaughn, Emma Hopkins, Susie Hall, Ethel Johnson, Mamie Fludd, Hattie Graham, Molly Watson and Esther Coles all of New York City.

Lula Welcome, Josephine Shepherd, Eleanor Buckner, Arthur Pearson, Ellen Edward, Richard Dabney, Delores Smith, Audrey Crispell, Sarah Peterson, Carrie Sutter, Albert Sutter, Mamie Almus, Annie Davis, Bessie Crews, Jesse Crews, Lillian Roberts, Martha Spears, Dora James, M. Miller, A. Miller, James McrCae, LeRoy Jordon, Doris Rogers, Huie Rogers, Mildred Jones, Bertie Weslev, Mary Richmond, Daisy Biggs, Elizabeth Reese, Shirley Henry, Fannie Holland, Elnora Cowan, Lillie Crosby all of Brooklyn and Lucille Potter, NYC.

Sylvia Rose, John Christopher, Annabel Simpkins, Beulah Allick and Jannie Hooks, all of Peakskill. Joseph Moore and Lula Moore of St. Alban. James L. Clark Jr., J. I. Clark Sr., Care Robinson, Dora Robinson, Jessie Ham and William Clark of Maroneck. Theodore Cannon of East Elmhurst, William Hobb of Mt. Vernon. Charles Cooper, Ruth Cooper, John C. Williams, Andrew Williams and Vera Thomas of Jamaica, Long Island.

CONNECTICUT — L. J. Clifford of Hartford; Lucy Scott of Bridgeport; and Flora Ellis and Venus Merriweather of Waterbury.

MASSACHUSETTS—Charles Burns, Daisy Burns and Zilla Elam all of Boston.

CALIFORNIA — Gilbert H. Jones of Los Angeles.

FLORIDA — C. B. Glasper of Jacksonville.

PENNSYLVANIA — Joseph L. Cobb of Chester, McKiney Wiiams of Philadelphia, Estee Cobb of Chester and Myes Meredith of Harrisburg.

NORTH CAROLINA — Joseph White of Greensboro and Harrison Twyman of Madison.

VIRGINIA — Margaret Hardy, John S. Beane, Miranda Beane, Bonnie Hill and Rose Jones of Petersburg; Henry Roberts, Benjamin Smith and Marguerite Williams of Alexandria and C. P. Jones of Roanoke.

OHIO — Richard Orr, Gussie Orr, Mozella Monroe, Estella Delahunt, Ida Fitzgerald, Marie Hodges, Gertrude Owens, Lottie Bibbs, James Lampkins and E. S. Fisher all of Cleveland; Francis Crowley and Bert Thompson of Columbus.

MARYLAND — E. R. Bunch, Thomas Harris, Daniel Simmons and Nathaniel Lunsford all of Baltimore. Henry Brown and Minnie Brown of Prince Frederick; Rufus Settles of Tobey Town and Robert Parker of Highland Park.

NEW JERSEY — Pricilla Roach, W. A. Clark, Estell Clark and Lymus Johnson of Trenton, Edward Harris of Newark. R. N. Jones, Rosa L. Hines and Ruby Mason of Paterson, Emma Short of Asbury Park; Alberta Jones and James Roach of Neptune; Bessie Martin, Hazel Banks and Anna Clark of Scotch Plains.

Integration Steps Outlined

Advertiser P.8-B

NEW YORK, June 16 (AP)—The Protestant Council of the City of New York proposed six ways to further church integration and help end racial discrimination and segregation here. 17-57

The proposals were formulated by the council's Race Relations Committee, based on a survey of the racial situation in churches of the Bronx, Manhattan, Brooklyn and Richmond—the council's area. Montgomery, Ala.

The proposed measures:

Employment of a minority race co - pastor, assistant pastor or church worker.

Recommendation of parishoners of minority races to real estate men and the smaller local landlords for purchase or rental of housing units.

A "never-flagging evangelistic effort" among peoples of the parish area, "recognizing honestly that people of the minority groups needs more than cursory, conscience-satisfying visits.

A concentrated effort through sermons, discussion groups and visiting between white and non-white churches to further the Christian witness of church members in race relations.

Establishment of small inter-denominational area church councils to assess interracial problems and proclaim "a welcome in Christian brotherhood."

Development of interdenominational committees to persuade minority church groups not to establish one-race churches in changing neighborhoods.

mulated by the council's race relations committee, they were based on a survey of the racial situation in churches of the Bronx, Manhattan, Brooklyn and Richmond—the council's area.

The survey, completed in February, estimated that about half of the Protestant churches in the four boroughs had an interracial following of some sort. Some are making sustained efforts to increase integration.

Strong statements against intolerance have been made by some local pastors and denominational leaders. Several churches, particularly in changing neighborhoods, have quietly developed interracial programs for young people. Some have added non-whites to their clergy staffs.

The council's plan to further integration contains nothing very new, but rather is an outgrowth of tested methods. It is the first thoroughly researched interracial program to be formulated for the 1,700 churches in the four boroughs.

The Proposed Measures

The points are:

¶Employment of a minority race co-pastor, assistant pastor or church worker.

¶Recommendation of parishoners of minority races to real estate men and the smaller local landlords for purchase or rental of housing units.

¶A "never-flagging evangelistic effort" among peoples of the parish area, "recognizing honestly that people of the minority groups need more than cursory, conscience-satisfying visits."

¶A concerted effort through sermons, discussion groups and visiting between white and non-white churches to further the Christian witness of church members in race relations.

¶Establishment of small, interdenominational area church councils to assess interracial problems and proclaim "a welcome in Christian brotherhood." (Some area councils already exist. One of the more active is on the lowest East Side.)

¶Development of interdenominational comity committees to persuade minority church groups not to establish one-race churches in changing neighborhoods. Comity is the division of an area among churches to eliminate denominational competition and to further effective "churching" of that area.

CITY PROTESTANTS MAP INTEGRATION

Times P.84-B

Their Council Proposes Six Ways, Based on Survey, for Racial Harmony

Sun. 6-16-57

Major Protestant forces in the city took a step yesterday against racial discrimination and segregation here.

The step was a proposal by the Protestant Council of the City of New York of ways to further church integration. For-

ECUMENICAL MOVE HITS HARLEM: 15 CHURCHES UNITE

Daily Tribune Mon. 6-3-57

Chicago, Ill.

New York, June 2 (AP) — In what Protestant spokesmen called a pioneering example in the ecumenical movement for the nation, 15 Harlem churches have formed a neighborhood association. P.8

The coöperating churches officially call themselves the Heart of Harlem Neighborhood Church Association of the Protestant Council of the City of New York.

The united resources of the churches will be used for evangelism, Christian social relations, and education and adult and youth work.

The Protestant council, of which the Harlem unit becomes the first official neighborhood church association, is the agency for coöperative work of the 1,700 Protestant churches of 31 denominations in New York City.

Post + Times Herald Washington, D.C. Tues. 9-17-57

Associated Press

White and Negro pastors were installed in ceremonies at the Normal Park Baptist Church in Chicago yesterday. At left is the Rev. Merrell D. Hooker, formerly of Gary Ind. At right is the Rev. Fred R. Tiffany of Pontiac, Mich. The church later held its first integrated services.

Negro, White Co-Pastors Are Assigned in Chicago

Post + Times Herald Tues. 9-17-57 Washington, D.C.

CHICAGO, Sept. 16 (AP)—Negro and white ministers, each with equal authority, have been named for the integrated congregations of two Protestant churches—one Chicago's oldest. P. 3-A

Services were held on an integrated basis for the first time yesterday at the Normal Park Baptist Church. It also was the first service in the 250-member church for the new co-pastors—one white, the other Negro.

At the same time, the 124-year-old First Presbyterian Church announced a Negro pastor and a white pastor would replace the retiring white pastor, the Rev. Harold L. Bowman, 68. The new pastors assume their duties Oct. 20.

Mr. Bowman said the co-pastorship plan by a white and a Negro clergyman was the first ever tried by a Presbyterian church.

Both churches are on the city's South Side in neighborhoods with predominantly Negro populations.

The Presbyterian church was founded in 1833 at Fort Dearborn, a frontier U. S. Army post and the first structure of any significance on the site of what is now Chicago.

The chuch is at 64th St. and Kimbark ave. in an area once considered one of the city's most exclusive residential sections.

74 Atlanta Clergymen Decry Bias

Ask Obedience To Court Ruling

By The Associated Press

ATLANTA, Nov. 2.—Seventy-four Atlanta Protestant clergymen joined today in a statement on race relations calling for obedience to law, preservation of public schools, protection of free speech and maintenance of communication between white and Negro leaders.

Herald Tribune Newspaper N.Y.

The ministers, all white, also vigorously decried the idea that school integration would lead to physical amalgamation of the races—a key argument of the segregationists.

The group advanced a declaration of principles in an inter-denominational action without close parallel since the Supreme Court's outlawing of segregation in public schools shoved racial relations painfully to the fore in the South.

Many Church Leaders

In a city of more than 400 churches, the signers of the statement do not constitute a majority of the Protestant clergymen but the group includes pastors of many of Atlanta's largest churches and many long-time leaders of various sects. Episcopal, Lutheran, and Congregation Christian.

The statement grew from informal discussions at meetings of the Atlanta Christian Council but was not presented on behalf of that organization or any other. Signers made it clear that the views are those of the individuals only and do not represent the official position of any congregation.

In a prelude to the listing of principles, the statement said:

"The use of the word 'integration' in connection with our schools and other areas of life has been unfortunate, since to many that term has become synonymous with amalgamation. We do not believe in the amalgamation of the races, nor do we feel it is favored by right-thinking members of either race.

"We do believe that all Americans, whether white or black, have a right to the full privileges of first-class citizenship. To suggest that a recognition of the rights of Negroes to the full privileges of American citizenship, and to such necessary contacts as might follow, would inevitably result in intermarriage is to cast as serious and unjustified an aspersion on the white race as upon the Negro race."

6 Principles

The statement then listed these six principles "of basic importance for our thought and conduct in order to preserve the "integrity" of both races through the free choice of both":

"1. Freedom of speech must at all costs be preserved." No one should be penalized for expressing himself freely and "any position which cannot stand on its own merits and which can only be maintained by silencing all who hold contrary convic-

tions is a position which can not permanently endure."

"2. As Americans and Christians we have an obligation to obey the law." Those not agreeing with the Supreme Court ruling of 1954 on schools "have every right to work for an alteration in the decree" through an amendment to the Constitution or otherwise but we have no right to defy the constituted authority in the govenment of our nation."

Peril to Public Schools

"3. The public school system must not be destroyed." Such destruction, which is a vital part of several staates' legal efforts to evade the court ruling, would "inflict tremendous loss on multitudes of children" and would "be a blow to the welfare of our nation as a whole."

4. Hatred and scorn for those of another race, or for those who hold a position different from own, can never be justified."

"5. Communication between responsible leaders of the races must be maintained. . . . An expressed willingness on our part to recognize their needs, and to see they are granted their full rights as American citizens, might well lead to a co-operative approach to the problem that would provide equal rights and yet maintain the integrity of both races on a basis of mutual esteem and free choice rather than of force."

"6. Our difficulties cannot be solved in our own strength or in human wisdom" but only through paryer and obedience to God's will and "to such prayer and obedience we would dedicate ourselves and summon all men of good will."

Blond clerics take strong rights stand

ATLANTA — An all-white group of some 74 Atlanta Protestant ministers last week adopted a strong race relations statement calling for first-class citizenship for colored people.

The clergymen also called for obedience to law, preservation of public schools, protection of free speech and maintenance of communication between colored and white leaders.

In addition, the ministers declared that they are of the opinion that integration of schools will not lead to physical mixing of the races, or intermarriages as many whites believe.

"WE DO believe that all Americans, whether white or black, have a right to the full privileges of first-class citizenship," the clergymen noted, pointing out:

"To suggest that a recognition of the rights of colored people to the full privileges of American citizenship, and to such necessary contacts as might follow, would inevitably result in intermarriage is to cast as much of an aspersion on the white race as upon the colored race."

The ministers also stood firm in a belief that "hatred and scorn for those or another race, or for those who hold a position different from our own, can never be justified."

* * *

AND LAST, but not least, they noted that a solution to the difficulties of the white and colored man would only be solved "through prayer and obedience to God's will."

And to that "prayer and obedience," the 74 clergymen—of Baptist, Methodist, Presbyterian Episcopal, Lutheran, Congregation and Christian denominations—dedicated themselves.

Needless to say the group is in the minority of the city's some 400 churches, but they include pastors of many of Atlanta's largest churches.

White, Negro Share Pulpit In Chicago

CHICAGO, Oct. 20 (AP)—A Negro and a white pastor jointly assumed the pulpit of Chicago's oldest Protestant church today—starting an assignment they said was without precedent in American Presbyterian history.

"Never before has a Presbyterian church in the United States inaugurated a bi-racial co-pastorate," the Rev. Charles T. Leber Jr. said after delivering the sermon at the First Presbyterian Church. The church was founded in 1833.

The Rev. Mr. Leber, a white minister, and the Rev. Ulysses B. Blakeley, a Negro, succeed the Rev. Dr. Harold Bowman, a white pastor, who retired today after 24 years with the congregation.

The two new ministers will have equal status as heads of the 1,000 member church located in a predominantly Negro neighborhood on the south side. About 100 Negroes attended today's services.

To close today's service, both ministers came together at the pulpit to pronounce benediction.

Race Is a Moral Issue, Presbyterians Are Told

Constitution, Atlanta, Ga.
Sat. 11-9-57 p. 6

Christians must recognize the moral and spiritual issues involved in the race question and should not depend on politicians to solve the problem, the moderator of the Presbyterian Church, U.S., warned here Friday.

Dr. William Elliott Jr., in Atlanta for a series of talks at Columbia Theological Seminary and Morningside Presbyterian Church, said the greatest need is dealing with the question is the "Cultivation of the Christian virtues of love, humility, patience, good will and above all self-control."

At the same time he said, the race issue should not be considered merely a domestic issue.

ORIENTAL TOUR

"On a recent tour of Japan, Taiwan and Korea the very first question asked me was 'What is your church doing about easing racial tensions in the South'," he said.

Emphasizing that he speaks only as an individual interpreting the actions of his church, Dr. Elliott said he felt Christians should "help to create a climate in which everyone is free to express his own opinions without having his motives questioned. The responsibility of Christians is to exercise the greatest care in what they say and the way in which say it.

"Every Christian has a responsibility to pray first for a knowledge within himself to know the will of God, also for the school boards, governors and president that they will seek God's will and finally that we may be kept from saying anything that would injure our relations in other countries."

Pastor of the Highland Park Presbyterian Church in Dallas, Tex., Dr. Elliott is a former pastor of the Druid Hills Presbyterian Church here.

He praised the recent manifesto by 80 Atlanta ministers and added, "I am in full accord with their statement. I would have signed it myself if I were still a minister here.

Traveling throughout the Southland as the highest officer in the 900,000-member denomination, Dr. Elliott said he found some people who think the church should not enter the race issue.

Staff Photo—Hugh Stovall

"A MORAL ISSUE"

Dr. William Elliott Jr.

"I feel that anything that touches any people—regardless of color, sect, or station in life—is the concern of the church," he said.

"While the General Assembly hasn't the power to tell the local congregation who may join or be dismissed from membership, I believe most of our churches are giving serious consideration to the pronouncements of the church."

The most recent of these pronouncements came from the 1957 General Assembly earlier this year and condemned all forms of discrimination based on race.

COMMENTS ON TRIP

Commenting on his trip to the Orient earlier this year, Dr. Elliott said:

"Conditions in Korea are infinitely superior to those I found on my trip 10 years ago. American investments in Korea are paying off handsomely in a spirit of friendship toward the West. Mighty few South Koreans have anything good to say about Russia and the Communistic ideologies.

"I found little anti-Americanism in Japan. There was some resentment about the Girard case, but it created nothing like the interest there that it did in the United States."

He will show color slides taken on his trip at 7:30 p.m. Sunday at the Morningside Presbyterian Church.

New Moderator Predicts Rejection

Presbyterians To Vote On Segregation Issues

By CHARLES L. WEST

CHARLOTTE, N. C. (AP) —The newly elected moderator of the Southern Presbyterian Church predicted Friday that the 98th General Assembly will vote down several racial segregation recommendations.

Herald & Courier

But he foresaw the topic as one which will return to haunt future assemblies of the Presbyterian Church, U.S., for years to come.

The moderator, Philip F. Howerton, 55-year-old Charlotte insuranceman, discussed the situation with newsmen while commissioners (Delegates) spent the day in closed committee sessions.

The segregation issues facing the assembly (are) embodied in overtures (recommendations) to do away with, or transfer to another department of the church, the Division of Christian Relations. The overtures come from several Deep South presbyteries (local governing units) and represent a protest against what many Southern churchmen feel are ventures by the division into political and social fields.

"In my personal opinion," said Howerton, "the prevailing majority of the church will go along with the present practices of the church and continue that division."

Dat. 4-25-58

In addition, three presbyteries, of the 83 within the church, asked for a General Assembly expression on whether or not church buildings may be used for public schooling. Those overtures are obvious preparations for the day when some Southern states might close public schools to avoid the effect of the 1954 U.S. Supreme Court ruling on school desegregation.

Howerton said, "The one place where our church has fallen down in the racial problem is that we have not called on the Negro to contribute his share of responsibility. Our church has not said to the Negro, 'You have a responsibility in these matters.' This situation (racial tension) is not entirely the result of discrimination by whites."

The commissioners, who opened the six-day assembly here Thursday night, will not consider the segregation matters until Monday. However, a standing committee devoted many hours and much dicussion to the topic Friday. Unofficial reports from the committee indicated a major split with both majority and minority reports almost a certainty.

Last year's report to the General Assembly by the Division of Christian Relations proved to be a major irritating factor to the dissenting churchmen. The report —entitled "Freedom, the Christian Concept"—listed eight freedoms: of worship, to learn, of speech, of assembly, to serve, of fellowship, from want, and from fear. Under each of these topics, the report noted abridgement of that particular freedom by the existing racial situation in the South.

In addition to the overtures to transfer or abolish the division, some churches resorted to their only other avenue of protest, short of severing ties with the denomination, by withdrawing financial support of the Board of Church Extension, parent organization of the Division of Christian Relations.

Other churches have threatened similar action, but Howerton viewed the threats as not serious. However, he added:

"I think that anybody who feels as strongly as they do on these questions is going to keep bringing them up. I think it (the segregation topic) is going to keep on being aggravated."

The retiring moderator, Dr. Willam M. Elliott Jr. of Dallas, Tex., in apparent reference to the segregation matters, said:

"There have been veiled and open threats against the agencies of our church. Some would deny freedom to the pulpit, and would make personal views on social, moral and ecumenical issues a test of a man's fitness to preach the gospel or to lead a congregation. Some would, if they could, drive a wedge between our teaching (ministers) and ruling (laymen) elders. Could anything more tragic happen to our church than that?"

Dr. Elliott pleaded for unity.

Howerton expressed complete approval of Dr. Elliott's remarks and added:

"Our church is a real democracy and we can settle our differences within it — not that all members are going to be in agreement on the decisions."

Race Issues Face Presbyterians

By CHARLES L. WEST

CHARLOTTE (AP)—Philip F. Howerton, insurance agent and a ruling elder of Charlotte's First Presbyterian Church, was elected Thursday night as moderator for the 98th General Assembly of the Presbyterian Church, U.S. (Southern).

The new moderator and the assembly face racial problems.

Howerton, 55, was elected 298-184 over the Rev. James Fowle, pastor of First Presbyterian Church in Chattanooga, Tenn.

The balloting, part of the opening night's business, followed the traditional sermon by the outgoing moderator, Dr. William M. Elliott Jr. of Dallas, Tex.

A ruling elder of the Charlotte church since 1940, Howerton is a son of a former moderator, the late Rev. James R. Howerton. The new moderator's father was pastor of First Presbyterian here from 1896 to 1906 and moderator in 1907-08.

Howerton, who is married to his second wife (his first died), has one son and two stepchildren. He told the delegates he considered his election a call to serve the Southern Presbyterian church, which now has 850,000 members.

The meeting is scheduled to close Tuesday, but some commissioners (delegates) predicted it probably would extend an extra day because of the heavy agenda.

The assembly had before it overtures, or suggestions for action, from many of the presbyteries in its 16-state jurisdiction.

Among them was a request that it allow church buildings to be used for segregated classes in states fearing federally-ordered integration of public schools.

Other overtures reflected moves by prosegregation elements to soften the denomination's stand against racial discrimination. These elements, strongest in Mississippi and Alabama, have asked the General Assembly to abolish the Committee on Christian Relations, which has written some of the church's strongest attacks against segregation.

Most sessions will be in First Presbyterian Church, organized in 1832. It was the first host to the General Assembly in 1864 after the Presbyterian Church, U. S., (Southern) broke with the Presbyterian Church, U.S.A., (Northern) over Civil War issues.

A preliminary to the General Assembly meeting was a Thursday conference on evangelism. Speakers at the conference said the times were ripe for the Gospel.

In his report to the opening session, retiring Moderator Dr. William Elliott Jr. urged Southern Presbyterians to recommit themselves "to Presbyterian polity and procedure."

The Dallas, Tex., minister warned that "A form of individualism and of congregationalism, completely at variance with historic Presbyterianism, is rampant in some areas of our church."

More than 500 official commissioners, plus scores of visitors, filled the spacious sanctuary of Covenant Presbyterian Church for the service.

Dr. Elliott, pastor of Dallas' Highland Park Presbyterian Church, said Presbyterians have the right to hold opposing views on ecclesiastical matters and on controversial social issues.

But this right to differ, he said, does not carry with it the "right to be disruptive or to throw suspicion upon other committed Christians."

It was apparent that Dr. Elliott was referring to differences which have sprung up within the denomination over the Southern church's offical stand opposing enforced segregation.

Individual congregations in several Southern states have been outspoken in their opposition to both the church's stand and also the U.S. Supreme Court's ruling.

Dr. Elliott declared, "There has been, on the part of a few, a tendency to neglect or repudiate our constitutional processes. There have been veiled and open threats against the agencies of our church.

"Some would deny freedom to the pulpit, and would make personal views on social, moral and ecumenical issues a test of a man's fitness to preach the gospel or lead a congregation.

"Some would, if they could, drive a wedge between our teaching elders (ministers) and ruling elders (laymen). Could anything more tragic happen to our church than that?"

The Rev. David H. McAlpin and his wife, the former Joan Rockefeller, as they appeared in Princeton yesterday.

Negroes Unanimously Accept White Pastor

World-Telegram & Sun P. 19
Mon. 1-14-57

By the Associated Press.

Princeton, Jan. 14.—A young clergyman with a Wall Street Ivy League background has been installed as the first white associate pastor of a 115-year-old Negro church here.

New York

Nearly 150 congregation members packed the Witherspoon Street Presbyterian Church last night and voted unanimously to accept the Rev. David H. McAlpin Jr., 28, Princeton class of '50, son of a wealthy New York stockbroker, and the husband of a Rockefeller.

"I don't see anything unusual about my new position," Mr. McAlpin told reporters. "It's quite natural for me, quite natural for the people of Witherspoon Church and quite natural for Christians."

The little church is located in a Negro section near the business center of this university town. It also numbers several white families among its congregation of 300 and serves students from the university, the Princeton Theological Seminary and the Westminster Choir College.

Mr. McAlpin said he and his wife will move from the edge of town into the Negro section.

She is the former Joan Rockefeller, a great grandniece of the late John D. Rockefeller Sr., and daughter of Avery Rockefeller of Greenwich, Conn., president of Schroeder, Rockefeller & Co., Wall Street investment firm.

BIAS IS REBUFFED BY PRESBYTERIANS

Times P. 35-e
New York

Canceling of Oklahoma City Meeting in 1956 Disclosed at Council Session Here

Mon. 2-18-57

By GEORGE DUGAN

The National Council of Presbyterian Men called off its first Southwestern area meeting because of racial discrimination, it was learned yesterday.

The meeting was to have been held in Oklahoma City last March. However, news of the cancellation became known only yesterday as the council ended its three-day Eastern area meeting at the New Yorker and Statler Hotels.

The Oklahoma City gathering was quietly canceled on the ground that the laymen's organization could not be assured of nonsegregated eating and housing facilities. No public announcement of the cancellation was made.

This year a Southwestern assembly has been rescheduled for Wichita, Kan., March 1-3. Council spokesmen said that the racial problem would not arise there.

Episcopal Action Recalled

The Presbyterian men's group—with a membership of 400,000—is the second large Protestant body to change the locale of a major gathering because of racial discrimination in the last three years.

In 1954 the Right Rev. Henry Knox Sherrill, Presiding Bishop of the Protestant Episcopal Church, dramatically switched the 1955 triennial general convention of the church from Houston, Tex., to Honolulu.

The Texas city, according to the Bishop, had failed to give adequate assurance that Negro delegates would be free from discrimination.

Nearly 3,000 council members from thirteen Eastern states filled the ballrooms of the New Yorker and the Statler yesterday morning for the closing breakfast session of the meeting. Speakers at the Statler were heard and seen in the New Yorker by closed-circuit television.

Key to Human Survival

The Rev. Dr. Paul Calvin Payne, general secretary of the Presbyterian Board of Education, told the delegates that "the human race has now acquired the power to destroy itself, but the question of human survival is a religious question."

"Everyone seeks the answer from the church rather than science," he said. "The church is the organism on which God depends to fulfill His purpose. I do believe we can answer this question of self-destruction by equality of faith—not by a few heroes—an epidemic of courage and devotion."

Dr. Payne urged the men to look beyond the local boundaries of their congregations and to participate more in "international communities" such as the World Council of Churches and the National Council of Churches.

The churchman later preached at the First Presbyterian Church of Jamaica, 89-60 164th Street.

A closing worship service was held in the Manhattan Center.

The council will hold a three-day Western area meeting in San Francisco beginning Friday. Its ninth annual meeting will be held in Chicago March 15-17.

The organization has grown from about 300 members to its present 400,000 in nine years.

Afro-American Sat. 2-2-57 Baltimore, Md. P. 20

CHURCH INTEGRATION—The Rev. David H. McAlpin Jr., 28, second from left, is commended by the Rev. James R. Armstrong, vice-moderator, New Brunswick Presbytery, who installed the minister whose wife is the great-grandniece of the late John D. Rockefeller Sr., as associate pastor of Witherspoon Presbyterian Church, Princeton, N.J., in an historic ceremony on Jan. 13. At left is the Rev. Russell W. Annich of Bethany Presbyterian, Trenton, one of eight other ministers who participated in the service with the colored pastor, the Rev. Benjamin J. Anderson, second from right.

State Church Group Studys Race Problems

Daily News P. 16
Thurs. 7-11-57
Jackson, Miss.

Measures to combat recent action of the General Assembly of the Southern Presbyterian Church endorsing integration have been delegated to a committee composed of 15 layment from the Central Mississippi Presbytery, authorized at a recent meeting of representatives from 42 churches in the 19 county presbytery at a Yazoo City meeting.

The group will seek a return of the "church to its spiritual mission based on the Bible."

The action followed the General assembly's approval, at a meeting in Birmingham, of reports urging integration of the races in all phases of life and criticizing those accused with refusing voting rights to Negroes as well as those condemning an integration experiment in a Georgia community.

The Yazoo City delegates said the action "by no means reflected the true beliefs and views of the membership of the Southern Presbyterian Church" and inferred that the majority action was by ministers rather than laymen.

Presbyterians Loose Broadsides At Klan, Citizens Councils

Post Herald Wed. 5-1-57 B'ham, Ala.

BY EMMETT WEAVER

In a sweeping indictment of racial discrimination, Southern Presbyterian leaders yesterday aimed a broadside at Citizen Council groups and the Ku Klux Klan.

Before the General Assembly's adjournment the denomination took Klan and councils to task for using "intimidation, reprisal and violence." The assembly has been in session here several days.

Sessions have been held at South Highlands Presbyterian Church.

The strongest statement on the touchy racial issue ever adopted by the church termed it "unthinkable" that a Christian should join a Klan or council which uses such tactics.

Members of the 850,000-member denomination, which has churches in 16 Southern states, also were urged to lift a "voice of protest" against those groups which "appeal to prejudice and spread fear."

The controversial statement prepared by the church's Committee on Christian Relations was approved by the Assembly with only 10 minutes of debate.

It was read by Col. Francis P. Miller of Charlottesville, Va., who the night before had supported a move to keep the church's membership ties with the National and World Council of Churches.

The statement affirmed the church's support of the U. S. Supreme Court's decision making racial segregation in public schools unlawful.

"The General Assembly would call attention to the fact that the Christian faith has never countenanced racial discrimination and that the supreme law of the land requires that it no longer be practiced in the public school systems.

"Therefore, during this period of transition every member of the Assembly is urged to work in his own community for an honest and durable adjustment."

Another point of the committee's report was that, in its opinion, there are "too many capable" Negroes who can't get into the professions and certain salaried jobs.

"When such channels open up," pointed out the report, "it often necessitates moving to a section of the nation strange to them. Discriminatory practices in promotion and upgrading are often found among business firms and other agencies."

The statement singled out incidents occurring at the Koinonia farm near Americus, Ga., where Negroes and white live on an integrated basis, as "a strike example of violation of the right to worship."

Because this experiment "knows no barrier of color" the people of the integrated community are "treated as enemies of society," charged the report.

"Their property has been strafed, dynamited, and burned; their children maligned, their lives jeopardized. Even worse, many 'respectable' citizens of the area have joined in an economic boycott designed to destroy their financial stability and drive them to ruin."

Concerning freedom of assembly, the committee's report said that there are areas in this country where this is "seriously restricted."

"Where there are groups which would meet on a non-segregated basis, the state sometimes stands in the way. Efforts to maintain the status quo in social patterns and to intimidate those who believe in the right of public assembly to discuss mutual social problems have been made by numerous 'citizens' groups formed in many states."

It was learned from reliable sources that the strongly-worded stand on the race question was "delayed" by the Assembly until the last session because of its highly controversial nature.

Next year the Assembly will meet in Charlotte, N. C.

CHURCH DEBATES TIES TO COUNCIL

Times

Southern Presbyterian Group Would Retain Affiliation—Red Tinge Is Denied

July, 14-1957

By GEORGE DUGAN

Special to The New York Times.

BIRMINGHAM, Ala., April 29 Southern Presbyterians began debate late today on whether to retain membership in the National Council of the Churches of Christ in the U. S. A.

A vigorous and vocal minority has for years maintained that the council is seeking to establish a "super-church" imbued with radical economic, social, racial and political opinions. The group has periodically demanded that the Presbyterian Church in the U. S. (Southern) withdraw from the interdenominational body.

New York, N.Y.

The National Council represents thirty major Protestant and Eastern Orthodox denominations. Its pronouncements on many issues have been regarded as representative of Protestant thinking in this country. It has frequently endorsed strong statements opposing racial segregation.

A report before the ninety-seventh General Assembly of the church emphasized that the interdenominational body had "repeatedly and officially affirmed that it is not a super-church and does not aspire to become one."

Charges Are Opposed

It also recalled that the church's own general council, or chief administrative agency, had stated its conviction that the council was neither "Red" nor "subversive."

The report declared that charges of subversion "frequently made anonymously, are without basis in fact."

"These charges, in turn, are taken up by many sincere people who do not have access to the facts and are not aware that if they did their judgment would be quite different," it said.

This was obviously in reference to quantities of unsigned mimeographed and printed material mailed to assembly delegates in recent weeks.

The report listed many areas of "common Christian endeavor" that, it said, could never have been reached without membership in the council. Among these were cooperative evangelistic efforts, relief and rehabilitation programs, pulpit interchanges and interdenominational missionary projects.

Cautions Council

The report maintained that statements and pronouncements of the National Council were no more out of accord with the views of many churchgoers than some statements passed by "our own General Assembly."

It cautioned the council, however, against making what it described as "over-questionable" pronouncements on social, economic and political issues.

The only large Protestant denominations not affiliated with the National Council are the Southern Baptists and the Lutheran Church-Missouri Synod.

The Presbyterian Church in the United States of America (Northern), sister denomination of the Southern Presbyterians, is an ardent supporter of the National Council.

Reflecting a fundamentalist as well as an anti-integration approach, the pro-withdrawal bloc charged National Council leaders with subscribing to an "off-color theology" and upholding the "false doctrine of the universal fatherhood of God and the universal brotherhood of man."

"In large measure," the anti-council group asserted, "this ideology is responsible for their teaching on economics, race relations, social measures and political pressures."

Presbyterian Report Hits KKK On Civil Rights Issue

News & Observer P. 2

Wed. 5-1-57

BIRMINGHAM, Ala., April 30 (AP) — Southern Presbyterians today condemned what they termed "violations of essential freedoms of democracy."

Raleigh N.C.

Much of the report of the Standing Committee on Christian Relations, adopted by the 97th General Assembly of the church, referred to the racial issue.

Although the report dealt primarily with basic freedoms, it attacked those "whose purpose is to gain its point by intimidation, reprisal and violence."

Mentioned were the Ku Klux Klan, and various "councils," although the report did not mention Citizens Councils by name.

The report was specific in its concern over what it termed violations of the right to worship.

It referred particularly to the Koinonia community, near Americus, Ga., an experiment in integrated social and economic existence.

"Members of the Koinonia community state that their communal life is not primarily a social or agricultural experiment, but an experience in worship," the report said.

It said the community had made a significant contribution to farming techniques, "yet, because their experiment knows no barrier of color they are treated as enemies of society."

Negro Educator Named To Presbyterian Board

The Rev. Dr. Frank T. Wilson

Times P. 15-C

The dean of the School of Religion at Howard University in Washington, the Rev. Dr. Frank T. Wilson, has been appointed the first education secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A.

Dr. Wilson is a graduate of Lincoln's College of Liberal Arts and Theological Seminary. He received the degrees of Master of Arts and Doctor of Education from Columbia University and a Doctor of Divinity degree from Lincoln University. As the first Negro member of the mission board, he will serve with twenty-eight other Americans, a Filipino, two Japanese and a native of India.

Presbyterians Gird For Integration Row

Star 7-17-57

Fri. 5-3-57

CHICAGO, May 2 (AP).—Dr. Eugene Carson Blake, chief executive officer of the Presbyterian Church in the United States, today said "we don't intend to have our ministers pushed around by anybody."

Dr. Blake said he had been given authority to use church funds to aid "any of our ministers or members who get into difficulty because of taking the position for desegregation as adopted by our church."

His organization is composed of Presbyterians living mainly in the Northern States.

He said $10,000 had been given to the National Association for Advancement of Colored People to pay a settlement awarded a Sumter, (S. C.,) attorney who used the NAACP's 12 Sumter, directors for libel. One of the defendants was a negro minister, Herbert Nelson.

Presbyterians Fight Integration

Post-Herald

Sat. 7-13-57

JACKSON, July 11 (UP)—A 15-man lay committee of Presbyterians from the Central Mississippi Presbytery has been appointed to combat integration moves within the church and return it "to its spiritual mission based on the Bible."

The committee was appointed at a meeting of the 19-county Presbytery in Yazoo City Sunday in protest of a recommendation of the church's General Assembly to end segregation in congregations.

The 43-delegates said the General Assembly's actions "by no means reflected the true beliefs and views of the membership of the Southern Presbyterian Church."

New England style church in Alabama

Birmingham News Magazine
Birmingham, Ala. Sun. 6-9-57

BY FRANCES ROBERTS

ONE OF THE FEW OLD churches in which both the white folks and their Negro slaves attended services is the Presbyterian Church in Gainesville, Ala.

In this church, the small slave of Alabama's first native-born governor, Anthony Winston, received the inspiration to become a missionary.

She was Maria Fearing, and she lived a fruitful life in spreading the gospel among the natives of Africa, the land of her forbears.

It was in 1837, four years after the town was founded, that a group of 17 Gainesville citizens organized and built the church—at a cost of $11,000. These people were native to New England, and the church is almost an exact replica of old Congregationalist churches still in use in Vermont and New Hampshire today.

THERE WAS ONE exception: the balcony which in New England was used for the older children, was used in the South for slaves of the parishioners.

The Rev. J. L. Kirkpatrick of Virginia was the first regularly-installed minister of the church, taking over in 1841. He served for 12 years.

In those times, the church elders sat in judgment on members. Such matters as drinking, using profanity, committing adultery, killing, staying away from church, and stealing—even so much as a bushel of corn—all were given due and grave consideration by the elders in the disciplining of the membership.

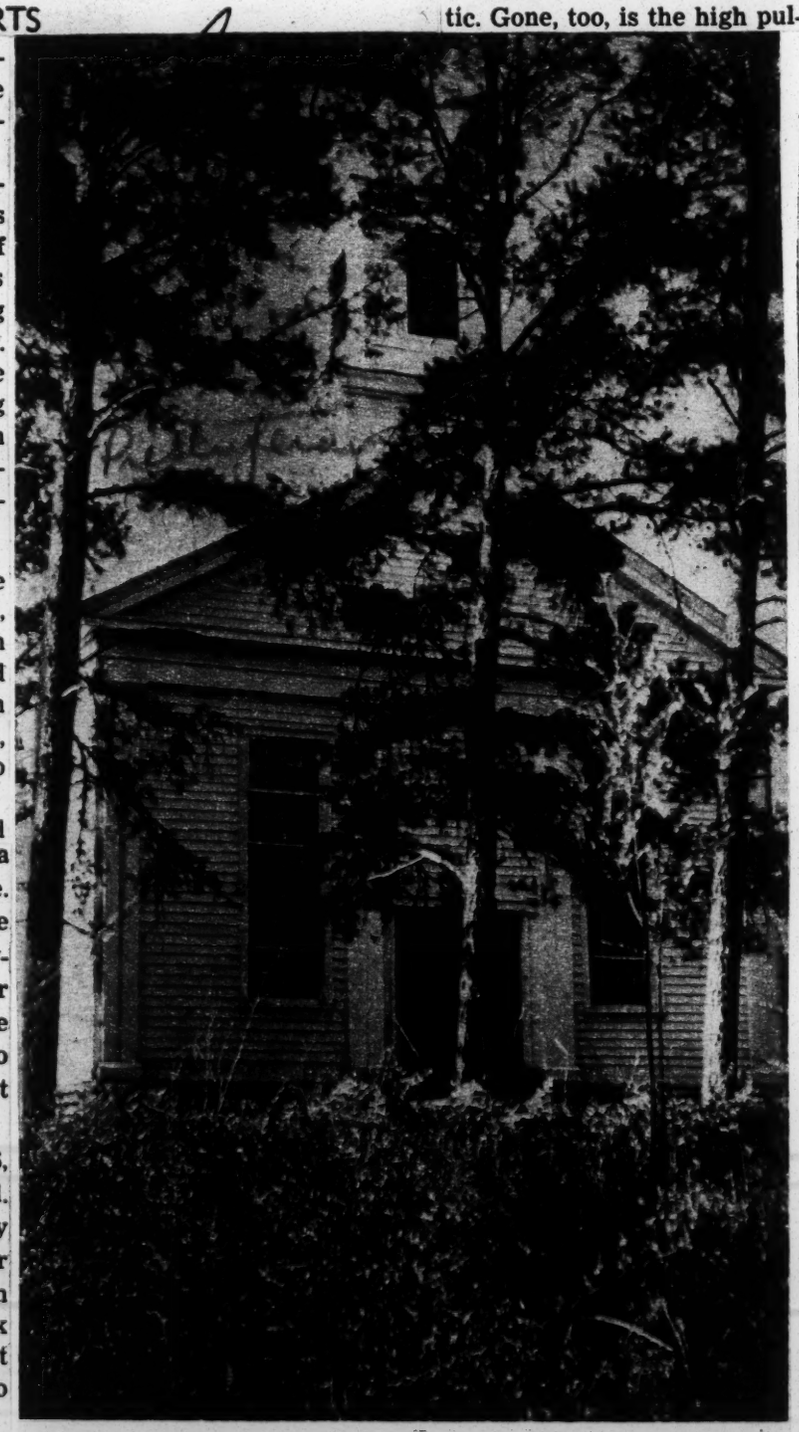
The Rev. Charles A. Stillman was pastor for 17 years — during the heyday of Gainesville's thriving years as a bustling cotton shipping port on the Tombigbee River. During his ministry the church weathered the trying times of the War Between the States and the dread Reconstruction period that followed.

AS A SMALL helper in the Winston household, Maria Fearing heard from her mistress about the need for spreading the gospel in Africa. Even at this early age, it is said, she determined to become a missionary.

After the War, she moved to Gainesville and became a nurse in the Travis home. And when Talladega College opened its doors in 1871, giving Maria an opportunity for education, she decided the time had come to begin to prepare herself for her great ambition.

Finally, at the age of 56, Maria felt she was qualified. She sold all her worldly goods, and thus financed her own passage to the Belgian Congo. Among her work there was the establishment of a mission for young Negro girls.

She was officially recognized by the Presbyterian Church for her missionary work, and after 20 years was retired for life on a pension. Happily she returned to the plantation where she was born, and she died at the age of 99.



This church at Gainesville, Ala., more than 100 years old, has an interesting history.

NOT MUCH BUT the shell is left of the original old Presbyterian Church at Gainesville. Gone of course are all descendants of the founders. Gone are the private pews—doors of which are neatly stacked in the attic. Gone, too, is the high pulpit, the green shutters on the windows.

But still remaining is the clear New England bell . . . still is the worshipful spirit that the church has fostered for more than a century, for about 30 members still attend its services. ★ ★ ★

Presbyterian Journal Raps Church's Integration Stand

Advertiser Sun. 8-18-57
Montgomery, Ala.

WEAVERVILLE, N.C., Aug. 17 (AP)—It is a basic mistake for the Southern Presbyterian Church to make public pronouncements about segregation and civil rights, for they only "stir up discord and strife and disunity," a prominent Presbyterian layman said this week.

P. 6-A

Addressing about 300 supporters of the Southern Presbyterian Journal, an organ of the church, Col. Roy LeCraw of Atlanta, Ga., said that "when churches set up human relations or religious relations departments, they are intervening in fields that are very controversial."

Decrying what he called a trend toward the social gospel in the Southern Presbyterian church, he asserted "it would be a basic mistake for our church to get into this field."

"The devil must laugh with glee when he sees this present trend," LeCraw, a former mayor of Atlanta, said.

Later, directors of the publication backed LeCraw up by adopting a resolution declaring that voluntary segregation of the races is not un-Christian. Such voluntary segregation, including other social relationships between the races, the resolution said, "is for the highest interests of the races."

The publication circulates throughout the Southern church.

The directors' resolution said that "much today which purports to be 'Christian race relations' has nothing to do with Biblical Christianity, but works toward the destroying of racial integrity as it has developed in the province of God."

For that reason, it said, "we deplore the fostering of social contact in the name of Christianity where such contacts are unnatural and forced. Therefore, we affirm that voluntary segregation in the churches, schools and other social relationships is for the highest interests of the races, and is not un-Christian.

White Presbyt'n Church Picks Negro Pastor

Advocate
Jackson, Miss.

Nunda, N. Y., Aug. 1—Leaders of Nunda Presbyterian Church, which has an all-white congregation said today that a Negro clergyman has accepted a call to become its pastor.

8-10-57

W. Forrest Watkins, chairman of the church's pulpit committee, said that the 200-member congregation chose the Rev. Irvin W. Underhill of Philadelphia, after he had been a guest preacher here July 21.

The office of the Presbyterian General Assembly in New York, which does not keep records according to race, said that it was the first pastoral call of this kind to come to its attention. The church numbers 8,700 congregations exclusive of the South, which has its own presbytery.

Nunda is a village of 1,300 in Livingston County.

Dr. Underhill, 61 years old, is a native of Philadelphia and a graduate of the University of Pennsylvania. He attended Princeton Theological Seminary and was ordained in 1928 by the Philadelphia Presbytery.

--Patronize Our Advertisers—

Presbyterians Face Segregation Issue

CHARLOTTE, N. C., April 24 (AP) — The Southern Presbyterian Church opened its 98th General Assembly here tonight with segregation and other problems facing the delegates.

The opening business was the traditional moderator's sermon by Dr. William M. Elliot Jr. of Dallas, Tex., the outgoing moderator. Balloting for a new moderator then began.

The meeting is scheduled to close Tuesday, but some commissioners (delegates) predicted it probably would extend an extra day because of the heavy agenda.

The assembly has before it many overtures, or suggestions for action, from many of the Presbyteries in its 16-state jurisdiction.

Among them is a request that the assembly allow church buildings to be used for segregated classes in states fearing federally ordered integration of public schools.

Other overtures reflected moves by pro-segregation elements to soften the denomination's stand against racial discrimination. These elements, strongest in Mississippi and Alabama, have asked the General Assembly to abolish the Committee on Christian Relations, which has written some of the church's strongest attacks against segregation.

A total of 508 commissioners, or delegates, were appointed for the meeting.

Most sessions will be in First Presbyterian Church, organized in 1832. It was the first host to the General Assembly in 1864 after the Presbyterian Church, U.S., (Southern) broke with the Presbyterian Church, U.S.A., (Northern) over Civil War issues.

A preliminary to the General Assembly meeting was a conference on evangelism. Speakers at the conference said the times were ripe for the gospel.

Integration Hit By Presbyterians

Southerners To Challenge Official Church Stand

By GEORGE DUGAN

(Copyright 1958 by The New York Times Co.)

CHARLOTTE, N.C., April 25—Presbyterians from the Deep South are stockpiling ammunition here in an effort to invalidate their church's stand against segregation.

Nearly a dozen overtures, or resolutions, proposing in essence that the General Assembly of the Presbyterian Church in the U.S. (Southern) revoke its support of the 1954 Supreme Court ruling against segregated public schools have been docketed for Assembly debate.

IN MISSISSIPPI

The Assembly began its annual meeting last night. Discussion of the racial proposals will start Monday. The most vigorous assault on the church's position is being readied by presbyteries—local governing units—in Mississippi.

Several overtures from that state call on the Assembly to abolish its Council on Christian Relations. Last year the Assembly approved a Council report supporting the Supreme Court decision and declaring that the Christian faith has never countenanced racial discrimination.

Four years ago, the Southern Presbyterian Church was one of the first major religious bodies to endorse the high court's school ruling. At that time the assembly declared that "enforced segregation of the races is discrimination which is out of harmony with Christian theology and ethics. The church, in its relationship to cultural patterns, should lead rather than follow."

PRESSURE CITED

An overture prepared for assembly debate this year by the Presbytery of Central Mississippi declares, however:

"We believe that since the General Assembly took its original action on the race question in 1954 there has been a growing tendency to pressure the church to accept the integration of the races.

"We realize that we are a part of the South where the attitudes toward the race question run deep with much feeling, but the subject of this petition is not what should be done about the race problem but the ways and means that are being used in presenting this controversial issue."

The overture complains that 1957 Assembly commissioners were given an inadequate opportunity to study the Christian Relations Report and insists that church councils are not permitted to "intermeddle" in civil affairs except in "extraordinary cases."

Other overtures charge that the Christian Relations Council has "embarrassed the good name of the church" by entering "the field of socialism and politics."

DEMANDS ACTION

An overture from the Presbytery of Tuscaloosa, Ala., calls on churchgoers "not to remain silent and submissive, but to raise a voice of protest against this unwarranted interference with what we believe to be the spiritual convictions of a large majority of the members of our church."

Three overtures that are likely to cause debate concern proposals in some Southern areas that church buildings be used for schools in order to circumvent the Supreme Court ruling.

The Presbyteries of Lexington, Ky., and Montgomery, Ala., will ask the Assembly to rule whether such action is permissible. But the Presbytery of Potomac in the Washington-Baltimore area will urge the Assembly to record its opposition to the school proposal.

The newly elected moderator, Phillip F. Howerton of Charlotte, predicted Friday that the Assembly will vote down all of the segregation recommendations.

But he foresaw the topic as one which will return to haunt future Assemblies for years to come.

Churchmen To Vote on Race Issues

CHARLOTTE, N. C., April 25 (AP)—The newly elected Moderator of the Southern Presbyterian Church predicted today that the 98th General Assembly will vote down several racial segregation recommendations.

But he foresaw the topic as one which will return to haunt future assemblies of the Presbyterian Church, U. S., for years to come.

The Moderator, Philip F. Howerton, 55-year-old Charlotte insuranceman, discussed the situation with newsmen while commissioners (delegates) spent the day in closed committee sessions.

The segregation issues facing the Assembly are embodied in overtures (recommandations) to do away with, or transfer to another department of the church, the division of christian relations.

The overtures come from several Deep South presteries and represent a protest against what many southern churchmen feel are ventures by the division into political and social fields.

"In my personal opinion," said Howerton, "the prevailing majority of the church will go along with the present practices of the church and continue that division."

In addition, three presbyteries, of the 83 within the church, asked for a General Assembly expression on whether or not church buildings may be used for public schooling.

Those overtures are obvious preparations for the day when some southern state might close public schools to avoid the effect of the 1954 United States Supreme Court ruling on school desegregation.

Howerton said, "the one place where our church has fallen down in the racial problem is that we have not called the Negro to contribute his share of responsibility. Our church has not said to the Negro, 'you have a responsibility in these matters.' This situation (racial tension) s not entirely the result of discrimination by whites."

The commissioners, who opened the six-day assembly here Thursday night, will not consider the segregation matters until Monday.

However, a standing committee devoted many hours and much discussion to the topic today. Unofficial reports from the committee indicated a major split with both majority and minority reports almost a certainly.

Presbyterians To Air Rejected Racial Protest

Evening Star Washington, D.C. Wed. 5-22-57

OMAHA, May 22 (AP).—The General Assembly of the Presbyterian Church had before it today a firm rejection of a Southern white Presbytery's challenge to anti-segregation pronouncements.

P 29

The matter was on the docket for decision by the assembly in its last session of a week-long meeting. The rejection was in a terse report of the Standing Committee on Social Education and Action.

The Presbytery of Birmingham-A of Birmingham, Ala., demanded in a resolution that the Committee on social Education and Action "refrain from making recommendation in the area of racial and cultural relations in 1957."

The committee report replied "that the racial problems of our time are of such scope and urgency as to require our attention and action."

In a separate recommendation the committee asked the assembly to launch " a comprehensive, effective, unified program for the whole church to achieve a non-segregated church and a non-segregated society."

The Birmingham Presbytery objected to publication of last year's General Assembly pronouncements containing strong statements condemning segregation.

But this year's committee declared:

"We urge the widest possible distribution of the pronouncements. Only as they are known can they become effective guides to Christian action."

The Birmingham resolution asked the Assembly "to make a serious effort to understand the problem as it specifically exists in the South by personal visit and discussion with white and Negro leaders in the church here."

The whole matter was to be thrown in the lap of the assembly when it acted upon the committee's report.

Presbyterians To Merge Two Groups in May

Evening Star Washington, D.C. Sat. 5-25-57

NEW CONCORD, Ohio, June 15 (AP).—Two of the three major Presbyterian groups in America will merge next year to form the United Presbyterian Church in the United States of America.

The united group, with a membership of 3 million, wll be made up of the present Presbyterian Church in the U. S. A. and the United Presbyterian Church of North America.

Sat. 6-15-57

The union was assured yesterday when the 99th General Assembly of the United Presbyterian Church voted, 161-124, to ratify the previous approval of its presbyteries.

5-A

The uniting conference will be held next May in Pittsburgh on the 100th anniversary of the founding of the United Presbyterian Church, also in Pittsburgh.

Other Group Unanimous

The Presbyterian Church in the U. S. A. previously had ratified the "plan of union" by a nearly unanimous vote.

The merger does not include the Presbyterian Church in the U. S. (the Southern church) the other major church to include "Presbyterian" in its name. There is another, smaller group, known as the Presbyterian Church, Cumberland.

Because of strong feelings on the part of dissenters expressed during an hour-long debate on the unification issue yesterday, there was no attempt to make the vote unanimous. Actually, it would have taken a two-thirds dissenting vote in the assembly to have upset the approval of the presbyteries.

Harmony Move Offered

But Dr. Cary N. Weisiger of Mount Lebanon, Pa., a leader of the opposition, offered a "resolution of good will" which the assembly adopted by a unanimous voice vote.

The Presbyterian Church in the U. S. A. dates its origin back to 1640. It has headquarters in Philadelphia. The United Presbyterian Church, originally formed by a union of the Associate and Associate Reformed Churches in May, 1858, has headquarters in Pittsburgh.

PRESBYTERY SCORES INTEGRATION REPORT

Commercial Appeal Sat. 7-20-57

Mississippi Laymen Oppose Recent Church Trends

Memphis Tenn. Press 7-11-57

BIRMINGHAM ACTION HIT

From The Commercial Appeal
Jackson, Miss., Bureau

JACKSON, Miss., July 10. — Steps to combat recent actions of the General Assembly of the Southern Presbyterian Church endorsing integration and to seek a return of the "church to its spiritual mission based on the Bible" have been delegated to a committee of laymen of the Central Mississippi Presbytery.

The 15-man group was authorized at a recent meeting of representatives of 42 of the churches in the 19-county Presbytery meeting at Yazoo City.

The action followed approval by the General Assembly in Birmingham, of reports urging integration of the races in all phases of life and criticizing those accused with refusing voting rights to Negroes as well as those who have condemned an integration experiment in a Georgia community.

Views In Conflict

The delegates attending the Yazoo City meeting asserted that the actions of the General Assembly "by no means reflected the true beliefs and views of the membership of the Southern Presbyterian Church." They inferred that the majority action was by ministers rather than laymen.

Delegates said the Birmingham action "dealing as it does with secular and social matters is in direct conflict with the explicit provisions of the mission of our church not to interfere with civil affairs which concern the commonwealth."

"The fundamental teaching of the Presbyterian Church regarding complete separation of church and state should be strictly practiced," the Yazoo delegates said.

Individual Approval Urged

However, as "individual Christians in their capacity of citizens" the Yazoo City group said

efforts should be made to "promote in society and in public affairs the principles of Christianity which would inevitably result in laws and social reforms of the highest order."

The committee will seek more active participation of laymen in all church councils and their actions by "sending thoroughly informed representatives to all church courts."

The committee is also to make plans for presenting a specifically scheduled report to each congregation of all meetings of the higher church courts.

The Yazoo City delegates also endorsed the actions of the First Presbyterian Church of Jackson, and the First Presbyterian Church of Yazoo City in withholding funds to the Board of Church Extension which supports the Council on Christian Relations which submitted the integration proposal to the Birmingham assembly session.

Authority Cited

Those attending the Yazoo City meeting said they were authorized under the rules governing ruling elders to take the action under a mandate to "use his utmost effort to see that the church is kept free from those opinions and practices that would spoil her purity."

Ten of the committee members were elected with the other five to be named later. Those elected were:

Sidney A. Robinson and Erskine Wells, both of Jackson, Hugh S. Potts of Kosciusko, A. A. Spencer of Yazoo City, Cleveland Davis of Itta Bena, Maury McIntyre of Greenwood, Howard Davis of Indianola, Charles Tindall of Greenville, Frank Everett of Vicksburg, and Edwin White of Lexington.

Russ M. Johnson of Jackson served as secretary at the Yazoo City meeting with W. E. Pleasants of Jackson, assistant secretary.

Integrated Home Congregation Their Aim

Tallahassee, Fla.

CHICAGO (AP)— An integrated congregation today was the long-range aim of a Negro and a white minister who set a precedent in sharing the pulpit of the city's oldest protestant church in a predominantly Negro neighborhood.

"We got a wonderful reception," the Rev. Charles T. Leber Jr., told a reporter yesterday after delivering a sermon at the First Presbyterian Church. "The worshippers were waiting in line long after the services were finished."

Press 10-22-57

Leber, a white minister, and The Rev. Ulysses B. Blakeley, a Negro, replaced The Rev. Dr. Harold Bowman, a white pastor, who retired yesterday after 24 years with the church on the city's south side.

Leber said the minister's assignment inaugurated a bi-racial co-pastorate for any Presbyterian church in the United States.

The two new ministers, appointed last month, took over with equal status as heads of the 1,000-member church.

Some 600 worshippers, a larger than normal Sunday attendance greeted the two ministers.

Church Plans To Maintain Segregation

Washington Post 10-11-57

MEMPHIS, Oct. 10 (AP) — A proposed racial policy has been drawn for fashionable Second Presbyterian aimed at maintaining segregation for the Memphis church "in all of its endeavors."

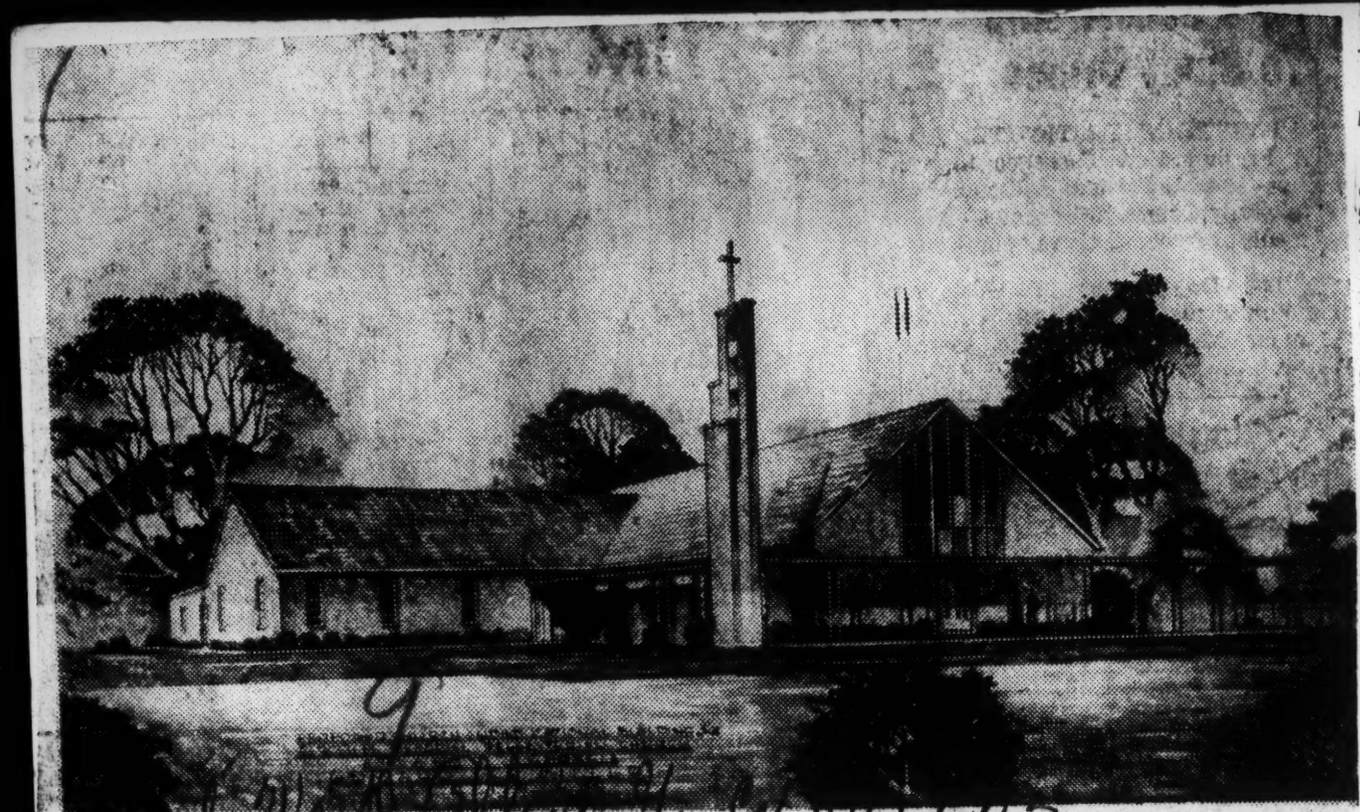
P B 4

The policy was drawn by the church session, a governing board of clergy and laymen. It is to be considered at another meeting Oct. 21. After that, the session will decide when to submit it to the church's 3000-member congregation.

Dr. Anthony W. Dick, pastor, declined comment until such time as the policy is formally submitted. The church is the largest Presbyterian church in Tennessee.

The policy forbids church representatives at "certain conferences and meetings" where races are mixed in recreational programs.

The Memphis Presbytery included one Negro church, Parkway Gardens Presbyterian in Memphis. As such, it is entitled to send representatives to all Presbytery meetings.



RADCLIFFE TO BREAK GROUND—Radcliffe Presbyterian Church will break ground for its new edifice at 284 Hightower Road, N. W., Sunday, Nov. 10, at 3:30 p. m. The old site at Fort and Houston Streets was taken by the expressway. The contract has been awarded to the ABCO Construction Company. The building will be modern contemporary design and is the work of Architect E. C. Miller. Rev. William S. Mercer is the pastor.

Presbyterian Leader Says Southern Moves To Fail

Courier-Journal
P. 11 Louisville, Ky.

Charlotte, N. C., April 25 (P)—The newly elected moderator of the Southern Presbyterian Church predicted Friday that the 98th general assembly will vote down several racial-segregation recommendations.

Sat. 4-26-58

But he foresaw the topic as one that will return to haunt future assemblies of the Presbyterian Church, U. S., for years to come.

The moderator, Philip F. Howerton, 55-year-old Charlotte insurance man, discussed the situation with newsmen while commissioners (delegates) spent the day in closed committee sessions.

The segregation issues facing the assembly are embodied in overtures (recommendations) to do away with, or transfer to another department of the church, the division of Christian relations. The overtures come from several Deep South presbyteries (local governing units) and represent a protest against what many Southern churchmen feel are ventures by the division into political and social fields.

"In my personal opinion," said Howerton, "the prevailing majority of the church will go along with the present practices of the church and continue that division."

However, he added:

"I think that anybody who feels as strongly as they (some Southern churches) do on these questions is going to keep bringing them up. I think it (the segregation topic) is going to keep on being aggravated."

Presbyterian Moderator Airs Segregation Views

Courier-Journal P. 3

By CHARLES L. WEST

CHARLOTTE, N.C., April 25 (P)—The newly elected moderator of the Southern Presbyterian Church predicted today that the 98th General Assembly will vote down several racial segregation recommendations.

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Sat. 4-26-58

"In my personal opinion," said Howerton, "the prevailing majority of the church will go along with the present practices of the church and continue that division."

In addition, three presbyteries, of the 83 within the church, asked for a General Assembly expression on whether or not church buildings may be used for public schooling. Those overtures are obvious preparations for the day when some Southern state might close public schools to avoid the effect of the 1954 U.S. Supreme Court ruling on school desegregation.

Howerton said, "The one place where our Church has fallen down in the racial problem is that we have not called on the Negro to contribute his share of responsibility. Our church has not said to the Negro, 'You have a responsibility in these matters.' This situation (racial tension) is not entirely the result of discrimination by whites."

The commissioners, who opened the six-day assembly here Thursday night, will not consider the segregation matters until Monday.

The General Assembly will be asked tomorrow to abandon the church's long-standing order barring divorce except for adultery or willful desertion and substitute new, less-stringent regulations.

Racial Problems Face Churchmen

Commercial Appeal

Segregation Effort Made At Presbyterian Meeting

P. 26

DEFEAT IS PREDICTED

Memphis,

By The Associated Press

CHARLOTTE, N. C., April 25.—The newly elected moderator of the Southern Presbyterian Church predicted Friday that the 98th General Assembly will vote down several racial segregation recommendations.

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Overtures By Deep South

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Much Discussion Held

Mr. Howerton said, "The one place where our church has fallen down in the racial problem is that we have not called on the Negro to contribute his share of responsibility. Our church has not said to the Negro, 'You have a responsibility in these matters.' This situation (racial tension) is not entirely the result of discrimination by whites."

The commissioners, who opened the six-day assembly here Thursday night, will not consider the segregation matters until Monday. However, a standing committee devoted many hours and much discussion to the topic Friday. Unofficial reports from the committee indicated a major split with both majority and minority reports almost a certainty.

Irritant Last Year

Last year's report to the General Assembly by the Division of Christian Relations proved to be a major irritating factor to the dissenting churchmen. The report—entitled "Freedom, the Christian Concept"—listed eight freedoms: Of worship, to learn, of speech, of assembly, to serve, of fellowship, from want, and from fear. Under each of these topics, the report noted abridgement of that particular freedom by the existing racial situation in the South.

In addition to the overtures to transfer or abolish the division, some churches resorted to their only other avenue of protest, short of severing ties with the denomination, by withdrawing financial support of the Board of Church Extension, parent organization of the Division of Christian Relations.

Other churches have threatened similar action, but Mr. Howerton viewed the threats as not serious. However, he added:

"I think that anybody who feels as strongly as they do on these questions is going to keep bringing them up. I think it (the segregation topic) is going to keep on being aggravated."

9 1957

PRESBYTERIAN

Presbyterians Here Accept Negro Bid

Post + Times Herald P.1-B
Washington, D.C.
Wed. 5-15-57

By Kenneth Dole
Staff Reporter

The Washington Presbytery voted yesterday to accept the invitation of a Negro presbytery and extend its boundaries deep into Virginia.

Its action, if approved, will add to its area eight counties: Loudoun, Fauquier, Stafford, King George, Westmoreland, Northumberland, Richmond and Lancaster. The Presbytery now has churches in Northern Virginia, the District and Montgomery, Prince Georges and St. Marys counties in Maryland.

The action must be approved by the Synod of Baltimore, meeting this summer, and the General Assembly of the Presbyterian Church in the United States of America, next year.

In announcing the annexation plan, the Rev. Wendell S. Tredick, chairman of the Presbytery's Commission on National Missions, said it had been formulated without the knowledge of the Presbyterian Church in the United States, the Southern Presbyterian denomination.

"What kind of comity is it when the Southern church doesn't even know of our plans?" demanded the Rev. Henry A. Baumann of the Fairfax Presbyterian Church. "We have had enough fighting with the Southern church and now we are going into their back yard."

Mr. Tredick replied, "We are not one church, whether we like the idea or not." He referred to the rejection by the Southern Presbyterians, two years ago, of a merger move overwhelmingly approved by Northern Presbyterians.

Told of the Washington Presbytery plan, the Rev. Dr. Charles C. Cowsert of Alexandria, chairman of the Church Extension Committee of the Potomac Presbytery (Southern) said:

"We welcome the enlargement of the Washington Presbytery to include these counties in the South. We shall look forward to working with our sister church on the same comity basis that we have enjoyed in the metropolitan area of Washington. All our relationships have been pleasant and fruitful as we recognize that we are a part of the same family."

The invitation to the Washington Presbytery to extend its work came from the Presbytery of Southern Virginia, a group of Negro Presbyterian churches belonging to the Synod of Catawba, a jurisdiction of the Northern church.

The Washington Presbytery met at the Takoma Park Presbyterian Church. It approved the call of the Rev. Robert A. Barnett, now assistant minister at the First Presbyterian Church of Arlington, to the pastorate of Irwin Memorial Presbyterian Church, Idylwood, Va., heard a report from the headmaster of Nottingham Academy, Colora, Md., and engaged in other church business.

Howard dean gets Presbytery post

Pro-American
Baltimore, Md.
5-23-57

WASHINGTON.

The Board of Foreign Missions of the Presbyterian Church in the U.S.A. last week announced the appointment of the Dr. Frank T. Wilson as the first education secretary of the Board.

Dean of the School of Religion of Howard University, Dr. Wilson becomes the first member of the race on the Mission Board. He will serve with 28 other Americans, a Filipino, two Japanese and a native of India.

Northern Presbyterians To Debate Strong Attack on Parochial Schools

Courier-Journal Mon. 5-20-57 P. 11
Louisville, Ky.

© New York Times News Service

Omaha, May 19.—Northern Presbyterians studied today a strong new attack on parochial education.

The 11,000-word statement, issued to members of the general assembly of the Presbyterian Church In The U.S.A., will come up for debate and approval or modification tomorrow.

It denies that parochial-school pupils receive better moral training than public-school pupils. And it questions whether the level of academic instruction in sectarian schools is adequate.

'Moral Ills Are Found In Both'

"General superiority neither in academic achievement nor in ethical behavior has been demonstrated when elementary and secondary students of parochial schools are compared with students of the public schools," the statement declares.

"The moral ills common to our society are found in student populations of both parochial and public schools.

"There is no solid evidence th would lead us to conclude that the transf of religious knowledge to ethical practice is more likely to be found among parochial-school children than among public-school children nurtured in religion in the church and in the home."

The document says the "many" small parochial schools being established "run the risk of being incapable of providing the thorough education needed to meet the social and vocational problems of today."

Endorses Public-School System

The report is the work of the church's committee on religion and education, set up in 1954 to set forth a declaration of policy for the denomination.

It vigorously endorses the public-school system and "demands the continuance of the traditional principle of separation of church and state."

It says parochial education accentuates differences, causing social cleavage and impeding free inquiry.

"A united community," it declares, "calls for a setting within which children of all religious and cultural backgrounds freely mingle and develop attitudes of common understanding and trust."

Southern Presbyterian Church For Integration

Tribune Wed. 5-1-57 P.4
New York

BIRMINGHAM, Ala., Apr. 30 (AP).—The Ninety-Seventh General Assembly of the Presbyterian Church in the United States (Southern Church) today urged its member churches to take an active part in carrying out the Supreme Court's desegregation ruling.

The action was one of the strongest stands yet taken by a Southern church group in support of racial desegregation. The Presbyterian Assembly represents the church in sixteen Southern states.

The assembly, in its closing session. also adopted a resolution commending the group which runs the violence-plagued unsegregation Koinonia community farm in Georgia.

Urged to Seek Adjustment

The assembly declared: "The Christian faith has never countenanced racial discrimination and the supreme law of the land requires that it no longer be practiced in the public school system.

Presbyterians Affirm Stand For Integration

Post + Times Herald P.1-B
Thurs. 5-23-57

OMAHA, May 22 (AP).—The General Assembly of the Presbyterian Church in the U. S. A. was told today that "In the area of race relations America is facing a moral crisis such as it has not faced since the Civil War."

The Assembly promptly voted to reinforce the church's already firm stand against segregation.

In the closing session of its week-long meeting, the Assembly, without a dissenting voice, gave approval of a report which declared "racial segregation is a problem of such magnitude and urgency that it takes precedence over other social issues in American life today."

RACE BIAS SCORED BY PRESBYTERIANS

Times P.24-C
New York

General Assembly Votes to Reinforce Firm Stand—Board Members Elected

Thurs. 5-23-57

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In the closing session of its week-long meeting, the assembly, without a dissenting voice, gave approval of a report that declared "racial segregation is a problem of such magnitude and urgency that it takes precedence over other social issues in American life today."

The vote was taken in the face of a challenge from the all-white Brimingham—a Presbytery of Birmingham, Ala., which objected to publication of previous policy statements. Birmingham also asked that the Committee on Social Education and Action "refrain from making recommendations in the area of racial and cultural relations in 1957."

Committee Answers Resolution

It was that committe that submitted a terse report devoted entirely to the anti-segregation stand. The committee answered the Birmingham resolution with a declaration that "racial problems of our time are of such scope and urgency as to require our attention and action." It called for "widest possible distribution of the pronouncements."

The General Assembly set the opening date for next year's meeting at Pittsburgh on May 27.

The Pittsburgh session will be

Presbyterians in segregation issue

Afro-American Sat. 6-1-57 P. 17

Baltimore, Md.

OMAHA, Neb.—The general assembly of the Presbyterian Church in the U.S.A. Wednesday voted to reinforce the church's already firm stand against racial segregation.

The motion, passed without a dissenting vote, was approved on the last day of the week-long session after the delegates were told that "in the area of race relations America is facing a moral crisis such as it had not faced since the Civil War."

The report set forth:

"Racial segregation is a problem of such magnitude and urgency that it takes precedence over other social issues in America today."

* * *

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That presbytery also asked that the committee on social education and action "refrain from making recommendations in the area of racial and cultural relations in 1947."

The committee report replied "that the racial problems of our time are of such scope and urgency as to require our attention and action."

* * *

IN A separate recommendation the committee asked the assembly to launch "a comprehensive, effective and unified program for the whole church and a non-segregated society."

On the previous day the assembly voted to release 76,485 West African members who will form a new church. The action was recommended by the Board of Foreign Missions after the African Synods petitioned for action.

held if the United Presbyterian Church, which has a membership of about 250,000, votes to unite with the Presbyterian Church U. S. A. It will be a combined session.

The merger was approved by the General Assembly here. It is proposed to consolidate the two as the United Presbyterian Church in the U. S. A. It would have a total membership of more than 3,000,000.

Newly elected to church boards today were the following:

PERMANENT JUDICIAL COMMISSION—The Rev. Reymond E. Dronsfield, Columbus, Ohio; the Rev. Ralph D. Evans, Boulder, Colo.; Louis Komjath, eDtroit, and the Rev. C. Marshall Muir, East Orange, N. J

BOARD OF NATIONAL MISSIONS—Mrs. W. Verne Buchanan, New Philadelphia, Ohio; Mrs. Ellis Dugger, San Diego, Calif.; Harold Hartger, Grand Rapids, Mich.; Richard Powell, Englewood, N. J.; Mrs. James White, Brownwood, Tex.; the Rev. John William Wimberly, Jackson, Mich.

BOARD OF FOREIGN MISSIONS—Mrs. Martin de Vries, Long Beach, Calif.; Dr. Francis J. Frary, Oakmont, Pa.; the Rev. Arthur L. Miller, Denver; Miss J. Margaret Ada Mutch, Wynnewood, Pa.; Dr. Alonzo Provost Peeke, Volga, S. D.; Dr. John M. Waugh, Rochester, Minn.

BOARD OF CHRISTIAN EDUCATION—George Johns, Milwaukee; Herbert F. Anders, State College, Pa.; the Rev. William Wallace Faris, Dallas; the Rev. Edler G. Hawkins, New York; Mrs. George B. Henry, La Grange Park, Ill.; Mrs. Rollin Kuebbler, Toledo, Ohio.

BOARD OF PENSIONS—The Rev. Wendell Q. Halverson, La Grange, Ill.; Herbert V. Prochnow, Chicago; Mrs. Russell E. Radford, Minneapolis; Carl Trauernicht, Tebster Groves, Mo.

COUNCIL ON THEOLOGICAL EDUCATION — The Rev. Cornelius De Boe, Jamestown, N. D.; William Lynch Murray, Harrisburg, Pa.

PERMANENT COMMISSION ON INTERCHURCH RELATIONS—Merle Jones, Beatrice, Neb.; Mrs. Charles McDowell, South Pasadena, Calif.; Samuel C. Slaymaker, Lancaster, Pa.

DEPARTMENT OF CHAPLAINS AND SERVICE PERSONNEL—The Rev. Arthur H. George Charlotte, N. C.; the Rev. Cecil W. Lower, Chicago; the Rev. Edward Brubaker, Philadelphia; Frederick Whitenton Hanger, San Antonio, Tex.; Dr. Clarence Monroe, Oak Park, Ill.

Georgia Minister Urges 'Creative' Racial Contact

Post-Herald Tues. 5-14-57

Birm. Ala.

NEW YORK, May 13 (AP)—A Georgia minister today urged a constructive instead of destructive contact between the races to free the South from what he described as a blinding sensitivity to the racial question.

P. 13

The Rev. Robert B. McNeill, pastor of the First Presbyterian Church at Columbus, Ga., defined "creative contact" as giving Negroes places on city councils, grand juries, school boards, ministerial associations and other like agencies.

Such a program, he declared in an article in Look Magazine, would prevent a destructive contact which some fear would occur with complete integration.

The clergyman predicted "there will be a breakthrough eventually" in the racial issue. He declared, "even a Southerner can't hold out forever against the irrefutable testimony of his own experience, especially as it is tempered with the relentless persuasion of the Bible."

McNeill wrote that Southerners are now so touchy on the race question that they no longer think clearly on most fundamental issues. They are unable, he said, to make judgments about fundamentals like freedom, democracy and justice on an absolute standard of right and wrong because of "the presence of a people for whom they must always make an exception."

"The Southerner," he elaborated, "is acutely sensitive these days. He will accuse you of dragging in the race issue when you honestly meant no such implication.

"The issue is in every phase of his life—the kind of wage scale he will establish, to whom he will sell his merchandise, whom he will support for public office, where he buys his house, what he thinks about education, what preacher he will listen to . . . how far he will go in public welfare."

The Georgian discussed at length renewed activity by the Ku Klux Klan and the emergence of White Citizens Councils following U. S. Supreme Court decrees against segregation.

"As for the Klansmen and their threats of violence," he said, "we only pity them. God pity anyone who has to spread fear to be rid of fear, whose self-esteem is so low that he has to flatten someone else to feel that he is upright."

He described the citizens councils as more formidable—smart enough to substitute political and economic pressure for physical force to attain their ends.

"But," he concluded, "they, oo, will run their course."

American Presbyterians Reinforce Stand Against Bias

Courier-Journal Louisville, Ky. Thurs. 5-23-57

Omaha, May 22 (AP)—The general assembly of the Presbyterian Church in the U.S.A. was told today that "in the area of race relations America is facing a moral crisis such as it has not faced since the Civil War."

The assembly promptly voted to reinforce the church's already-firm stand against segregation.

In the closing session of its week-long meeting the assembly, without a dissenting voice, gave approval to a report that declared:

"Racial segregation is a problem of such magnitude and urgency that it takes precedence over other social issues in American life today."

The vote was taken in the face of a challenge from the all-white Birmingham-A Presbytery, Birmingham, Ala. It objected to publication of previous policy statements. Birmingham also asked that the committee on social education and action "refrain from making recommendations in the area of racial and cultural relations in 1957."

It was that committee that submitted a terse report devoted entirely to the antisegregation stand. The committee answered the Birmingham resolution with a declaration that "racial problems of our time are of such scope and urgency as to require our attention and action."

It called for the "widest possible distribution of the pronouncements."

It was in an address supporting the report that Dr. Clifford Earie of Philadelphia called racial relations the greatest moral crisis since the Civil War.

Dr. Earle, secretary of the church's department of social education and action, declared, "The crisis is characterized by blindness and resistance to the demands of simple justice and fair play."

American Race Relations Called Big Moral Crisis

Answers call to church with white congregation

Afro-American Sat. 8-10-57

Baltimore, Md.

PHILADELPHIA

An all-white Presbyterian church in a town with no colored population last week issued a unamious call to a colored minister to be its pastor.

The new pastor, who will enter the pulpit of the Nunda, N.Y. Presbyterian Church on September 1, is Dr. Irwin W. Underhill, 61, a native of Philadelphia, graduate of Princeton Theological Seminary and a missionary to Africa for the Presbyterian Church from 1928 to 1940.

DR. IRWIN W. UNDERHILL
Accepts white charge

When the 200-member congregation began considering Dr. Underhill as its pastor, he laid down one condition: that the call must be unanimous.

* * *

THE MINISTER said that he made the condition to W. Forrest Watkins, chairman of the church's pulpit committee because:

"If the request was unanimous, I would know they really wanted me. I would know that God wanted me to accept."

"We didn't consider race," Mr. Watkins said later. "There were other candidates, but the committee thought the church would be fortunate to get a minister with the personality. ability and background of Dr. Underhill."

Dr. Underhill spoke several times as a guest at the Nunda Church before he was considered as a candidate for its pulpit.

NUNDA IS a dairy town of about 1,300 population in Livingston County, in upstate New York, not far from Rochester. It is believed that Dr. Underhill will be the first colored Presbyterian pastor to minister to an all-white congregation.

Dr. Underhill, who was the first colored missionary to be assigned to Africa by the Presbyterian Church, served in Philadelphia on the Philadelphia Redevelopment Authority and as manager of the Richard Allen low rent housing project.

UNTIL EARLY this year when the job was abolished, he also held a post with the department of Labor and Industry as a consultant on migratory labor and housing for the state.

The new appointee said that he has no anxieties about entering upon his new job.

"I know the people of Nunda," he said, "and they are wonderful people. They are people, as people should be."

Negro Is Called To White Church

Constitution

NUNDA, N.Y., Aug. 1 (AP)—The all-white congregation of the Nunda Presbyterian church has chosen a Negro pastor.

The 200 members chose the Rev. Dr. Irwin W. Underhill of Philadelphia after he preached in this western New York village July 21. The pulpit committee said today he had accepted the call. The call is subject to the approval of the Rochester Presbytery.

The New York Times (by Ernest Sisto)

TO SHARE PULPIT: The Rev. Benjamin J. Anderson, left, pastor of the Witherspoon Street Presbyterian Church, talking yesterday with The Rev. David H. McAlpin Jr., outside the church in Princeton, N. J. Mr. McAlpin, 28, who is the son of a New York stock broker, was installed last night as associate pastor of the 115-year-old Negro Church.

NEGROES INDUCT WHITE MINISTER

115-Year-Old Presbyterian Church in Princeton Heeds Assembly Stand on Bias

Special to The New York Times.

PRINCETON, N. J., Jan. 13—The expression of interracial brotherhood took a step forward tonight with the installation of a white minister as associate pastor of a Negro church here.

The Rev. David H. McAlpin Jr., the son of a New York stock-broker, was inducted at the 115-year-old Witherspoon Street Presbyterian Church.

Presiding at the installation was the Rev. James Armstrong, Vice Moderator of the New Brunswick Presbytery. The Rev. Dr. Charles R. Erdman, retired, a former Moderator of the Presbyterian Church in the U. S. A., preached.

Mr. McAlpin is 28 years old, a native of Princeton and a graduate of Princeton University in the class of '50. He will share the Witherspoon pulpit with the Rev. Benjamin J. Anderson, a Negro.

Attending the service tonight was Mr. McAlpin's wife, the former Joan Rockefeller, a great-grandniece of the late John D. Rockefeller. The McAlpins have one child, a 20-month-old son.

Mr. McAlpin took his seminary work at Union Theological Seminary in New York and St. Andrews University, Scotland. Ordained a year ago, he has done field work in East Harlem.

Mr. McAlpin explained that the session of the Witherspoon Street Church initiated the proceedings that led to his appointment. As is the custom within the Presbyterian Church, he said, the session extended a call to him after obtaining aproval of the New Brunswick Presbytery.

Mr. Anderson, the pastor, said: "We are working toward the pronouncement of the general assembly of the Presbyterian Church for a nonsegregated church."

At the morning service of the church three white students from the Princeton Theological Seminary participated in the service in observance of Seminary Sunday throughout the Presbyterian Church. Charles R. Reese, a seminarian, delivered the sermon.

WHITE CO-PASTOR IN NEGRO CHURCH

Princeton Congregation Wil Install D. H. McAlpin Jr. as Associate on Sunday

HE DID WORK IN HARLEM

Broker's Son Calls New Post in a Presbyterian Parish 'Natural for Christians'

Special to The New York Times.

PRINCETON, N. J., Jan. 11—Interracial brotherhood will be practiced as well as preached here.

On Sunday, a 28-year-old white minister will be installed as the associate pastor of a 115-year-old Negro church. He is the Rev. David H. McAlpin Jr., son of a New York stock broker. His wife is the former Joan Rockefeller, a great-grandniece of the late John D. Rockefeller.

Mr. McAlpin was graduated from Princeton University in 1951. He studied for the ministry at Union Theological Seminary in New York, and did field work in the East Harlem Protestant Parish. He was ordained a year ago.

The young clergyman is taking his appointment in stride. "I don't see anything unusual about my accepting such a post," he commented. "It's quite natural for whites and quite natural for Christians." Mr. McAlpin said he had the "wholehearted" support of his wife in the new venture.

He will share the pulpit at the 300-member Witherspoon Street Presbyterian Church with the Rev. Benjamin Anderson, its present pastor.

The installation service will be held at 8 P. M. with the Rev. Dr. James Armstrong, vice moderator of the New Brunswick Presbytery, officiating. Mr. McAlpin is a native of Princeton and lives with his wife and son at 199 Laurel Circle.

White Pastor Goes To Negro Church

PRINCETON, N. J., Jan. 12 (AP)—A 28-year-old white clergyman has been appointed associate pastor in the 115-year-old Negro Witherspoon Street Presbyterian Church.

The Rev. David H. McAlpin, son of a New York stockbroker, said yesterday he viewed the appointment as another step on the path of integration.

Mr. McAlpin, who is married to the former Joan Rockefeller, daughter of Avery Rockefeller, president of Shroder & Rockefeller Investments, will be installed at services tomorrow.

White Cleric Aid in Negro Church

PRINCETON, N. J., Jan. 15 (AP)—A 28-year-old white clergyman, son of a wealthy New York stock broker, has been installed as associate pastor of the 115-year-old Negro Witherspoon Street Presbyterian Church.

The Rev. David H. McAlpin Jr. received the unanimous approval of the congregation of nearly 300 persons that filled the small church near the business center here.

He is married to the former Joan Rockefeller, a great-grandniece of the late John D. Rockefeller Sr., and daughter of Avery Rockefeller of Greenwich, Conn., president of a New York investment firm.

After the ceremony McAlpin told reporters:

"I don't see anything unusual about my new position. It's quite natural for me, quite natural for the people of Witherspoon Church and quite natural for Christians."

The Rev. Charles R. Erdman, pastor of the First Presbyterian Church here from 1924 to 1934, who delivered the installation sermon, said the installation of a white associate pastor was just another step toward the maturity of the Presbyterian Church. Erdman is white.

Pastor of the Witherspoon Church is the Rev. Benjamin Anderson.

Presbyterians In South Back Desegregation

BIRMINGHAM, Ala., April 30 (AP)—The 97th General Assembly of the Southern Presbyterian Church today urged its member churches to take an active part in carrying out the Supreme Court's desegration ruling.

The action was one of the strongest stands yet taken by a Southern church group in support of racial desegregation. The Presbyterian Assembly represents the church in 16 Southern states.

The Assembly, in its closing session, also adopted a resolution commending the group which runs the violence-plagued unsegregation Koinonia Community Farm in Georgia.

[The Assembly earlier approved continued cooperation with the National and World Councils of Churches of Christ, and voted a record benevolent budget of $8,913,810, an increase of 26.4 per cent, Associated Press said.]

Minister—The Presbytery of New York will ordain its first woman minister, Mrs. Elizabeth Sullivan Ehling, Thursday night, at the Church of the Master. Mrs. Ehling will be advanced to the status of assistant minister.

Rich Clergyman Takes Post In Negro Church

Defender Sat. 1-26-57 Chicago, Ill.

By JAMES L. KILGALLEN

NEW YORK — (INS) — The clergyman son of a prominent New York family quietly took over Monday as associate pastor of an all-Negro congregation in Princeton, N. J.

The Rev. David H. McAlpin, jr. 28, whose wife is the former Joan Rockefeller, a great grandniece of the late John D. Rockefeller, regarded his acceptance of the post as "quite natural."

He was inducted Sunday night as minister at the 115-year-old Witherspoon Street Presbyterian church in Princeton. He will share the pulpit with the Rev. Benjamin J. Anderson, a Negro.

His installation was regarded by himself and his family as a natural Christian expression of interracial brotherhood.

'QUITE NATURAL'

"It's quite natural for me to take this post," Rev. McAlpin said. "It's quite natural for the congregation of the Witherspoon Street church, and quite natural for Christians to work for a fuller brotherhood of all Americans regardless of race.

"My acceptance of the post is in line with the Presbyterian church's general assembly pronouncement to work for a non-segregated church in a non-segregated society."

The important thing, he added, is that "we are working toward the reconciliation of the peoples who have been separated by custom and past oppression and whom we are bringing into full equality."

COMPARES HUNGARIANS

The Rev. McAlpin asserted that we are now giving Hungarian refugees full equality. He said the same should be done for the Negroes among us "who have been Americans for many years."

His father, David H. McAlpin, sr., told International News service he and his family are "entirely sympathetic" with his son's aims and objectives. The well-to-do, legally-trained father of the young minister is a limited partner of the Wall Street brokerage firm of Clark, Dodge & Co.

"It was the logical step in the work my son has been doing the past six or seven years," said the elder McAlpin.

PRINCETON GRAD

McAlpin, sr., explained that his son, a native of Princeton and a graduate of Princeton university, class of 1950, has been participating in field work involving the inter-change of white and Negro ministers in churches in New Jersey and a church in the Harlem district of New York.

Young Rev. McAlpin took his seminary work at Union Theological seminary and St. Andrews university, Scotland. He was ordained a year ago.

FIELD WORK

He and other union theological seminarians, according to the elder McAlpin, had participated in field work at various places — such as in a mixed church in Elizabeth, N. J., (the Greystone Presbyterian), The Manalapan Mission in a Negro community in Monmouth, N. J., and in a Harlem church.

"My son could have had other posts," the father said, but he wanted to do this work because he felt there is a greater need for it."

Young Rev. McAlpin, his wife, and their one child, a 20-months old son, have moved into a home near the Princeton church.

Afro-American Sat. 1-26-57 Baltimore, Md. P. 18

PRECEDENT IN JERSEY — The Rev David D. McAlpin (left) stands in front of the Witherspoon Street Presbyterian Church in Princeton, N.J., with the church's pastor, the Rev. Benjamin J. Anderson. On Jan. 13, the Rev. Mr. McAlpin, son of a New York stockbroker, was installed as associate pastor of the church to become the first white person to hold that office in the 114-year history of the church. He is 28.

Pastor Admits He Quit Because Of Race Views

Star P. 3-B Thurs. 5-2-57 Washington D.C.

The Rev. Dr. Frederick H. Olert today acknowledged that dissension over racial views prompted his surprise resignation as pastor of Richmond's Second Presbyterian Church.

The noted clergyman, who is president of the Virginia Council of Churches, said he decided to leave Richmond because "I believe in basic civil and religious freedom."

Dr. Olert was head of the Richmond Ministers Association last Januray when it adopted a "Statement of Conviction on Race." The document criticized Gov. Stanley and the Virginia General Assembly for "exceedingly inept" handling of the racial problem.

Dr. Olert said he had been criticized by some members of his congregation because of the statement.

"I could stay here and weather this storm," he said, but I wish to do nothing to hurt this church."

Dr. Olert said two articles appearing in the current issue of the Christian Century expressed how he felt about racial problems. One article, by Roy C. DeLamotte, a Tennessee Methodist minister, is entitled "Sothern Liberal: Prophet or Apostate." It states: "One waits fruitlessly for a 'Christian Manifesto' drawing some line beneath which no Christian dare sink in the hysteria of white reaction, or for news that 'Christians' Councils' are forming to combat the slanders and covert violence of white supremacy."

The other article he cited is entitled "Taking the Hard Stand." It deals with the Virginia Chamber of Commerce's dinner for distinguished Virginians, to which at least six Negroes inadvertently were invited and later asked to send back their invitations.

Dr. Olert will move to the Central Presbyterian Church in Kansas City, Mo.

Church's NAACP Gift Defended

Post-Herald Birm., Ala.

CHICAGO, May 3 (AP)—Dr. Eugene Carson Blake, Philadelphia, chief executive officer of the Presbyterian Church in the United States of America said "we don't intend to have our ministers pushed around by anybody."

Sat. 5-4-57 P. 4

Dr. Blake said he had been given authority to use church funds to aid "any of our ministers or members who get into difficulty because of taking the position for desegregation as adopted by our church."

His organization is composed of Presbyterians living mainly in the Northern states.

He said $10,000 had been given to the National Association for Advancement of Colored People to pay a settlement awarded a Sumter, S. C., attorney who sued the NAACP's 12 Sumter, S. C. directors on grounds of libel One of the defendants was a Negro minister, Herbert Nelson.

"This support will be given to any of our ministers or members on each and every occasion it is needed," Dr. Blake said.

The Ku Klux Klan of South Carolina has criticized the contribution made by the Presbyterian Church.

Southern Presbyterians meeting in Birmingham earlier this week termed the Klan an organization whose purpose is to gain its point by "intimidation, reprisal and violence."

RACIAL COVENANTS HIT

Reformed Church Calls Them Inconsistent With Christianity

Special to The New York Times.

BUCK HILL FALLS, Pa., June 7 — Racially restricted housing covenants are inconsistent with Christian integrity, the Reformed Church in America said today in a "credo on race relations" adopted at the 151st meeting of its General Synod.

The credo also approved the racially and culturally integrated church as the highest demonstration of the Chrfistian faith.

With regard to intermarriage between the races, the church declare dits belief that being "in Christ" transcends all ethnic and cultural barriers. It said that the church "misconceives its function when it actively hinders, forestalls or denies the marriage of any two people who, loving Christ, love each other."

The denomination is composed of 845 congregations and some 400,000 persons, including children.

9 1957

ROCK HILL MINISTERIAL ASSOCIATION (SOUTH CAROLINA)

Pastors Say Bible Backs Race Equality

Constitution
Wed. 1-9-57
Atlanta, Ga.

ROCK HILL, S.C., Jan. 8 (AP)—Comparing the South to Soviet-suppressed Hungary, white ministers here today declared, "We do not believe racial supremacy can be supported by the Bible."

The declaration came from the Rock Hill Ministerial Assn., composed of about 30 ministers of this textile community. Rock Hill is 60 miles north of Camden, where hooded men attacked two white men, allegedly because of racial views, in recent weeks.

P. 3

"We feel that those who believe that the supremacy of one race of people over another is taught in, or is substantiated by the Bible are in error," the association said.

REPLY TO KKK

Referring to a recent newspaper article which quoted a Ku Klux Klan official as saying the Klan wants to maintain white supremacy without violence, but will use it if necessary, the statement said:

Wed-1-9-57

"Whatever the name, origin, or history of any organization or group, we consider it a serious and deplorable matter for it to suggest promoting some of its activity by the method of inciting fear, using threats, and lawless and secret violence in our Christian and American way of life.

"The express purpose to use secret and unlawful violence to suppress a people is nothing short of what much of the world is now deploring in the actions of Communist Russia in Poland and Hungary."

SOUNDS APPEAL

The association urged each person associated with the KKK or similar group to "carefully rethink his position."

Further, the ministers declared:

"We firmly believe that whatever attitude and opinion we now have regarding the relationships of the races—and we agree there is room for different convictions here—we do not believe that racial supremacy can be supported by the Bible."

9 1957

REV. ORAL ROBERTS

Groundbreaking Set May 23 for New Oral Roberts Building

Eagle Thurs. 5-16-57 Tulsa, Okla. P. 1

Formal groundbreaking ceremonies for a new six-story world headquarters building for the Oral Roberts organization, internationally-known evangelistic group, will be held in Tulsa on May 23.

The Oral Roberts organization, with field offices throughout the world, has no religious barriers and was the first organization to break the color line.

Principal speaker at the hour-long program will be Gov. Raymond Gary. Also speaking will be Tulsa Mayor George E. Norvell and Rev. Roberts.

The groundbreaking ceremonies will also note the 10th anniversary of the Oral Roberts organization.

Located on Boulder

The new building, to be called "The Abundant Life Building," will be constructed in the 1700 block on South Boulder avenue.

It will contain six floors, including the basement, and have a total floor space area of 100,000 square feet.

Designed along the modern vein of architecture, the structure will be windowless in order to gain more economy in air-conditioning and heating.

One of the unique features of the building will be the gleaming white slabs of marble which will form the exterior facing on three sides of the structure.

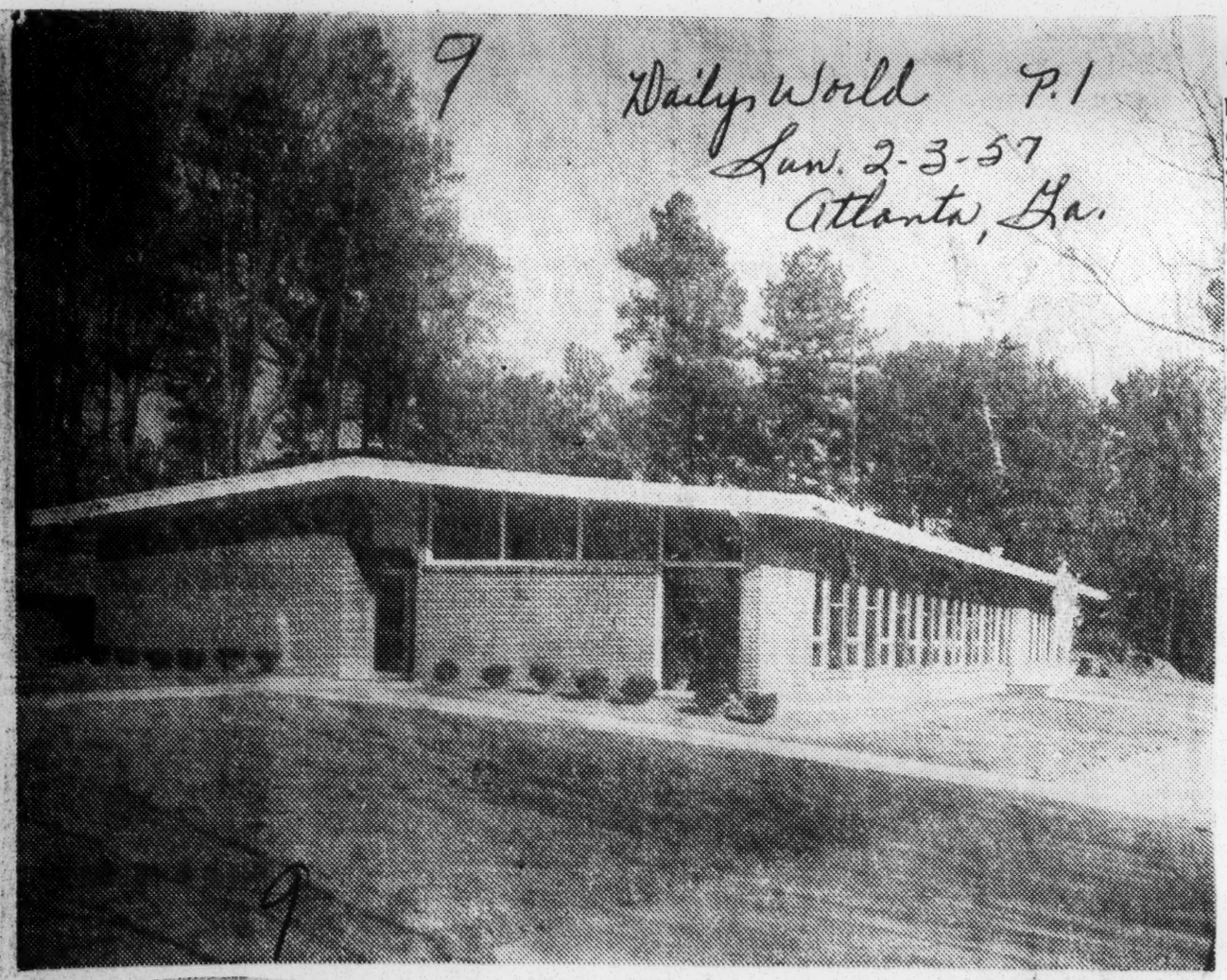
Cafeetria to Hold 400

Over 800 individual diamond-shaped slabs of Vermont marble, each three by six feet, will form an over-all diamond pattern which will give an effect of alternating light and shadow on the facing.

Approximately 15 tons of marble and 1,150 tons of steel will be used in the construction.

WORLD HEADQUARTERS BUILDING— Rev. Oral Roberts stands behind a scale model of the new six-story biulding which will serve as world headquarters for the Oral Roberts organization. Formal groundbreaking ceremonies will be held in Tulsa on May 23.

9 Daily World P. 1 Sun. 2-3-57 Atlanta, Ga.



THE SEVENTH DAY ADVENTIST SCHOOL, the Berean, Jr. Academy is in operation for students. It is located at 230 West View Place, S. W.

Seventh-Day Adventists Complete New Buildings

Daily World Sun. 2-3-57 P. 1 Atlanta Ga.

Seventh-Day Adventists began operations last week in two new denominational facilities; a parochial school and administration building located in the Mozley Park area.

According to Elder J. H. Wagner, President of the South Atlantic Conference of Seventh-Day Adventists, "the current improvement of properties here is part of a Conference-Wide program to modernize our School Facilities".

Elder N. G. Simons, Secretary-Treasurer of the South Atlantic Conference of Seventh-Day Adventists said the two buildings were valued at $150 000.00.

The Classroom building of the Berean Jr. Academy is located at 230 West View Place, S. W. Two-Hundred and Seventy-five students have enrolled for the second semester.

The principal of the 6 Teacher Staff is Mrs. J. H. Wagner.

The new building includes 6 Classrooms and a modern kitchen. Located with generous play and parking areas available.

Other units planned for the near future include a Gymnasium, Cafeter a, Library, and another classroom. All of which will be pleasantly arranged on the 4 acre wooded school grounds.

The Administration Building is located at 235 Chicamauga Avenue, S. W.

Both buildings are of contemporary architecture, and beautifully landscaped The buildings were constructed by J. A. Simons.

Africa No Longer Dark As Fruitful Field For Seventh-Day Adventist Missionaries

Advertiser Montgomery, Ala. P. 5-A Sat. 3-2-57

Africa, where only a few decades ago, missionaries were considered successful if they won ten converts in a year, is today one of the most fruitful fields of Christian service for at least one denomination.

Seventh-day Adventists list their Southern African Division as the fastest growing of their world-encompassing organization in the 1957 Year-book of the church off the press this week.

The 464-page volume, official reference of the denomination, lists 139,911 adult, baptized members in Africa, and a church spokesman said, "there is an African in an Adventist study group for every member now in the church in that country."

Total world membership of the Adventist church is 1,034,807.

To house the increasing membership in Africa a total of 79 new churches were organized in one year. The church provides a two-year study period of church beliefs before baptism in Africa, the spokesman said.

"Persons are now completing this study period and requesting baptism in so many villages in the church's Southern African Division that ordained ministers of the church have difficulty in keeping up with the demand for baptisms," a minister-educator of the church in Africa said.

During the 1955 calendar year, which is the period covered by the 1957 volume for statistical purposes, 377 Adventist missionaries were sent overseas. The total is an increase of 183 over 1954 when 194 workers were sent abroad.

During the same period languages in which Adventist workers operate increased from 726 to 731. The church has work established in 185 of the world's 205 officially recognized countries.

According to the new reference, nearly 1,000 new youth societies were started in the Adventist church during the year. An increase of 47,555 new members was noted for the church's official youth organization, the Missionary Volunteers, during the year.

The Yearbook also records a gain of $2,743,177 in the sale of Seventh-day Adventist literature over the previous year. The new literature sales total is $20,015,037. Fifteen new periodicals began publication for the church in the 12-month year period for a total of 377 publications.

An increase of 11 new hospitals and sanitariums is listed in the yearbook for a total of 174 such institutions, in addition to 83 treatment rooms and clinics.

ADVENTIST MEDICAL CADETS IN ACTION — Nathaniel Dennison, 11406 Alabama, Los Angeles, is shown in action during a three-day Medical Cadet field training exercise April 25-27 in the hills five miles northeast of Santa Cruz. Other Los Angeles cadets shown are, from left, John Colen, 11204 S. Broadway, Phillino Morgan Jr., 234 W. 124 st., David Choy, 3921 E. 22nd st.

Pvt. 1/c William Pais, one of some 200 medical troops from the 12th Field Evacuation hospital, Fort Ord, on hand to instruct the cadets, give pointers on handling wounded man on stretcher.

The cadets, all draft age students from high schools operated by the church throughout California, took part in rescuing "wounded" men under simulated battle conditions, operating aid stations, collecting stations and the full scale evacuation hospital.

The training is given teenage Adventists to prepare them for medical and other non-combattant service in harmony with Seventh-day Adventist beliefs which forbid the taking of human life, even on the battlefield.

Since 1950, 14,000 members of the church have completed the training.

Eastern Seventh-Day Adventists 12th Conclave In Pine Forge, Penn.

Mail Kansas City, Mo., p3
Jan. 7-12-57

PINE FORGE, Penn. — (ANP) — More than 4,500 Seventh-Day Adventists of seven states and the District of Columbia gathered on the camp-grounds at Pine Forge, Pa., for the 12th annual convention of the Seventh-Day Adventists of the Allegheny conference.

Worshippers from Ohio, Pennsylvania, New Jersey, Delaware, Virginia, West Virginia and Washington, D.C. poured in beginning early Thursday morning for the ten day spiritual session.

Directing the entire Conference is William Lee Cheatham, president of the Allegheny conference. He is in the midst of his second full term of office and gave the key address. "The Church's greatest need today" — declaring, "the church, dignifies, elevates and enables." It endows Christ's followers with power from above.

An array of high church officials were in attendance and various ones will be on hand to address the assembled members throughout the ten day period.

Top Leaders Speak

Speakers included leading officials from the Adventist headquarters at Washington, D.C. namely, F. L. Peterson, associate secretary of the General Conference, C. E. Moseley, associate secretary of the regional department of the General conference and E. E. Cleveland, associate secretary of the ministerial association of the General Conference.

On the grounds from Los Angeles, Calif., was J. Orville Iversen, associate speaker and announcer for the international broadcast of the Voice of Prophecy. With him was Del Delker, contralto soloist and Brad Braley, organist. All appear regularly on the weekly program heard on more than 800 stations around the world.

Other speakers included, Dr. Charles Weiniger, Takoma Park, Md., dean of the Seventh-Day Adventist Theological seminary; Alger Johns, staff member of the seminary; Verner G. Anderson, Washington, President of the Columbia Union Conference of Adventists.

Also Arthur J. Patzer, director of the youth department of the Columbia Union Conference of Adventist, J. F. Kent, secretary of the publishing department of the Union, and D. A. Roth, secretary of the Public Relations Department of the Columbia Union Conference.

An additional list of the following persons present at the convention were Dr. Carl Dent of the Riverside Sanitarium and hospital, Nashville, W. W. Fordham, president of the South Central Conference of Adventist and Louis B. Reynolds, editor of the Messenger Magazine, Southern Publishing Association in Nashville.

Ordain Four Ministers

A highlight of the Conference was the ordination of four young ministerial interns with an average of five years service; they were pastors, Jasper Johnson of East Brockley, West Virginia; John E. Farrow, Charleston, W. Va., James Thomas, Toledo, Ohio and Alonzo Wagner of Harrisburgh, Pa.

Conference president, Elder W. L Cheatham was chairman of the ordination, assisted by F. L. Peterson of the General Conference. Elder M. S. Banfield, Secretary-Treasurer, of the Conference, W. W. Fordham, President of the South Central Conference and Elder J. H. Wagner, former president of the Allegheny Conference, now president of the South Atlantic Conference with office in Atlanta Ga.

This is the 12th consecutive year that the Adventists have encamped at Pine Forge, a 625 acre tract of beautiful rolling terrain in the Manatawany valley which is the home site of the Conference headquarters as well as the Pine Forge Institute, a co-educational secondary school.

Unitarians Take Up Bias, Freedom of Information

Post + Times Herald P. 14-a

Fri. 5-24-57

BOSTON, May 23 (AP) — The American Unitarian Association today opened its six-day 182nd annual May meetings with more than 600 delegates from 550 Unitarian societies in the United States and Canada in attendance.

The group will act on at least eight resolutions, including access to information, housing discrimination, tax discrimination against liberal religions and change in the denomination's official publication from Christian Register to The Unitarian Register.

Twenty-five affiliated organizations will hold meetings and conferences during the six-day period.

The annual Unitarian award this year will be presented on May 28 to Dr. George D. Stoddard of New York, former president of the University of Illinois, for his work in cancer research.

An address by Dr. Henry Margenau, Yale University nuclear physicist and philosopher, highlighted the opening day session. Margenau lectured on "The Modern Predicament and Its Possible Removal," sponsored by the Colloquium of the Nature of Man group at Arlington Street Church.

During the day more than 300 women participated in worships sponsored by the General Alliance of Unitarian and Other Liberal Christian Women.

Other addresses will be delivered by Dr. Warren Bennis of Boston University; Dr. Morris Mitchell, director of Putney Graduate School, Putney, Vt.; and Dr. James Luther Adams of Harvard Divinity School.

On "Denominational Day," May 27, panel groups will study the patterns and problems of Unitarian growth.

Church and Religious News

Ministers Now Wonder: Are Unitarians Christians?

By LOUIS CASSELS,
United Press Staff Writer.

Ever since the first Unitarian churches were established in America in the early part of the 19th century, outsiders have been asking:

"Are Unitarians Christians?"

In the past few years, the question has become a burning issue among Unitarians themselves.

A growing number of Unitarians, especially ministers, have begun to answer the question with a flat NO instead of the traditional qualified yes. And this trend is acutely distressing to those Unitarians, particularly in New England, who still consider themselves "Liberal Christians."

Tension between these two groups was heightened last May when the annual meeting of the American Unitarian Assn. voted to change the name of the denomination's magazine from The Christian Register to The Unitarian Register. Although supporters of the change minimized its significance, many opponents regarded it as a formal repudiation of Christianity.

Telegram + Sun

It is characteristic of Unitarians that no attempt has been made to resolve this tension by spelling out an "official" doctrine.

L. I. Sat 4-13-58

Individual freedom of belief is the basic principle of Unitarianism. The church has no creed, no dogmas, no definitions of faith that members are expected to accept. Each member is urged to "seek the truth for himself" and to believe only what he personally finds reasonable and persuasive.

Reject Dogma of Religion.

Because of this wide latitude of belief, the Unitarian church tends to attract people who have a highly developed ethical sense but who are unable or unwilling to accept a religion on faith or dogma.

Newark N.J.

As an organized movement, Unitarianism dates back to 16th century Europe. The name apparently was designed to distinguish the church from "Trinitarian" Christian bodies which teach that God manifests himself in three ways or "persons"—Father, Son and Holy Spirit.

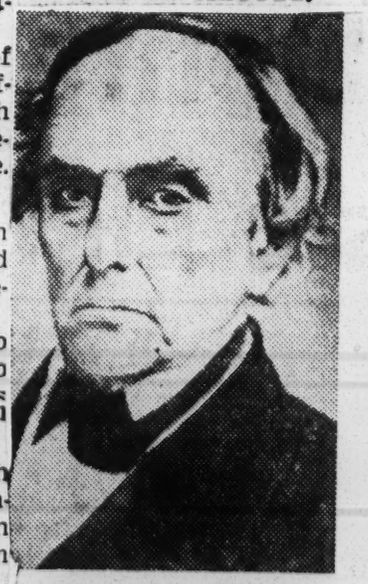
New England was the first center of Unitarian strength in the United States. The new denomination, formally organized in 1825, grew so rapidly at first that Thomas Jefferson predicted that every American would be a Unitarian within one generation.

This forecast proved to be very wide of the mark. The Unitarian church has remained small. Today it has about 600 congregations with 169,000 members. The membership is still heavily concentrated in New England but since World War II there has been substantial growth in the Middle Atlantic states and on the West Coast.

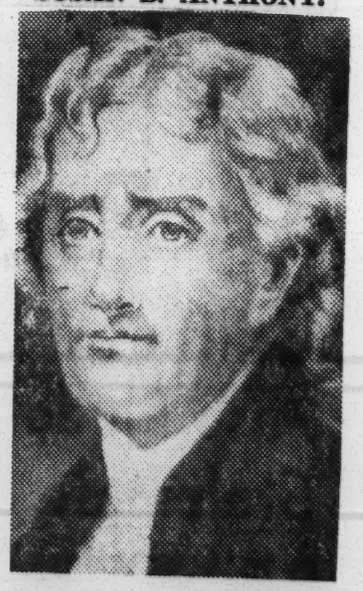
The number of Unitarians who have been prominent in American life is large in proportion to the size of the denomination. Jefferson and four other presidents—John Adams, John Quincy Adams, Millard Fillmore and William Howard Taft—were Unitarians. So were Daniel Webster, John Marshall, Oliver Wendell Holmes, Ralph Waldo Emerson, Henry D. Thoreau, John Greenleaf Whittier, Susan B. Anthony and Louisa May Alcott.

LOUISA M. ALCOTT.

SUSAN B. ANTHONY.



DANIEL WEBSTER.



THOMAS JEFFERSON.

Among the well-known Unitarians living today are Adlai E. Stevenson, Sen. Leverett Saltonstall (R., Mass.), architect Frank Lloyd Wright, Sen. Paul H. Douglas (D., Ill.), Chester Bowles, Secretary of Commerce Sinclair Weeks, historian Henry Steele Commager, astronomer Harlow Shapley, and Dr. James H. Killian Jr., scientific adviser to President Eisenhower.

Stresses Ethics, Not Theology.

Although "freedom of belief" precludes an authoritative statement of what all Unitarians believe, the American Unitarian Assn. has published several documents which outline beliefs that most Unitarians hold in common.

According to these publications, Unitarianism stresses the ethical teachings of Jesus rather than theological beliefs about Jesus.

Unitarians generally do not acknowledge Jesus as Divine Lord and Savior. They do not believe in the Virgin Birth, the Resurrection, the Incarnation, the Atonement or other central affirmations about the person and mission of Christ that are contained in the historic Christian creeds.

But they do revere Jesus as a great human teacher—many Unitarians would say the greatest. In the words of one writer, "He was a man whose supremacy lay in the clarity of His insights into the will of the Creator and in the devotion of His life to the service of that will . . . in Him we see an example of an ideal relation of man to God and man to man."

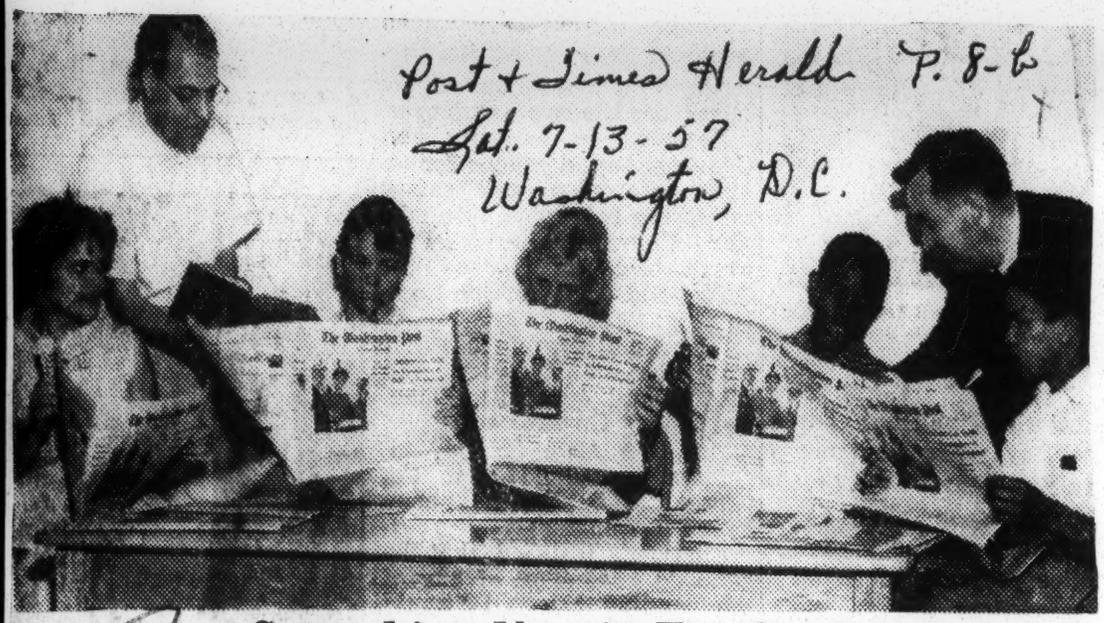
Many Unitarians define their personal religion as "trying to emulate the life of Jesus" and on that basis they consider themselves Christians.

Others take the view expounded in a recent sermon by the Rev. Ralph W. Stutzman, acting pastor of All Souls Unitarian Church in Washington, D. C.

Mr. Stutzman said that, having "stripped Jesus of divinity," Unitarians logically should weigh his teachings like those of any other man, following those which seem valid and ignoring those which appear wrong or impractical. He said that in some respects he did not feel that he could or should emulate the life of Jesus.

If Unitarians accept the truths of Jesus only as they would accept the truths of any other outstanding religious leader, said Mr. Stutzman, "then we ought to be honest enough to let go of our claim upon Christianity."

Church Talk—Mrs. John W. Norman of Charleston, W. Va., is interviewed by Mary Margaret McBride (right) over the latter's Mutual Network, United Church Women radio show. Mrs. Norman, who teaches in a newly integrated school, discussed "Free Schools in a Free America." The program will be aired this Saturday over Mutual, 10:45 to 11 A. M.



Something New in Textbooks

By Henry Rohland, Staff Photographer

Students of the Vienna, Va., Vacation Church School are shown with their textbooks—copies of The Washington Post. The students, all of junior high school age, comb through the newspaper every day to find current events to which Christian principles can be applied. In the group, from left, are Kathy Burke of Holy Comforter Episcopal Church; the Rev. Harry Travis Broome, director of the school and minister of Wesley Methodist Church; Jean Pruett of Vienna Presbyterian Church, Lynda Bontemps of Wesley Methodist, Preston Blackwell of Union Baptist, C. Erland Ericson, a teacher and member of the Presbyterian Church, and Molloy Ellis, First Baptist.

After Virginia Fire

Journal & Guide

Ask Race Congregation To Use White Church Home

Norfolk, Va. p. 1

Sat. 1-5-57

Special to Journal and Guide

BLUEFIELD, Va. — A colored congregation without a church home in this city which straddles the Virginia - West Virginia state line has been asked to worship in the church edifice which serves a white congregation.

An invitation from First Methodist Church, the largest white church in the city, was given to the congregation of Tabernacle Baptist Church after the Tabernacle edifice was burned to the ground in an early morning fire, Sunday Nov. 25. The loss was estimated at $60,000 with the edifice having been one of the largest in the Flat Top Baptist Association.

* * *

THE INVITATION for the Tabernacle group to worship with the congregation at First Methodist was tendered by the pastor, the Rev. Bernie Hampton, during a visit to the Rev. A. M. Henry, pastor of Tabernacle. The invitation was not accepted because in a previous action, the Tabernacle official board had secured the county high school building for worship services.

The Tabernacle congregation has since joined the Bethel Methodist Church congregation in worship services. The pastor of Bethel Methodist, the Rev. J. J. Jackson, died on Nov. 24, one day before the fire leveled Tabernacle. Thus, the Baptist group found itself without an edifice and the Methodist congregation was without a minister.

Even though the Tabernacle congregation did not accept the invitation to worship at First Methodist Church, it received assurance that the First Methodist group would offer "full support" during its forthcoming rebuilding effort.

Gov. Stanley, Legislature Criticized For Inept Handling of Race Problem

Post and Times Herald Sun. 3-3-57

Washington, D. C.

B 7

By Alexandria Ministers

A statement criticizing Gov. Thomas B. Stanley and the Virginia General Assembly for inept" handling of the state's racial problem has been endorsed by a group of Alexandria ministers.

P. 1a

Fifteen members of the Alexandria Ministerial Association voted to endorse a 1500-word statement drafted by the Richmond Ministers Association on Jan. 28.

Three members voted against approval of the statement, which was critical of recent state legislation to preserve school segregation.

The Alexandria ministers emphasized they were speaking for themselves and not for the Association.

The Rev Richard H. Harris Jr., secretary of the Association and pastor of the First Baptist Church of Alexandria, said the resolution will be forwarded to other ministers on the mailing list of the Alexandria Association.

Harris, who along with Association President Kenneth Phifer, pastor of the Old Presbyterian Meeting House, was a signer of the resolution, said there are about 60 members of the Alexandria Association, of whom 30 are paid up, voting members.

Haris said the Association is an organization of fellowship rather than an action group.

In the two-hour meeting of the Association Friday, Harris said it was agreed the question of integration was "only incidental" in the Richmond statement. He said the thing "thoroughly disagreed with" was the "high-handed method in which the issue is being handled by those in authority."

The Alexandria group is the first ministerial group in Northern Virginia to take a stand on the Richmond statement.

Area Ministers Hit Racial Bills

Star p. 1

Sat. 3-2-57

Virginia Handling Of Issue Called Inept

Washington, D.C.

A group of Alexandria ministers yesterday indorsed a recent statement by the Richmond Ministers Association charging Gov. Stanley and the State Legislature with "inept" handling of the racial situation.

At a meeting of the Alexandria Ministerial Association, 15 favored and three were against indorsement of the statement which is strongly critical of recent State legislation to preserve total school segregation.

The 1,500-word statement was designed, according to a spokesman for the Richmond association, as a credo around which Virginians who oppose the Governor's no-integration plan and "anti-NAACP" bills can rally.

First to Take Stand

Indorsement by the Alexandria group followed a two-hour debate. It is the first ministerial group in the nearby area to take a stand on the statement.

The main arguments were over the wording of the statement. A resolution to indorse it "in principle" but not its specific language was voted down by those who said unanimity behand the proclamation would be more effective.

Ministers of two Negro churches attended and voted with the majority. They were Luther Mills, pastor of the Oakland Baptist Church, and K. P. Barnes of Robert's Chapel Methodist Church.

The group made it clear that the indorsement was not an action of the Ministerial Association but only of those who agree to sign it. A spokesman said there are about 65 ministers in the Alexandria area, of which 30 are paid-up, voting members of the association. The resolution will be forwarded to all the ministers for their signature if they wish to add their indorsement.

Methods Criticized

The Rev. Richard H. Harris, jr., assistant pastor at the First Baptist Church, and secretary of the association, said the question of integration or segregation is "only incidental" in the statement. "The thing thoroughly disagreed with is the high-handed method in which the issue is being handled by those in authority," he said.

James Lundquist, associate pastor at Westminster Presbyterian, said the main points of the statement are "opposition to the legislative action and the reaffirmation of the Christian belief that all men are brothers and the American principle that all men are equal in citizenship."

Star Bad

The Rev. Everett K. Brown, one of those voting against the resolution, said the Richmond statement contained a "censorious judgment" of the Governor and a majority of the legislature, the validity of which "I can never prove nor disprove."

"Not Proper Basis"

Mr. Brown, pastor of Mount Vernon Presbyterian Church, also said he could not concur with the "implied judgment" in the statement "that those who do not agree are not good citizens or that they are immature or that they are not thoughful people or that they are motivated by pride, prejudice and personal bitterness."

He said the drafters of the statement argue from the basis that the Governor and the legislature have impaired traditions of Virginia democracy and lowered the State's prestige. "This is not a proper basis," he said.

"When we speak as ministers relative to social, political or moral issues we must echo God's word and base our pronouncements upon clearly defined principles from His word. . . . The conviction is nowhere stated that the answer to social problems is the proclamation of the gospel of Jesus Christ to the end that man may . . . be motivated by Christian love," he said.

Two Others Against

Also voting against the resolution were L. W. Darst, Del Ray Methodist Church, and John Blakemore, Trinity Methodist.

Supporting the statement were:

Association President Kenneth Phifer, Old Presbyterian Meeting House; Rabbi E. A. Frank, Temple Beth El; Rabbi Selig Auerbach, Agudas Achim Congregation; Benjamin Lynt, Second Presbyterian; William Basom, Evangelical United Brethern,; C. C. Cowsert and Howard C. Paul, Fairlington Presbyterian; James Lundquist, Westminster Presbyterian; L. L. McGee, Glebe Baptist; T. E. Landis and E. S. Dixon, Washington Street Methodist; Ernest F. Campbell and R. A. Harris, jr., First Baptist; K. P. Barnes, Roberts Chapel Methodist, and Luther Mills, Oakland Baptist.

Ministers Score Virginia Policies On Race Issue

Star p. 3-B

Sun. 1-29-57

Washington, D.C.

RICHMOND, Va., Jan. 29 (AP). —A resolution adopted by the Richmond Ministers Association charges Gov. Stanley and the General Assembly with being "extremely inept" in their handling of the "current racial situation."

The resolution, adopted almost unanmiously yesterday, said it was not the wish of the association "to dedicate, as individuals, those in public office who have brought our State to this tragic situation. . . ."

But it added these men "have taken a grave problem having significant moral and religious overtones and coerced their own solution without due consideration of either moral or religious teaching. . . ."

A spokesman for the association said the 1,500-word statement is designed as a credo about which Virginians who oppose the Governor's no-integration plan and "anti-NAACP" bills can rally.

The statement is to be distributed to other religious and educational groups in the State, and a spokesman said plans call for it also to be published in half-page advertisements in various Virginia newspapers, inviting individuals and groups to subscribe to its sentiments.

It said the legislature "has taken long strides toward a vindictive, dictatorial way of government" and added "to cap the whole," the General Assembly has forbidden free criticism of "its coerced solution except by politicians."

An official of the association conceded that House bill 60, one of the "anti-NAACP" packages, might make the association's resolution illegal. The bill makes it a misdemeanor for any organization to attempt to influence public opinion or the General Assembly "in behalf of any race or color" unless the organization has registered with the clerk of the State Corporation Commission. The association is unregistered.

The statement recommends the rescinding of House bill 60.

The association asked that local communities be permitted to govern their own school systems.

God Speaks In Midst Of Fire

Journal + Guide

Two Races Help Each Other Rebuild Churches

Sat. 4-6-57 Norfolk, Va. P. 11

By THOMAS L. DABNEY

"And when the Lord saw that he (Moses) turned aside to see, God called unto him out of the **midst of the (burning) bush, and** said, Moses, Moses. And he said, Here am I." Exodus 3:4. M

This is an account of God talking to white and colored people out of two churches destroyed by fire. The story goes back about 46 years, and reaches its climax in 1941-1945. The place is Hanover county, Va. The background of the story is as follows:

Some time around 1911 a member of a family holding membership at First Union Baptist Church suggested to his grandfather that the pastor of Gethsemane Church of Christ be invited to preach at the Negro church. The minister of the white congregation in a few weeks was invited to speak to the Negro congregation, and he readily accepted the invitation. He told his officers of his acceptance of the invitation and invited some of them to accompany him to the Negro church.

• • •

BUT HE WAS in for some surprises. Some of the officers expressed opposition to their minister preaching to Negroes, and told him so in no uncertain terms. The opposition was so bitter from some circles in the congregation that the white pastor felt obliged to cancel the engagement, and he did.

As the years passed, conditions got better, but there were many white people in Gethsemane and in some of the other white churches who continued to look with disfavor on a white minister preaching from a Negro pulpit. Between 1911 and 1941 a few white people and two or three white pastors would attend the funeral of a prominent Negro in the community and would occasionally speak briefly. But on the whole there was continued opposition to white ministers appearing on a program or at services at a Negro church. No one ever even thought of having a Negro appear in any white church.

• • •

AND THEN something happened that is hard to explain unless you give God credit for intervening. On Sunday afternoon, Jan. 26, 1941, a fire of undetermined origin burned First Union Baptist Church so that a new building had to be constructed. Services were held in those days twice a month at the First Union and on the day the church burned, there was only Sunday school in the morning.

This misfortune of the colored congregation aroused the sympathy of the white congregation, and they decided to raise some money to help First Union members build a new church. The friendship between the two congregations was greatly strengthened by this kind act.

AND THEN the same voice spoke again in the midst of a fire. In July 26, 1945, exactly four years and six months after the Negro church burned down, lightning struck Gethsemane Church of Christ during a fierce storm at night and the church burned down. The Rev. J. E. Lipscombe, who retired as pastor of Gethsemane on Jan. 15, 1956, said recently in reply to queries about the fire: "We are not sure the building was struck by lightning, but no other solution has been found."

What do you suppose the members of First Union did after the white church was destroyed by fire? They said: "They helped us when our church was destroyed by fire, and we ought to help them." And that is what they did. Colored people, grateful for the help the white people gave them in the hour of distress, got busy and raised some money to help the white people build a new church.

• • •

SINCE 1941 white ministers and white church officials have spoken in Negro churches on special occasions in Hanover county. If no Negro minister or officail has ever spoken at a white church in Hanover county, the time will come when this will happen.

"The mills of the gods grind slowly, but they grind exceedingly fine. . ."

Gay Off to Tokyo

Courier p. 12

PHILADELPHIA — The Pennsylvania Baptist Congress of Christian Education voted to send its president, Eustace Gay, to Tokyo, Japan, to attend the World Convention of Christian Education.

Pittsburgh Pa.

EUSTACE GAY
. . . going to Japan

10th Confab Set For April 16-18

NEW YORK — The 10th anniversary of the World Council of Churches will be observed at the annual meeting of its U. S. member churches at Buck Hill Falls, Pa., April 16-18.

A panel discussion featuring four veterans of the world-wide movement for Christian unity will open the meeting of the US Conference for the World Council of Churches, at 8 p.m., Wednesday, April 16.

Speakers include a laywoman, Mrs. Leslie C. Swain, American Baptist Convention, and a layman, Charles C. Parlin, Methodist. Both are members of the Central Committee and have been identified with the World Council of Churches since it was formally organized in Amsterdam, the Netherlands, in August, 1948.

The Rev. Dr. Franklin Clark Fry, chairman of the Central Committee and president of the Lutheran World Federation, and the Rev. Dr. Henry Smith Leiper, secretary of the Missions Council of the Congregational Christian Churches and former head of the New York office of the World Council of Churches, will also be on the panel.

The topic is "Where Have We Come?" The chairman of the U.S. Conference, the Rt. Rev. Henry Knox Sherrill, presiding bishop of the Protestant Episcopal church, will be moderator.

The Rev. Dr. Roswell P. Barnes, the new executive secretary of the New York office of the World Council of Churches, will make his first official report at the business session scheduled for Thursday morning.

An Indian professor, Chandran Devanesen, will be the speaker on the Thursday night program. He will discuss the Christian Church and its response to social, political and religious problems in Asia. Devanesen, who is a professor of history and political economics at Madras Christian College, is a graduate fellow at Harvard university.

The Rev. Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs, will discuss "Next Steps: Prevention of War and Promotion of Peace" at the Friday morning session. The CCIA is a joint agency of the International Missionary Council and the World Council of Churches.

Reports will deal with refugee work and interchurch aid, evangelism, an appraisal of faith and order developments, and the assembly of the International Missionary Council in Ghana, formerly the Gold Coast, in early January.

Progress on studies of rapid social change and of population pressures will be reported. The Rt. Angus Dun, Protestant Episcopal bishop of Washington, D. C., will make the report of faith and order developments. He was chairman of the North American Conference on "The Nature of the Unity We Seek" held at Oberlin, Ohio, in Sept. 1957.

Religious Unity

World Council of Churches, Missionary Body To Merge

By GEORGE DUGAN

© New York Times News Service

Buck Hill Falls, Pa., April 16. — The two largest non-Roman Catholic Church organizations in the world—the World Council of Churches and the International Missionary Council—will merge in 1961.

The World Council represents 169 Protestant and Eastern Orthodox church bodies in 50 nations, with some 170,000,000 members. The missionary body has a constituency of national mission groups and church councils in 38 nations.

Merger plans, in negotiation for several years, were approved in principle at a meeting in the new African nation of Ghana four months ago.

Will Be Formalized In 1961

Despite the fear of several mission groups that they will be swallowed up and lose their identity in the merged body, the union will be formalized in 1961 at the third assembly of the World Council in Ceylon.

Definite assurance of the merger was given Wednesday night by the Rev. Henry Smith Leiper, a missionary executive of the Congregational Christian churches and a former associate general secretary of the World Council of Churches.

Dr. Leiper is one of more than 100 Protestant leaders attending the annual three-day meeting here of the United States Conference for the World Council.

Representing most of the major Protestant denominations in this country, the delegates will commemorate the 10th anniversary of the establishment of the international religious organization. They will weigh its future role in a world of tension and assess its strengths and weaknesses.

Council to Mark Founding Event

BUCK HILL FALLS, Pa. (AP)—The American members of the World Council of Churches observes the 10th anniversary of the organization at its annual three-day meeting here beginning Wednesday.

Five church leaders will participate in a panel discussion the first evening on how far the world-wide movement for Christian unity has progressed since its founding.

They are Mrs. Leslie C. Swain of the American Baptist convention; Charles C. Parlin, Methodist lay leader; the Rev. Dr. Franklin Clark Fry, president of the Lutheran World Federation; the Rev. Dr. Henry Smith Leiper, secretary of the missions council of the congregational Christian Churches, and the Rt. Rev. Henry Knox Sherrill, presiding bishop of the Protestant Episcopal church.

Bishop Sherrill, chairman of the entire conference, will act as panel moderator. Mrs. Swain and Parlin are members of the central committee of the World Council and have been associated with the organization since its founding in Amsterdam in August, 1948.

2 CHURCH GROUPS TO MERGE IN 1961

World Unit to Combine With Missionary Council at Assembly in Ceylon

By GEORGE DUGAN

Special to The New York Times.

BUCK HILL FALLS, Pa., April 16—The two largest non-Roman Catholic church organizations in the world will merge in 1961.

They are the World Council of Churches and the International Missionary Council.

The World Council represents 169 Protestant and Eastern Orthodox church bodies in fifty nations with some 170,000,000 members. The missionary body has a constituency of national mission groups and church councils in thirty-eight countries.

Merger plans have been in negotiation for several years. They were approved in principle at a meeting in the new African nation of Ghana four months ago.

Despite the fear of several mission groups that they will lose their identity in the merged body, the union will be made formal in 1961 at the third assembly of the World Council in Ceylon.

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Dr.Leiper is one of more than 100 Protestant leaders attending the annual three-day meeting here of the United States Conference for the World Council.

Representing most of the major Protestant denominations in this country, the delegates will commemorate the tenth anniversary of the establishment of the international religious organization.

The World Council was formed in Amesterdam, the Netherlands, in 1948.

The council has helped nearly 100,000 refugees find new homes since 1952. Since its beginning, the council has maintained departments concerned with youth work, the doctrinal and organizational barriers between churches, interchurch aid and refugee work, the laity, and international affairs. The Commission of the Churches on International Affairs is a joint agency of the council and the International Missionary Council.

Speakers at tonight's opening session were, in addtition to Dr. Leiper, the Rev. Dr. Franklin Clark Fry, president of the United Lutheran Church in America, Charles C. Parlin, a Methodist layman and a member of the council's Central Committee, and Mrs. Leslie E. Swain, a Baptist and also a Central Committee member.

In his speech, Mr. Parlin declared that the acceptance of religion as news by mass media had made it "an acceptable common subject for conversation."

Church Council Moves to Ease Race Tension

Journal + Constitution Atlanta Ga. Aug. 8-4-57

NEW HAVEN, Conn., Aug. 3 (AP). World Christian leaders Saturday considered steps for giving concrete aid to individual churches in improving racial relationships.

A twofold plan was placed before the central committee of the World Council of Churches providing for:

Sun. 8-4-57

1. THE APPOINTMENT of a full-time roving consultant to work with churches and church organizations in ironing out "racial and ethnic tensions" in their areas.

P. 23-A

2. THE INAUGURATION of full-scale studies into "the Biblical and theological bases" of proper racial relationships set forth in Christian teachings.

The report was presented by the Rev. J. Oscar Lee, a New York specialist on the subject, who recently completed a world-wide survey on racial conditions for the council.

It said that racial tensions were one of the most "serious problems in the life of the churches themselves and in the societies to which the churches must render their Christian witness."

One special phase of the problem has been brought up by the Rt. Rev. Ambrose Reeves of Johannesburg, South Africa, who asked the council for a judgment on whether that country's apartheid policy of segregation was or was not "morally defensible."

"Regretfully, I have been driven to the conclusion that apartheid is both unethical and immoral," he said. "It is important that we consider . . . what steps can be taken in the world council to give a clear answer on this thing."

Consultant on Bias Is Studied

Herald Tribune p. 23

Church Group Debates Africa-India Race Issue

New York

By Jo-ann Price

NEW HAVEN, Conn., Aug. 3.—The World Council of Churches' Central Committee tackled the question today of appointing a full-time consultant to study race segregation in areas of tension such as Africa and India.

But just how welcome such a church expert would be in, say, Africa, became a central issue as three churchmen from there sparked the discussion with conflicting statements.

A representative of the pro-segregation Dutch Reformed Church, the Rev. Dr. F. E. O'B. Geldenhuijs, of Pretoria, Transvaal, told the more than 160 churchmen assembled at Yale University Divinity School that "we have nothing to hide, and there is nothing we are ashamed of in our approach to this matter."

Challenge Is Issued

"We are willing to listen to the will of God in this matter," he added. "We would welcome full-time attention to this delicate and pressing problem."

Bishop A. W. Howells of Lagos, Nigeria, a Negro representing the Church of the Province of West Africa, challenged Dr. Geldenhuijs by asking:

"Would the Dutch Reformed representative give assurance that if an African such as myself were sent as a consultant to Africa he would be welcome?"

The Rev. P. K. Dagadu, secretary of the Ghana Christian Council, declared that "the problem is the unconscious attitude of Europeans toward men of my color."

"The destiny of the policy of white domination has once and for all been determined," he said.

Money a Problem

The thorny race issue came before the committee when a consultant was proposed in a report which followed up a 1954 mandate of the Evanston (Ill.) Assembly of the World Council of Churches. While appearing to favor the idea of sponsoring the $20,000-a-year consultative post, committee members ran into trouble on how they would raise the money and then shifted the question to their finance committee to iron out details.

The Evanston resolution declared that, "Any form of segregation based on race, color or ethnic origin is contrary to the Gospel and is incompatible with the Christian doctrine of man and with the nature of the Church of Christ."

Dean Liston Pope of Yale Divinity School, chairman of the consultation group, asserted that the World Council had exhibited a "do-nothing" approach to the problem even though from time to time is had issued "ringing phrases" against interracial injustices.

Dr. Geldenhuijs, of the Dutch Reformed Church in South Africa, supported the plan for naming a roving expert on race problems.

"We in our church have nothing to be ashamed of and nothing to hide," he said. "We are willing to listen to the will of God in this matter. We would welcome this full-time attempt to solve this delicate and pressing problem."

Quickly, Anglican Bishop A. W. Howells, a Negro, of Lagos, Nigeria, noting that segregation was legal in South Africa, said:

"I just wonder if an African like myself were chosen for the job how I would be received in the churches represented by the preceding speaker."

World Churches Study Plan to Aid Racial Ties

Inquirer p. 6 Sun. 8-4-57 Philadelphia Pa.

NEW HAVEN, Conn., Aug. (AP).—World Christian leader today considered steps for givin concrete aid to individua churches to improve racial rela tionships.

A two-fold plan was placed be fore the Central Committee of th World Council of Churches pro viding for:

1. The appointment of a full-time roving consultant to work with churches and church organizations in ironing out "racial and ethnic tensions" in their areas.

2. The inauguration of full-scale studies into "the Biblical and theological bases" of proper racial relationships set forth in Christian teachings.

Discussion of the proposal produced occasional sparks. One came when the Rev. F. E. Gel

African Takes High Ground At Yale Meet

Defender p. 16 Thurs. 8-15-57 Louisville Ky.

NEW HAVEN, Conn. (ANP) — The Rev. Peter Kwei Dagadu of Ghana, the new State of West Africa, took high ground in a fundamental discussion of the central committee of the World Council of Churches during the Thursday session of that body which is holding its annual session here at Yale University.

p. 16

The Committee was attempting to reach a decision on one of the major problems facing religious organizations today. The question was whether the church should speak out in righteous indignation at the political and economic ills besetting society or whether it should plan a course of reconciliation and improvmeent.

The Archbishop of Canterbury, the highest official in the Church of England spoke for the quiet approach rather than facing forthrightly the problems which permit worldly interests to set standards.

Rev. Dagadu who is serving his first term on the committee having been elected in Evanston, Ill., two years ago when he electrified the great assembly by one of the most striking addresses delivered during the session there, is a member of the Methodist Church with headquarters in England.

Rev. Dagadu told the body "there was a need for the straightforward, direct approach of a militant church".

Delegates crowded about him as he finished his address just as they had two years ago in Evanston.

AME Presiding Elder to Attend World Council of Methodism

Eagle Tulsa, Okla. Thurs. 6-20-57

The Rev. G. Wellington Pointer, Oklahoma City, presiding elder of the Tulsa District of the AME church, left St. Louis by TWA Sunday evening, June 16, for New York where he will attend the General Board meeting. After the meeting he will continue his flight via TWA to London, England to attend the World Council of Methodism.

While overseas, the Methodist leader will visit Rome, Paris, Geneva, Tel Aviv, Jordan, Damascus, and Jerusalem.

The World Council of Methodism is an ecumenical movement which represents the entire church. All Methodists attending the worldwide Council will map out plans and strategy for a program to improve world conditions.

Rev. Pointer said, "This effort will be a direct strike against segregation and second-class citizenship all over the world." He said the Council will set up plans to defeat the Communist movement.

Rev. G. Wellington Pointer

Now 12 years old, the World Council of Methodism was first held in New York. The last meeting was held in Paris. Meetings are held every four years. This year's meeting in London will be the third quadrennial assembly.

Rev. Pointer, who served over nine years in the Central Oklahoma district of the AME conference, has been with the Tulsa district since October, 1956.

The presiding elder was feted with a "bon voyage" party by officers and members of Vernon AME church Friday night.